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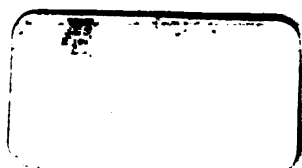
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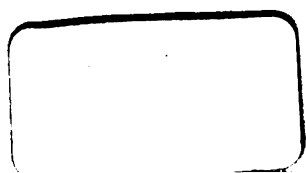
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

JANUARY TO APRIL (INCLUSIVE,)

—1801—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

MINI ET GRATIORA SUNT BONA QUOD PERSEVERANT, ET LEVIORA INCOMMODA
QUOD ASSUEVI. *Plin. Epist. li. lib. 6.*

VOL. VIII.

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1801.

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THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JANUARY, 1801.

WE HAVE DONE THE STATESOME SERVICE,—AND THEY KNOW IT.
Shakspear.

ORIGINAL CRITICISM.

Transactions of the Linnean Society. Volume V. 4to. Pp. 296.
11, 18. in Boards. White. London. 1800.

THAT this is one of the most respectable scientific Societies in the kingdom, it would be superfluous in us to remark. Supported by talents, learning, industry, rank, and fortune, the success of such an association, in all views and researches, seems placed beyond the power of accident.

The volume before us would appear, from a bare enumeration of its contents, to be equally deserving of public attention, with the first four; which have been received as productions worthy the disciples of Linneus. It contains thirty-one articles.

In "his Observations on the *Ranunculus aquatilis*," Dr. Pulteney informs us, that—

"the distilled water of the *R. Flammula*, or Lesser Spearwort, as we are informed by Dr. Withering, is an emetic more instantaneous, and less offensive during its action, than white vitriol; and, as if Nature had furnished an antidote to poison from among poisons of its own tribe, is to be preferred in promoting the instant expulsion of deleterious substances from the stomach."

NO. XXXI. VOL. VIII.

B

The

The Botanist may profit by Mr. Stackhouse's "Observations on preserving Specimens of Plants." From Mr. Maton's notices of "the Orcheston long Grass," we find that—

"the crops of this grass, within late years, have not by any means equalled what they have heretofore been. Perhaps the gradual deepening of the mould may be the cause of this, as it must deprive the crop more and more of the advantage arising from the disposition of the pebbles, which (if I might venture a conjecture) seems to be a very important peculiarity in the situation. It is certain that the space of only two acres and an half *has* yielded as much as ten tons of hay in one year. The first crop has usually been cut about the end of May, and the second in July, or (which is rare) as late as the end of August. The tithes of the meadow have been rented more than once for $\text{5}l.$ the produce amounting to 25 hundred weight of hay.

"The herbage of the adjoining meadows is very exuberant; and this exuberance may be traced increasing or declining according as the soil varies more or less from that of the principal meadow.

"At the distance of a mile or two miles from Orcheston, but in the same valley, some of the grasses may be seen to put on an uncommon luxuriance; and, perhaps, in proportion as meadows in other parts of the kingdom approach more nearly in circumstances and situation to that of Orcheston, the more similar their produce will be found."

In his "History of the *Tipula Tritici*," Mr. Kirby observes, with much good sense, and in the spirit of true philosophy:

"We are very apt to think, that if certain noxious species of animals could be annihilated, it would be a great benefit to the human race; an idea that arises only from our short-sightedness, and our ignorance of the other parts of the great plan of Providence. We see and feel the mischief occasioned by such creatures, but are not aware of the good ends answered by them, which probably very much exceed it. I have heard of farmers, who, after having taken great pains to destroy the rooks from their farms, upon being successful, have suffered infinitely more in their crops, from the great increase of the larvæ of insects, before kept under by these birds, than they ever did from the rooks themselves. The same might be the case, could we annihilate the *Tipula* of the wheat; for every link of the great chain of creation is so closely connected on each side with others, and all parts so combine into one whole, that it seems not easy to calculate the consequences that would arise from the entire removal of the most insignificant, if any can be deemed such, from the system."

Mr. Gibbes's "Account of a cavern lately discovered in Somersetshire" is extremely curious.

"At the bottom of a deep ravine on the north-west side of the Mendip Hills, in Somersetshire, near the little village of Berrington, there

there has been discovered a cavern of considerable extent, in which was found a great collection of human bones. From the top and sides there is a continual dripping of water, which being loaded with a large quantity of calcareous earth, deposits a white kind of paste on most parts of the cavern. Many of the bones are incruited with this cement, and a large proportion of them are actually fixed in the solid rock. I suppose therefore that this substance, which at first is in a state resembling mortar, by losing its water hardens into a firm and solid stone. I had an opportunity of examining the process in every part. Had the cavern not been discovered, and these deposited substances not been removed, I do not doubt that the whole excavation would, in no great length of time, have been completely filled up. The water was still bringing fresh quantities of calcareous earth, and the bones were in some places completely incorporated with the solid rock. Every degree of intermediate solidity was plainly discernible. There were several nodules of stone, each of which contained a perfect human skull. The substance which is deposited from the water effervesces with acids, and has, in short, every character of limestone.

"I examined the bones with considerable attention, and I found that there was adhering to the surface of many of them, a substance which resembled the spermaceti I have before described, in the Philosophical Transactions for the years 1794 and 1795.

"I have to add, that this cavern was discovered about two years ago by accident, and that no satisfactory reason has been given for this singular accumulation of human bones."

Of the *Mus Bursarius*, as described by Dr. Shaw, we cannot resist the temptation of communicating some particulars to our readers.

"The *Mus bursarius* belongs to a particular division in the genus, containing such species as are furnished with cheek-pouches for the temporary reception of their food. It seems not to have been yet described, or at least not so distinctly as to be easily ascertained. It approaches however to one or two species mentioned by Dr. Pallas, Mr. Pennant, and others; but differs in size, being much larger, as well as in the appearance of the fore-feet, which have claws differently formed from any of the pouched species hitherto described.

"In order to secure its knowledge among Naturalists, it may be proper to form for it a specific character, viz.

"*Mus cinereus, caudâ tereti brevi subnudâ, genis saecatis, unguibus palmarum maximis fossoriis.*

"Ash-coloured rat, with short round nearly naked tail, pouched cheeks, and the claws of the fore-feet very large, formed for burrowing in the ground.

"The cheek-pouches are far larger, in proportion to the animal, than in any other of this tribe, and therefore have given occasion for the specific name.

"This quadruped was taken by some Indian hunters in the upper parts of Interior Canada, and sent down to Quebec. It is now in the possession of Governor Prescott."

For the description of the *Tabularia magnifica* (of which is given a magnificent plate) we refer our readers to the volume. In the catalogue of some of the more rare plants observed in a Tour through the Western Counties of England, by Messrs. Turner and Sowerby, we particularly noticed the Devonshire plants; as we happened to have Polwhele's Description of the Indigenous Plants of Devonshire before us. These plants are as follows: "*Rubia peregrina*. Hedges near Exeter, Plymouth, Sidmouth, Dunster." *Turner and Sowerby*. "Wild Madder, near Exmouth, plentifully. High Road from Exeter to Newton. W. In the Waste called the Torrs, between Pustinch Bridge and Yealmton. Y. On the rocks near the bridge at Bideford, and all along the hedges on both sides of the way between Westleigh and Bideford, and in many other places of this county. G. C. Very common in the hedges of the road from Barnstaple to Bideford, and also near Braunton, and in various other places. W. A. *Polwhele*. "*Anchusa semperirrens*, near Lifkead and Barnstaple." *Turner and Sowerby*. "Evergreen Alkanat common in the lanes near Barnstaple." *Polwhele*. "*Sedum Anglicum*." Common near the sea, in Cornwall and Devonshire. *Turner and Sowerby*. "English Stoncrop; Rocks, stones, and driftsands." *Polwhele*. "*Crambe maritima*. Sidmouth cliffs, in inaccessible places." *Turner and Sowerby*. "Sea-Cole, or Colewort. This delicious vegetable grows on the sands by Slapton, and has been thence transplanted into our gardens. It delights in a loose soil, as the roots run a great depth into the earth. It grows on Kenton Warren. It was introduced to the London markets in the Spring of 1795, for the first time, by Mr. Curtis." *Polwhele*. "*Lathyrus Aphaca*." Cliffs near Sidmouth. *Turner and Sowerby*. "Yellow Vetchling. Hedges, near Chittlehamton." *Polwhele*. "*Vicia Sylvatica*. Cliffs near Ilfracombe." *Turner and Sowerby*. "Woodvetch, Lindridge, and the neighbourhood." *Polwhele*. It is satisfactory to observe the coincidence between these writers, with respect to rare plants; but we have not room to pursue the comparison.

On the whole, we have no hesitation in declaring, that this volume is, at least, equal to its predecessors; in point of entertainment, for common readers, it has greatly the advantage over the preceding volumes.

Planta's History of the Helvetic Confederacy.

(Concluded from Vol. VII. P. 382.)

AFTER reading the following instance of the vile treachery and cruelty displayed by Charles, Duke of Burgundy,

gundy, to a brave and unsuspicious people, we shall be prepared to derive satisfaction and pleasure from the account of his disgraceful defeat.

" Charles was too impatient to wait for the return of spring. He quitted Besançon on the sixth of February; and on the twelfth appeared before Orbe, and spread a numerous host all over the adjacent country. The Confederates lost no time in assembling their forces. They met from all quarters: Berne and Friburg sent garrisons to Iverdun and Granfon; but finding that the former post could not be maintained, they removed their men to Granfon, where preparations were made for a very vigorous defence. The Duke led his army before this place on the 19th, and established his magnificent camp on the acclivities around it. On the 25th he carried the town by storm, but had not as yet made any impression upon the castle. The Confederates, under Nicholas de Sharnachthal and John de Hallwyl, were encamped at Morat, and were waiting for additional reinforcements before they would venture to relieve the place, which they well knew might hold out some time longer. Charles, exasperated at the delay, opposed to his progress by so insignificant an obstacle, had recourse to treachery. He sent into the garrison an emissary, to acquaint them that the Confederates were in the utmost discord, that the Burgundians had taken and burnt Friburg, and that Berne was on the point of sharing the same fate; and likewise to admonish them to accept of their free dismissal, which the Duke was willing to allow them, if they would immediately surrender. The garrison hinted at the example of Brie; but the emissary vindicated his master by specious pretences, and solemn asseverations, and positively declared that no harm should befall them, if they reposed full confidence in the Duke's honour and magnanimity.

" Thus influenced they surrendered, and marched out on the 27th of February: but scarce had they passed the gates when they were seized, bound, and led through the camp among the scoffs and insults of the whole army. On the next morning four hundred and fifty of them were hanged on the trees round the town; and on the succeeding day, one hundred and fifty more, being the remainder of this devoted band, were carried out in boats, and sunk in the lake. This atrocious deed, whilst it drew upon the perfidious duke the execration of his foes, did by no means add to the love of those who were willing to befriend him.

" The Swiss army, meanwhile, which now consisted of near twenty thousand men, had marched round the lake to Neuchattel, and on Saturday the third of March, arrived at Vaumarcus, where they began skirmishing with the Burgundian out-posts, and encountered a battery which they could not silence. The report of the artillery brought the Duke instantly out of his intrenched camp. His van, consisting of ten thousand Lombards and Savoyards, was led by Anthony and Baldwin, two bastards of Burgundy, and the Prince of Orange; he headed the main body himself; and the rear he entrusted

to John Duke of Cleves. The ground was very uneven, and so intersected by torrents and ravines, as wholly to preclude the use of heavy cannon. The banners of Schwitz and Thun formed the van of the confederate army, and took an advantageous post on an eminence. They were soon joined by those of Berne and Friburg. As they approached the enemy, they, according to their usual practice, fell on their knees to implore a blessing from on high. The Burgundians, imagining this detachment to be the whole of the army, mistook their act of devotion for an offer of surrender. Their first attack discovered their error; they were repulsed with loss; and their leaders, perceiving how unfavourable the spot was for military evolutions, ordered their ranks to retreat, in order to allure the Confederates to a more advantageous ground. At this instant came forward more of the confederate banners, and the feigned retreat of the Burgundians was soon converted into a real flight; they fell back upon their main body, and threw it into the utmost confusion. The duke flew among the disordered ranks, exclaiming that the retreat of the van was a mere stratagem, and used every effort to restore order and confidence; but all in vain: more of the Swiss banners came in sight, and a general trepidation seized the whole: they gave way on all sides; and not even trusting to the security their strong camp might have afforded, fled in all directions.

"Thus did the Confederates, in a few hours, and with the loss of only fifty men, obtain a complete victory; and, the whole Burgundian camp having fallen into their hands, they acquired a booty of which there is scarce an instance in history. Here they found abundance of ammunition and provisions; 120 pieces of ordnance; most of them culverines; 400 magnificent tents, some of silk lined with velvet and embroidered with gold and pearls; 600 richly decorated flags. In the Duke's tent they found the largest diamond at that time known to exist; a precious jewel called the three brethren; a sword set with seven great diamonds, seven rubies, and fifty pearls; his plate, said to have been upwards of four hundred pounds in weight; great stores of rich carpets and tapestry; his golden seal, and the whole of his chancery. The nobles, who vied with each other in sumptuous attire and equipage, lost all their effects; nor could the many merchants, and upwards of 3000 women, who attended the camp, save any of their property. The loss in men did not exceed 2000, but it would have been greater had the Swiss had any cavalry. The Duke estimated his own loss at one million of florins, and the whole booty is said to have amounted to thrice that value. But the greatest loss of all was the loss of reputation. The name of Charles no longer struck terror around him; his allies became lukewarm: the Duke of Milan and the King of Sicily, the latter of whom had made a will in favour of Charles, publicly deserted him: even Jolantha wavered in her fidelity, and suffered her brother-in-law, the Count of Bresse, to seize on twenty thousand crowns which Charles had entrusted to one of his nobles for the purpose of levying recruits in Savoy and the neighbouring provinces."

Popular

Popular commotions from whatever causes they spring, produce similar mischiefs; the angry passions of men are roused; the restraints of religion and law are laid aside; all the fury which can inflame the breast and consume civil society burst forth. A fatal instance of this is exhibited in the war in the Valteline and the factions which distracted the Grison country in the year 1620.

"The rage of party displayed itself now with more malignity than ever. 'The people,' says one of their historians, 'resembled a swarm of bees newly expelled from the hive, which roam wide in fear and trepidation, and know not where to settle, or whither to fly for safety or protection.' The Planta faction resumed an ascendancy; they came in force to Coire; and in order to retaliate the severities that had been exercised against them, erected a third criminal tribunal, in which Rudolph took the lead. New victims were selected; a loose was given to the savage passions of the populace; and the acts of cruelty that were now practised spread a general consternation among the distracted people. This gave rise to a third, or, as it was named, 'the neutral party,' which proposed a mutual amnesty, on condition that neither a Salis, nor a Planta, should, during a certain period, hold any public office; that no foreign pensions should be received by individuals; and that no foreign minister be suffered to reside in the country. This proposal, which was adopted, served indeed to counterbalance, but by no means to allay the virulence of the two contending parties. The Salis faction raised a fourth criminal tribunal at Davos, in the league of the ten jurisdictions, which, in its turn, proceeded with excessive rigour, by tortures, fines, and capital punishments, against the friends, relations, and dependants of the Plantas; and no one could forebode the end of the calamities and confusion which now prevailed throughout the country.

"Meanwhile the rage of frantic bigotry burst out with unexampled fury in the subject province of the Valteline. After repeated murders, and various attempts to exclude the protestants from the province, the alarm bells tolled early on the nineteenth of July, throughout the valley; and a carnage instantly began, the particulars of which have been detailed by a great number of writers, and have filled all Europe with horror and detestation. Several of the magistrates, and their substitutes, and numbers of the protestant clergy, were butchered with the most remorseless and inhuman barbarity. Sixty persons were murdered at Tirano: at Teglio the assassins, after having put to death a minister in the pulpit, and a great part of his congregation, demolished the church: at Sondrio they stormed the palace in which the governor resided, and dragged him and his family into the Engadine, telling him that they would no longer submit to the sway of heretics: the houses of all the protestants were pillaged and demolished. A butcher boasted that he had in one day slaughtered eighteen helpless victims. A protestant woman, who, with her infant daughter, had taken refuge in this country from the persecutions

in Italy, was assailed by a band of merciless ruffians, and ordered to abjure her faith; but she, clasping her child in her arms, firmly refused to yield compliance: the monsters strove to tear the child from her, but she, pressing it still closer to her bosom, boldly bid them defiance; finding they could not prevail, they stabbed her to the heart, and mangled her lifeless corpse. The peasants, in hopes of exempting themselves from the future payment of their dues, were particularly hostile to their lords, landlords, and creditors; they pursued, like game, the unhappy fugitives, who sought refuge in the mountains, woods, and remote caverns: they hurled many of them, with their wives and innocent children, down the steep precipices, and many they cast into the rivers and torrents; many perished by the hands of their own brethren and nearest kinsmen, who coveted their property. The horrors of this, and many subsequent days of havock and dismay, are too shocking to be dwelt upon any longer than the testimony of history absolutely requires. The Duke of Fera, at this time governor of Milan, never cleared himself from the imputation of having abetted this dreadful conspiracy."

The following observations are so just and so well expressed on the nature of republican governments, and so well calculated to suppress a growing spirit of discontent, that the temptation of quoting them is too strong to be resisted, nor would our readers, we are persuaded, thank us for resisting it.

"It seems to be the peculiar fate of republics, that when by great unanimity and vigorous exertions, they have at length succeeded to repel and discourage the attacks of foreign enemies, the dæmon of discord invades the peaceful commonwealth, and prompts men of a restless spirit, and high ambition, to cavil at the authorities in which, perchance, no share has been allotted them: and these, should the rulers happen not to be endowed with sufficient prudence, wisdom, and moderation, either to restrain their seditious practices, or to yield to their just demands, are sure to raise a clamour that will ever end in faction and domestic strife. Of such men there are numbers in every state; and as no government upon earth can be perfect, they will always find plausible pretences for arraigning either some institution, or the conduct of some envied or perhaps offending magistrate. In a well regulated monarchy, such men are long kept in awe by the vigour, the stability, and splendor of the throne: but in a republic, and especially in a small democracy, where individuals maintain a familiar intercourse among themselves, no such fascinating influence commands the deference of the subordinate ranks, in favour of those who steer the helm. This no doubt is a trite observation; and yet the disregard of it has hurried many states into absolute destruction, and many societies and individuals into deplorable calamities: and to none perhaps does it apply more aptly than to the small and once flourishing republic of Geneva, which probably might still be happy, had the contending parties been wise enough to admit, that the best criterion of a good government is the prosperity of the community."

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The author's remarks on the origin of the French revolution are alike judicious and satisfactory.

"No event in history will perhaps ever afford so much matter for speculation to moral, as well as political theorists, as the tremendous revolution which has of late been spreading horror and devastation over the fairest part of Europe. The investigation of its origin and progress, whenever it can be entered into with the ample stock of materials, in which we shall yet awhile be deficient, will be attended with the greater difficulty, as no former conflict of a similar nature has probably ever called forth so many energies and virtues, or set loose such a variety of vices and destructive passions, as the convulsion we are doomed to witness. While a few attentive observers have laboured, with abundance of ingenuity, to trace the whole cause of the evil up to the pernicious efforts of a few miscreants, endowed with great genius, courage, and perseverance, but with a malevolence which could only be gratified by the miseries inseparable from anarchy and sedition; others have derived the calamity from the great change introduced within this century into the state of society, by the rapid influx of wealth from both the Indies, which, falling chiefly to the lot of the industrious, raised the lower classes nearer to a level with the superior orders; and by the improved cultivation of the mind, which insensibly introduced a spirit of inquiry, and a presumptuous arrogance, that gradually led men to over-rate the powers of reason, and unfitted them for the subordination, without which no government can possibly subsist. Many also have not scrupled to decide that a thorough change in the polity of Europe had become unavoidable, through the many glaring defects in most of the existing governments, rendered still more insupportable by the incapacity and mal-administration of those to whom the direction of affairs had been committed.

"All these, no doubt, have some specious arguments in their favour; but posterity, whenever it shall explore the complicated maze of causes and effects which have brought on the eventful period we live in, will probably discover that many and various circumstances have co-operated to produce the evil. While the malignity of the first promoters of revolutionary principles will unquestionably be found to have been the prime and most efficient agent; it will be fair to calculate how far the torpor, inconsistency, and weakness of those who ought to have averted the storm, may have contributed to facilitate the operations of the agitators, who had conspired the downfall of all regular government. As seeds will germinate only in adapted soils; as, in investigating the powers of a machine, we calculate reciprocal reaction as well as the force to be applied; so must we admit that the promoters of sedition, the dextrous artificers of ruin, have manifestly taken into the line of account, the very feeble resistance they were likely to encounter in the execution of their destructive plans. Future historians will probably estimate the pernicious effects of the puerile ambition and love of innovation, which, at this momentous crisis, actuated the first sovereign of Europe; the avowed irreligion of the great Frederick;

deric; and the wanton dereliction of all principle of the proud Semiramis of the north: they will duly appreciate the inordinate selfishness of these three potentates, and their mutual accord in a flagrant act of injustice, * which in a private individual would have been deemed an atrocious theft; which at once broke through the faith of treaties, and damped the confidence nations had till then placed in the law that governed their relative concerns. Future annalists will probably deduce from these and similar causes, an inevitable relaxation in the ties of reverence and loyalty which ought at all times to bind the people to their sovereign, and a political indifference which gave too free a scope to the disorganizers of our days, who were too keen and industrious not to avail themselves of the encouragement so profusely held out to them.

“ In France the means of resistance were still more feeble than in other parts of the Continent; and here, accordingly, the seeds of sedition first broke out into open insurrection. That country had patiently supported two long reigns of depravity and enormous profusion, which had so embarrassed its finances that the benevolent monarch who succeeded, unwilling to recur to the despotic means used by his two predecessors, loosened the reins of his government by demanding voluntary supplies, which his people would still have cheerfully granted, had not various concomitant circumstances damped their loyalty, and alienated the ardent zeal for the glory of their monarchs, for which that nation had been long eminently distinguished. Those to whom the administration of public affairs had been consigned were, for the most part, men destitute of the skill and vigour which the dangers of the times imperiously demanded. The glaring instances of depravity, moreover, not only winked at by the government, but even countenanced by the examples of those of higher ranks and in conspicuous stations, had long since offended and alarmed even the well-disposed part of the nation, and greatly favoured the spirit of insubordination which gradually burst forth in all quarters. To this spirit the improvident Vergennes gave additional vigour by his most impolitic American war, which, while it countenanced an open resistance to the established authorities, greatly increased the spreading evil by an additional derangement of the finances. All this, too, happened at a time when the popularity of the sovereign was greatly impaired by his frequent dissensions with his parliaments, whom the people had accustomed themselves to look upon as their steady advocates, and whom repeated successes had taught to aim at further triumphs. Designing men were not wanting, who eagerly embraced the opportunity of accelerating the disturbances which they saw were now impending, and from which they had no doubt of deriving essential advantages. Aware that in order to arrive at their ends they must subvert the present system of society, they resolved to rouse the inferior classes by the fascinating cry of *liberty and equality*, which they well knew no labourer, no journeyman, no vagrant of idle propensities and vicious habits would be disposed to suppress; and

* The partition of Poland.”

by a specious tender of a *representation in the government*, which men even of superior rank will often be inclined to favour, deeming it much more eligible to have an ostensible share in the administration of public affairs, than to adhere to the peaceful enjoyment of domestic comforts, and the improvement of their private fortunes by the honest arts of industry and economy."

The account of the invasion of this once happy country, the dissolution of their confederacy, and the subjugation of a brave and free people, by a nation of banditti, combining the most consummate fraud with the most open violence, cannot be perused without mingled sensations of pity, indignation, and horror.

"About five in the morning of this eventful day, Gen. Schawenburg attacked on a sudden the front and each flank of the post of Frauenbrunnen; the place where, in a horrid night, the Berners, above four centuries ago, had defeated the Cambrian Ap Grifflth, and his terrific English bands. Two thousand horse assailed the Swifs, who had no cavalry to oppose; and what galled them far more, a numerous train of horse artillery, the first that had ever passed their frontiers, spread death and dismay throughout their ranks. The fierceness of the resistance was unexampled. Women, endeavouring to obstruct the effect of the artillery, are known to have placed themselves before the mouths of the canon, and to have hung on the wheels in order to impede their progress. The diminished bands, seeing themselves on the point of being surrounded, fell back to the village of Urteren, where they stood a second conflict. Unable, however, to maintain themselves they took post at the Grauholtz, an almost impenthrable pass, about four miles from Berne, where, their right being covered by a rock, and the left by a swampy wood, they hoped effectually to secure themselves by an abbatis in front. The struggle had been no where so obstinate, nor the carnage so great as at this post. At length, however, an opening having been made in the abbatis by the artillery, and a party of the enemy having climbed up the rock, and turned the right flank of the Bernese infantry, they found this post no longer tenable. They fell back, but formed anew, and stood a fourth attack about a mile behind this last station, and notwithstanding their heavy losses, and their being exhausted with fatigue and want of sustenance, they yet fought a fifth time before the gates of Berne! Men, women, children, and the cattle grazing on the meadows, fell promiscuously by the bayonets, sabres, and cannon of the invaders; yet these victims belonged to a people who are said to have called in a foreign power to free them from the tyranny of an oppressive government.

"Berne, throughout this awful day, heard the incessant roar of cannon and musketry from various quarters, and saw the last disastrous conflict under its own walls. No preparations whatever had been made for the defence of the city. Horror and despair seized all the inhabitants. In this extremity the new regency, in its last agony, demanded a capitulation, or rather a safe-guard against the licentiousness of the victorious

victorious soldiers; and in the evening the city surrendered, without any terms but a mere gratuitous promise of protection for the persons and property of the citizens. A tree of liberty was soon after planted in the presence of Gen. Brune. Frisching, although president of a new provisional regency, yet a silent mourner over the calamities of his country, officiated at the inauguration. 'There,' said he, addressing the French General, 'there is your tree of liberty: may it bring forth wholesome fruit.'

"About noon, when all hopes were relinquished by the terrified regents, they dispatched the fatal order to the divisions at Neweneck and Gumminen to abstain from all farther hostilities. Some of these brave, and, on that very day, victorious, men, retreated to the city, and others bent their way towards their homes in the Oberland. The latter, frantic with rage and despair, fell upon their officers, slew their two Adjutant-Generals, Crousay and Gumoens, and throughout the evening an epaulette was considered as a death-warrant. Among these leaders were also Steiguer and Erlach. The former, in disguise, and amidst intoxicated soldiers, peasants, and even parties of light troops of the enemy, reached the lake of Thun on foot. Extreme lassitude compelled him to seat himself on the trunk of a tree, and there he slept awhile. He then found means to cross the lake, and, still unknown, escaped the frenzy of the enraged villagers, and reached at length the canton of Underwalden; but he did not think himself secure until he entered the gates of the Austrian town of Bregenz.

"The fate of the unhappy Erlach was still less propitious, unless indeed he would have deemed it a calamity to survive the downfall of his country. A considerable number of arms, some artillery, and ample stores of ammunition and provisions, together with a treasure of about 1,60,000*l.* sterling, had, early, in this year, been sent into the impregnable retreats of Hasli and the Oberland, as a depot in case of emergency. Thither Erlach resolved to speed his way, still hoping that he might collect a force sufficient to preserve some remnants of the now shattered republic. Being arrived at Musingen, about midway, between Berne and Thun, he was recognized by some straggling soldiers, who immediately seized, tied, and placed him on a cart, meaning to convey him to Berne: but another party of infuriated soldiers and peasants soon after met the escort, fell upon the unhappy victim, and amid horrid screams and execrations, struck him with their hatchets, and bayonets, and dispatched him. His wretched widow escaped a similar fate merely by a stupor, which for a time bereaved her of her senses. She took refuge in a solitude, at the upper extremity of the lake of Thun. The assassins having, on the following day, been interrogated concerning the motives of this atrocious deed, owned that some Frenchmen had shewn them letters which they assured them came from Erlach, in which he promised to betray his country, and to facilitate the defeat of his army. Mr. Mallet du Pan asserts this fact on indubitable authority, and at the same time records many instances of the devoted heroism of individuals, and especially of women and young girls, who fell in the several encounters,

A senator

A senator blew out his brains rather than survive the freedom of his country ; and upon the whole nothing appears more evident, than that the fall of the Confederacy can by no means be ascribed to the degeneracy of the people."

The reduced and deplorable state of conquered Switzerland is thus ably described by B. Zeltner in an official note :

" The minister plenipotentiary of the Helvetic republic fulfils the first and most pleasing of the duties imposed on him by his constituents, in testifying to the Great Nations, and to its constituted authorities, their gratitude for the benefit conferred on them, of a constitution founded on the principles of liberty and equal rights. Could the Helvetian republicans have recovered their indefeasible rights without being deprived of all the means of enjoying them, the gratitude they now profess would know no bounds.

' Intimately connected with the French nation during many centuries, by all the ties of mutual esteem, by the intercourse of commerce, and treaties founded upon reciprocal advantages, the Helvetic people would with rapture still be its faithful ally, its friend, and its admirer, did not too many sufferings attend their political regeneration. Is it then written in the book of destiny, that the noble gift of freedom must be purchased at the price of every kind of oppression which can afflict a people ?'

" These sufferings and these oppressions he next paints in colours which must excite compassion, if not horror. ' When, in conferring freedom on a people,' he continues, ' you clothe it in the rags of misery ; when you compel it to exchange its gay and genuine felicity for gloomy dejection, and all manner of vexation ; when the husbandman foregoes his plough, and the artist both his work and implements ; when the virtuous and peaceful citizen is stripped of his property, and all his rights are trampled upon, you have, O Great Nation ! you have missed your aim. *England triumphs.*

' They are not empty declamations, not vague alarms, which the Helvetic Minister here lays before you. He undertook the solemn obligation to tear asunder an odious veil. He will fulfil his duty with the frankness and simplicity that has always been the characteristic of the nation he represents ; and with a heart that beats only for liberty, he will adduce facts, and establish them upon incontestible evidence.'

" After specifying more particularly some of the most atrocious cruelties practised by the French substitutes, the Minister proceeds : ' The consequences of so irritating a conduct against a people, not distracted by pleasures, nor to be awed by fear, though it may be guided by gentle means, are indeed alarming. It is exceedingly impolitic not to study their character more attentively. This brave, but headstrong people, adhere firmly to their religion, to their democracy, and to their ancient manners. Whatever bears the semblance of infidelity or outrage, revolts their honest minds, and fills them with indignation. When they have nothing more to lose, when urged by despair,

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they will yield themselves up to every excess; and Helvetia may become the theatre of scenes far more horrible than those of the Vendee. The writer trembles in using this language, but it is his duty to use it. Not to reveal the whole truth to the French Directory, were an unpardonable offence.

"The nature of the grievances he complains of may be gathered from the articles of redress he demands in the name of his republic. These were, the replacing of all the public funds, which had been seized and carried away: a repeal of the contributions laid on without the least retrospect to the abilities of the contributors; the return of the artillery, arms, ammunition, and, in a word, all that the French had purloined from the Swiss; an immediate reduction of the French army in Switzerland, especially the cavalry, and that what remained should be quartered in barracks; and lastly, that the agents of the French republic, as well as the commanders of the French troops, should be instructed to concert their measures with the Helvetic government, to act only in its name, and with its approbation."

This History of the Rise and Fall of the Helvetic Confederacy is peculiarly interesting from the well known virtues of the people whom it celebrates, and the recent calamities which they have endured. The author has done himself great credit in having, in so comparatively short a time, and when events were so recent, produced a work which will form a valuable addition to the historic library; and exhibit a lasting monument of the distinguished abilities, patient investigation, genuine patriotism, and sincere piety, of its author.

Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century. By John Bowles, Esq. Author of *Reflections on the Political State of Society at the Commencement of the Year 1800, &c. &c.* 8vo. Pp. 270. 5s. Rivingtons. 1800.

MR. BOWLES, whose writings are well known to the public, has here entered upon a vast field of moral and political disquisition, in which *facts*, of the most important and interesting nature, abound, to direct the steps, and to inform the mind, of the author. From these facts he has accordingly drawn deductions of the utmost consequence to the present well-being, and the future fate of society; as well as to the present and future happiness and welfare of the individuals of which it is composed. He first enters into a deliberate investigation of the motives which actuated both parties, in the offer and rejection of the late overtures for peace, by the French Consul and the British Minister; he closely examines the nature, and the object of Buonaparte's propositions, and
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he clearly shews that they could not have been accepted by a British Minister, without a scandalous dereliction of principle and violation of duty; and therefore fairly concludes, that the offer was insincere, and only made from the conviction that it would not be accepted. The author's chain of reasoning on this point is close, connected, and conclusive; his facts are undeniable, and his inferences are such as partizans may deny, but as no honest man can reject. In a note to p. 24, he successfully combats and exposes a ridiculous idea, promulgated by men, who found themselves overpowered by the cogency of the arguments adduced by their adversaries, that no man "can from pure, disinterested, and honourable motives, support the cause of *Religion, regular Governments, and social Order?*" He contends, as another writer had contended before him,* that men who advance such preposterous notions, must reason from the selfishness of their own minds; from an unwillingness to allow to others a degree of integrity which they are conscious of not possessing themselves. Mr. B. very properly asserts his own independence, and vindicates the freedom of his opinions. From the confessions of Messrs. Fox and Erskine, in England, and of the partisans of the *last* new Government in France, he proves the inevitable tendency of the French Revolution, to excite uneasiness, and to shake the very foundations of Civil Society in every nation of Europe. After quoting passages from recent speeches of the gentlemen just mentioned, he subjoins the following pertinent observation and apposite fact.

"The above admissions, however striking, are very far from conveying an adequate idea of the danger to which all countries were sometimes exposed by the French Revolution; for they are silent respecting one great source of that danger, the system of universal subversion which was adopted by the French Revolutionists, and their unceasing endeavours, by public declarations and by private machinations, to excite every people under Heaven to revolt against their government. These attempts are now universally known; but it may not be amiss to quote, in illustration of the truth, which was betimes avowed by the Republicans of France—that they embraced the whole world in their system of fraternity, a song with which they amused themselves in the year 1793:

‘ Nous irons voir dans la Turquie
Le disciple de Mahomet;
Il faut qu'il soit de la partie,
Nous lui dirons notre secret :

* See Gifford's Second Letter to Erskine.

S'il prete son serment civique,
 Et s'il renonce a l'Alcoran,
 Nous lui donnerons, au lieu d'un Turban;
 Le Bonnet de la Republique.'

" After perusing these early effusions of French Republicanism, the surprise which has been excited by the exhibition of such characters as *Ali Buonaparte* and *Abdallah Menou*, must be considerably diminished."

On the other hand, the author comments, with great, but merited, severity, on the strange and preposterous declaration of Mr. Fox, that as we had not refused to treat with the lawful Monarchs of France, who had always been our rivals and our enemies, so ought we not to refuse to treat with their Republican imitators. This leads Mr. B. to consider and to display the fundamental difference between the present and all former wars, and between the *Social* and the *Revolutionary* system.

" So diametrically opposite are these systems, that light and darkness, good and evil, do not exhibit a greater contrast. The latter, which is properly termed the *Social* system, is founded upon religion, morality, and law. Its tendency is to restrain the passions and controul the vices of mankind, and to counteract the evil propensities of human nature. It endeavours to regulate the conduct of individuals by the rules of virtue. It prescribes to states, in their mutual intercourse, the observance of equity, good faith, and moderation. Its objects, in short, are order, justice, peace, security, and the protection of all the blessings, which constitute the happiness of human life. On the other hand, the *Revolutionary* system tends to the subversion of religion, morality, and law, the ancient foundations of society. Instead of correcting or controuling, it gives a full scope to human depravity. It releases the passions from all restraint, and encourages both individuals and states to disregard every rule, which has been wont to keep them within the bounds of rectitude or moderation. It is incorporated with a new scheme of philosophy, of which the tendency is to corrupt the heart, and to dry up the very sources of virtue. Its object, in short, is to dissolve the bands of society, and to introduce discord, oppression, licentiousness, and anarchy.

" It is true, the *Social* system cannot prevent the commission of great crimes; it cannot entirely restrain, either individuals or states, from acting injuriously and flagitiously. While man is an imperfect being, subject to passion, and exposed to temptation, he will, at times, be a disgrace to his species, and a just object of divine and human vengeance. But this system, though it cannot render him perfect, has hitherto confined his *depravity* within such bounds as are essential, not merely to the existence, but to the general well-being of society. It operates as a never-ceasing check upon human wickedness. It places religion, morality, law, habit, opinion, disgrace, in short, the whole force

force of the Social machine in opposition to the violence of temptation and the influence of corruption. Every crime is an infringement of its rules. It is impossible to conceive an act, injurious either to a community or an individual, which is not a violation of its principles. Under such a system the most abandoned characters meet, on all sides, with obstacles to the gratification of their depraved propensities, and although it is impossible for it to suppress fraud, perfidy, ambition, and injustice, still it takes precautions to guard against their effects, and to check the evils, which cannot be entirely prevented. In proportion to the strength of this system, and to the influence of the principles on which it is founded, virtue and happiness must prevail in the world; and it is from the decay of its authority, and the neglect of its rules, that flow those disorders, which embitter human life and disturb the general tranquillity.

“ If the monsters of the French Revolution had been under the controul of such a system, they could never have exhibited such shocking spectacles of unexampled depravity. They would, doubtless, have been pests to society; but they would have been destitute of those means of boundless mischief, by which they have been enabled infinitely to surpass all the monsters of former times. Buonaparte himself might, perhaps, have passed as an ordinary villain; or if, impelled by the matchless atrocity of his disposition, he had exceeded the usual bounds of wickedness, still he would have wanted an opportunity of shewing what dreadful and astonishing lengths of iniquity human nature can go, when released from those restraints, legal, moral, and religious, to which, in every preceding period of the world, mankind have, more or less, been subject.

“ The Revolutionary system, on the contrary, is a nursery of vice, a hot-bed of corruption. The foulest and most destructive crimes grow out of its principles, and are in conformity with its rules. It dissolves every restraint upon human depravity. It presents every temptation to human infirmity. It makes crime the only road to success, the only path to exaltation. Its means of attaining power are tumult, sedition, treason, rebellion and regicide. Its means of preserving authority are oppression, tyranny, confiscation, judicial murder, war, and universal excitement to revolt. It calls into action whatever is corrupt or evil-disposed in society. By perfidious but specious promises of liberty and happiness, it unsettles the minds of men, it disturbs their feelings and their habits, and it seduces their affections from institutions which they have been accustomed to love and revere. It diffuses a spirit of licentiousness, it poisons the fountains of virtue, it withdraws from passion its most powerful restraint, the prospect of a future state, and by thus corrupting the morals of mankind, it renders them an easy prey to its destructive fury. It gives a new, an indelible taint to the human heart, and a deeper dye to every species of guilt. It renders disaffection more extensive, faction more desperate, sedition more active, conspiracy more daring, treason more malignant, and impiety more blasphemous. In one word, this horrid system exhibits, in practice, the extraordinary and awful phenomenon of a set of men, invested, by the

above means, with the powers of government, and exercising those powers for the destruction of all other governments; attacking the very foundations of all legitimate authority, and endeavouring to overturn the ancient edifice of society, in order to erect, upon its ruins, a far more extensive and oppressive despotism, than has ever yet existed upon the face of the earth.

“ But can it be true that systems, which in principle exhibit so great a contrast, resemble each other in practice? Can the waters which flow from such different fountains be similar in quality? This would be strange, indeed! It would be contrary to the whole course of nature. It would, in effect, totally confound virtue and vice, and reduce the difference between them to a mere name. Such, however, is the paradox which the advocates of France would persuade us to admit. Obligated, at length, to give up the purity and perfectibility of the new system, and to acknowledge that, in spite of all their predictions in its favour, it has not only failed to produce any improvement in the state of society, but has equalled, in depravity, whatever has gone before it; they now, as their last resource, and in the hope of still prevailing on mankind to believe that its destruction would not be productive of any advantage, contend that it has only imitated the example of former times; that it has displayed nothing new in wickedness, and that it has been guilty of no atrocity, which is not to be matched in the records of history.

“ If this statement were true; if the deeds of Republican France did not exceed all example of iniquity; still the mode of reasoning here resorted to would be the most fallacious that was ever employed. That the history of the world abounds in crime, no person attempts to deny. That the perusal of that history often fills the soul with horror, it is impossible to dispute. That at the moment of such perusal the reader is apt, sometimes, to exclaim, can any thing worse have been done by Republican France! the experience of most readers will confirm. But these crimes, which so justly excite the utmost indignation, form only a part, though a very conspicuous one, of the picture which history presents to the view. That picture has its lights, as well as its shades; it has its bright and cheering parts, as well as those which are disgusting and shocking; it exhibits not only the horrors of war, but the blessings of peace; it displays the most splendid virtues, as well as the most atrocious vices, while it holds forth some characters which excite detestation, it preserves others which inspire love, and even command admiration; it will perpetuate the memory of an Antoninus Pius, and a George the Third, as well as of a Nero and a Caligula, of a Robespierre, a Marat, and a Buonaparte. How different the picture of Republican France! *There* nothing meets the eye but one uniform, unmixt scene of wickedness and crime;—no light,—but only ‘darkness visible,’—no interval of peace,—no pause from the furious rage of desolating war, no virtue to relieve the horrid mass of impiety and vice; not a single action which can produce any sentiment but loathing; not a single character, amid the vast Revolutionary group, which can excite any feeling but abhorrence.”

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The author pursues this contrast, and this strain of reasoning for several pages, and he closes with the very just remark, on the French Republic, that "her characteristic is a spirit of destruction; her animating principle is a love of demolition." The imminent danger of concluding a peace with this enemy of the human race is placed in a strong point of view, and the arguments urged on the subject are such as must produce conviction in every mind in which reason is not wholly blinded by prejudice, or principle utterly subdued by interest. The triumph of the Jacobins, on the conclusion of such a peace, is represented in high, but natural, colours.

"This idea is so transporting to them, that they sometimes chaunt their *Iö Pzans* by anticipation: thus Mr. Wakefield—'For myself, who have exulted in the success of the French, and the disgrace of their insolent and odious foes, with a keenness of transport not to be described, I have been long prepared to hail the triumphant entry of a Republican Representative; and shall exclaim, with equal sincerity and rapture,

'Dicite *Iö Pzan* et *Iö bis* dicite *Pzan*.

Oh! may I live to hail that glorious day,

And sing loud *Pzans* through the crowded way.'

"The same writer thus bears testimony to the deleterious influence which the neighbourhood of the French Republic would have on the British character and manners—

'The neighbouring influence of the French Republic; not her arms, but the silent and tranquil operation of her principles, on our character, our manners, and our policy; an imperceptible, efficacious energy! which nothing can preclude, nothing can counteract, and nothing eventually resist.' See a Reply to the Letter of Edmund Burke, Esq. by Gilbert Wakefield, B. A."

And speaking of the "Imperishable seed" sown by the advocates for the Rights of Man, he adds;

"The modern philosophers do not despair because the success of their labours is postponed, or because the most zealous patrons of their cause frequently become its martyrs. Of this we are assured, by Mr. Southey, in the following lines:

'The damning guilt

Of Brissot murdered, and the blameless wife
Of Roland! martyred patriots! spirits pure,
Wept by the good ye fell! yet still survives,
Sown by your toil, and by your blood manured,
Th' imperishable seed; and now its roots
Spread and strike deep, and soon shall it become
That tree beneath whose shade the sons of men
Shall pitch their tents in peace.' JOAN OF ARC."

The character of *Buonaparte* is ably drawn. We recommend it, most earnestly, to the serious contemplation of the *liberal* and *candid* men of the age; of those *moderate* and *indulgent* gentlemen who would fain exclude from our vocabulary, the *unpolite* expressions, *Atheist*, *Deist*, *Villain*, *Hypocrite*, *Thief*, *Adulterer*, *Assassin*, cum multis aliis, ejusdem generis; who would hear, with wonderful complacency, the Saviour of the world blasphemed, but would evince the utmost indignation, if a French Consul were termed a *murderer*; an American President, a *rebel*; or an English Patriot, a *traitor*. Mr. B. demonstrates, from the declarations and the conduct of this revolutionary fiend, that he is still, what we have invariably represented him to be, a rank, determined, Jacobin. We lament, extremely, the narrowness of our limits which prevents us from giving the whole of this character, which, in the present spirit and temper of the times, ought to be universally known, and studied; some of its leading features, however, we must lay before our readers, who will see that the author's sentiments respecting the panegyric which Mr. Sheridan had the effrontery to pronounce, in the House of Commons, on the revolutionary Hero of France, are perfectly conformable with those which we have invariably declared, whenever the subject has presented itself to our notice.

"Incredible as it may seem, there are politicians, whose faith in such extravagant reveries would induce them to leave this ambitious tyrant, this consummate hypocrite, in possession of almost one half of Europe, rather than continue a war which, from its commencement, has been attended with a progressive increase of national security: and though he has hitherto disappointed the hopes they entertained of seeing him, like Monk, the champion of royalty, still they are unwilling to doubt of his conversion; or thinking, perhaps, that when he played the Jacobin, he played the hypocrite, they now expect him to blaze out in the character of a great and beneficent Potentate, and, instead of abusing his immense power, to cultivate the arts of peace, to maintain the general tranquillity, and to seek only to make his subjects happy, and his empire flourishing. Thus an honourable Senator, in the excess of transport with which the victory of Marengo inspired him, is reported to have 'put it to the feelings of every member of the house,' (which he addressed) 'whether every one action of Buonaparte, since the overtures which he had made in the present year, had not tended to raise him in the estimation of every candid man.' And the same Senator is further reported to have expressed a hope that 'this magnanimous person, though a kind of self-appointed Dictator, would exercise his power in bringing about the liberty of France.'

"Whether the Jacobinism of Buonaparte be real or pretended, it is pure, genuine Jacobinism, which is here attributed to a British Senator. For what else is it to promote the cause of anarchy and oppression, by a prostitution of the name of liberty? But who, that
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had not lived in these degenerate days, could believe it possible for such base adulation to be offered, in the presence of a British parliament, to the most detestable miscreant, by whom the vengeance of Heaven has ever punished the sins of mankind? Who could believe it possible for a British opposition to be so lost to every feeling of virtue, patriotism and decency, as to kiss the feet of such a wretch, in veneration for his triumphs over the Allies of their country? But although it is now demonstrated by experience, that faction is capable of degrading even Britons to such astonishing depths of infamy, still every one who is not factious will rather expect the Ethiopian to change his skin, and the Leopard his spots, than Buonaparte ever to be any thing else than a scourge to humanity. Although a Member of Opposition may consider the battle of Marengo, because it seems to fix an Usurper in his seat, and to preserve his Republic from the dangers which before impended over it, as a full atonement for his crimes, both in Italy and Egypt, for his numberless murders, for his wanton massacres, and for his matchless impieties, still every heart, in which the moral sense is not quite extinct, will but abhor the more such a prodigy of guilt, such a monster of cruelty, perfidy and blasphemy, on account of every success he may obtain in that cause, in which all his past atrocities have been perpetrated. The very persons who now idolize this military buccaneer on account of the splendour and importance of his victories, have been accustomed to exclaim against those conquerors who are renowned in history for having, to gratify their ambition, invaded the peace of countries which had done them no injury, seized upon territories to which they had no right, and deluged the earth with blood. The censure of such exploits is certainly just; and it is fraught with an useful admonition. Mankind have always been too apt to be dazzled by success, and, in admiration of the triumphs, to forget the crimes of the Alexanders and the Cæsars, who have disturbed the peace of the world. But how comes it to pass that the moral philosophers who judge so rightly of former times, and who see in the heroes of antiquity but so many robbers and murderers, are lost in admiration of Buonaparte, because they think (with Mr. Sheridan) that 'he has distanced every military exploit in modern times, and achieved what never has been attempted from the days of Hannibal to the present period.'

"This inconsistency is the more striking, because, admitting, for the sake of argument, that there is no exaggeration in the above statement, although in the judgment of military men the person therein described is but a rash and desperate adventurer; admitting that a General, shamefully driven, with his best troops, from a place 'not defensible according to the rules of art,'* by a naval officer, at the head of a few seamen, and of a garrison of undisciplined Turks, that such a General may vie with a Marlborough or a Suwarrow; admitting that Buonaparte was raised to the highest pitch of military fame by the battle of Marengo, in which battle, however, *he* was cer-

* See Sir Sidney Smith's Letter to Evan Nepean, Esq. dated the Tiger off Jaffa, June 19, 1799.

tainly defeated, and the entire honour of the victory remained with Dessaix ; still, in every other respect, connected with the character of a hero, he is a just object of extreme detestation. The illustrious Chieftains, the brilliancy of whose exploits has rendered them famous in history, possessed qualities, independently of bravery and conduct, which justly ennobled them in the estimation of mankind. They had a greatness and generosity of soul, a loftiness and dignity of mind, which not only rendered them incapable of any thing mean and base, but which sometimes impelled them to actions so grand and sublime, as to command the applause even of those persons who are most indignant at their insatiable ambition. They had also a sense of humanity, a compassionate tenderness of heart, which made them ever ready to fly to the relief of a vanquished foe, and to alleviate, by kindness and sympathy, his misfortune and his sufferings. Until this day, such qualities have always been considered as essential to true heroism ; and no person who was destitute of them, however brave, enterprising and successful, has been dignified with the title of great. Borgia was, perhaps, as bold and undaunted in the field as Julius Cæsar ; but if he had gained as many triumphs as that renowned commander, he would still have been detested as a monster, instead of being admired as a hero. Who, then, will dare to prostitute the name of Greatness, by uniting it with that of Buonaparte—*Monstrum nullâ virtute redemptum*—of whom no one trait of generosity is recorded—who has, in no one instance, used success with moderation—the baseness of whose actions infinitely exceeds the splendour of his victories—who is still more distinguished by craft, perfidy, cruelty, and oppression, than by military achievements—who, besides having shewn himself, on various occasions, as prodigal of human blood as Robespierre, is, in other respects, an object of still greater detestation to every virtuous and considerate mind, than even that unfeeling monster—who crowded into a single expedition, treacherously undertaken against a country, enjoying, without suspicion of danger, a profound peace, and whose Government was in perfect amity with France, more baseness and atrocity than can be found in the life of any other man—who commenced that expedition with openly blaspheming his God, abjuring the Saviour of the world, renouncing the faith which he had till then professed, and, to facilitate the success of his enterprize, hypocritically assuming the religion of the people whom he came to enslave—who then unnecessarily assaulted a defenceless place, which he might have obtained by summons, and, that he might strike a *salutary* terror, wantonly and indiscriminately massacred men, women, and children at the breast—who, after causing, by the orders which he issued, the French Admiral to lose his life with his fleet, calumniated his memory by attributing his disaster to his own fault—who at Jaffa murdered his Turkish prisoners in cold blood, three days after their capture—who, at Acre, suddenly and treacherously assaulted the place, when, by proposing a cessation of arms, for the purpose of burying the dead, he hoped he had put the garrison off its guard—who, having in vain attempted to assassinate, traduced Sir Sidney Smith, by falsely and maliciously charging him with intentionally exposing

his prisoners to the infection of the plague—and, finally, who basely deserted his own army, and secretly stole away to France when he found his expedition desperate. Shall such a man be named with a Cyrus, or even with an Alexander; with a Vth Henry of England, or a IVth Henry of France; unless it be to heighten, by a dark and disgusting contrast, the lustre of their characters. If Mr. Sheridan were desirous of exhibiting human nature in the most odious light in which it has ever appeared, could he do this more effectually than by presenting on the stage, without any exaggeration of the fact, his admired hero, at once cajoling and insulting the unfortunate Egyptians, by that miserable farce of *Liberty and free Government*, which his own General Boyer thus describes:—"I went yesterday to see the installation of the Divan, which Buonaparte has formed. It consists of nine persons; and such a sight! I was introduced to nine bearded automatons, dressed in long robes and turbans; but whose mien and appearance altogether put me strongly in mind of the figures of the twelve apostles in my grandfather's little cabinet."—Should Mr. Sheridan then be desirous of placing human nature in a more favourable light, he might change the scene to the tent of Darius, and there exhibit the *true* hero, who, after the battle of Issus, displayed a greatness of soul, a moderation in success, and an humanity towards the vanquished, which eclipsed the lustre of his victory, and which furnished one of those models, by which our youth are still taught to cultivate a taste for the sublime and beautiful in human actions. But how, alas! will the taste of our youth be corrupted, if, deducing their models from Opposition eloquence, they cease to discriminate between moral qualities, confound the very extremes of virtue and vice, and, making success their only standard of perfection, lose their relish for true glory, and their abhorrence of whatever is sordid and detestable!"

The perfidy of this man, displayed in his final instructions to Kleber, on his departure from Egypt, next engages the author's attention; who sums up the whole by an accurate statement of his conduct, *since* he seized the reins of government in France. "The Tree of Liberty is still his standard, and no sooner was he again triumphant in the North of Italy, than it was again planted at Milan. Even his proclamations are formed upon the Jacobin model. He comes, as formerly, to subject and enslave, with liberty and independence in his mouth. He announces his approach, not as an enemy and a conqueror, but as a friend, as a deliverer from oppression, as a restorer to freedom. He re-echoes those hacknied promises to respect both religious and civil rights, which were heretofore the precursors of his most outrageous acts of pillage and cruelty, and he violates them in the same manner as formerly."—Specimens of his proclamations are produced in support of these assertions; and Mr. B. then proceeds to exhibit the most decisive proofs of the most scandalous breaches of good faith on the part of this

regenerated Jacobin ; and of his most shameful disregard to the most solemn treaties ; such as his wanton infraction of the armistice in Italy ;—his invasion of Tuscany, the neutrality of which he had *expressly guaranteed* ; the plunder of Florence and Leghorn ; and the demolition of the fortresses of Ulm, Philipsburg, and Ingoldstadt, in direct violation of a solemn engagement ! Such flagrant and multiplied instances of profligacy are not to be paralleled in the annals of Europe, previous to the year 1787. The author, having pressed the inference, drawn from these facts, very powerfully, upon his readers, lastly considers the actual situation of France, putting her destructive principles entirely out of the question, solely as to the extent of her territorial power ; and he insists, that, at no period of our history, would any Minister have dared to make a peace with France, which would leave her in possession of such an increased influence and population, as would be totally destructive of the balance of power in Europe. This is a position which no Member of Opposition can, without an utter abandonment of every principle which the leaders of that party have formerly avowed respecting the relative situation of England and France, possibly attack.

Important as the *political* part of this book has been shewn to be, the *moral* part of it is infinitely more so. The author takes occasion, from the *change* of Century, to call the public attention to the relaxed state of religion and morals in this country ; and he contends, with that truly Christian writer, and truly good man, Mr. BOWDLER, that no alternative remains but REFORM or RUIN. This is a subject of the first consequence to every individual in the nation, inasmuch as it involves not merely their temporal welfare, but their eternal happiness ; when such a subject can be treated with indifference ; when it ceases to be an object of *primary* importance with the nation at large, that nation must totter on the brink of ruin. Well does the author observe that, “ As the near approach of a new Century has so powerful a tendency to excite the mind to reflection, it ought to be a season of great religious and moral improvement. It might, indeed, be justly considered as a general calamity, if such a period were to pass unnoticed, except as a mere chronological occurrence.” Heaven forbid, that it should so pass ! If the present state of Europe in general, and of England in particular, do not suffice to rouse the minds of our countrymen to a proper sense of religious duty, to stimulate them to deep reflection on the causes and consequences of such state ; to diminish their confidence in themselves, and to acknowledge their entire dependence on a Supreme Being whose protection is only to be obtained by an implicit submission

sion to his will, and a perfect obedience to his precepts; they must have lost all the distinguishing characteristics of Christians; and have forfeited every pretension to virtuous and moral feelings.

In considering the causes which have led to the laxity of principle, which he so emphatically deploras, the author shortly traces the progress of modern philosophy, and its inevitable fruits. In this part of his work, he pays a just compliment to Mr. Mackintosh, whose acute and comprehensive mind has well appreciated and eloquently unfolded all the horrible effects of this destructive pest of the present age.

"The fallacy and the baneful tendency of this scheme of philosophy have been most ably exposed in a course of lectures on the Law of Nature and Nations, lately delivered in Lincoln's Inn Hall, by a gentleman, who, having changed his original views of the French Revolution, has not only had the manliness openly to avow that change, but has also laboured with great industry, and, there is reason to hope, with much success, to counteract the pernicious principles on which that Revolution is founded. The publication of the above lectures is much to be desired by every friend to Social Order, as well as by every admirer of sound learning, profound research, and of eloquent illustration."

The progress of this philosophy and its inseparable companion infidelity, has been greatly facilitated by the increase of wealth; and its offspring, *luxury*; a thirst for gain, and a love of pleasure. On this topic Mr. B. expatiates with equal energy and feeling; with equal ability and effect. While he congratulates himself upon the superiority which this country still enjoys, on the score of her religious and moral character, over all the other nations of Europe, he still deeply laments the growth of irreligion and vice among us.

"While the great causes of human depravity have had a very different operation in different countries, their effect is every where visible, in a most dreadful corruption of principle and degeneracy of practice—in an extreme licentiousness of manners—in a prodigious and still progressive encroachment of the most pernicious vices, and particularly of the most pernicious and destructive of all vices, that of adultery—a vice hostile to an institution, which is the parent of every other institution, the source of every social affection, and which is raised to the highest degree of sanctity, and guarded with the most distinguished care, from even the remotest danger of violation, by that Holy Religion, which consults both the present and future happiness of mankind. It cannot excite surprise that the decay of that religion should be accompanied with a great encroachment of a vice, the very approaches to which it is studious to prevent, and which, at the same time, takes its origin from the strongest impulse of our nature. But when it is also considered,
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that the modern enemies of that religion, that the infidels and philosophers (as they call themselves) of the day, have, with an infernal depth of policy, employed their main effort to render the marriage tie contemptible in the eyes of mankind;* and when it is further considered, that the dissipated habits of life which have obtained, in a most extraordinary degree, are peculiarly fraught with temptations to a criminal indulgence of the passions, (which is, in fact, their great recommendation to the votaries of unlawful pleasure); when these considerations are taken into the account, it would only appear surprising if the vice of adultery had not increased to a very great extent.

“The most unerring test of the morals of society, at any given period, is the degree of respect and attention which is paid to the nuptial engagement. In proportion as that engagement is viewed with reverence, and observed with fidelity, an age may, with certainty, be denominated virtuous. But it is impossible to find a more apt description of a corrupt, profligate, and vicious age, than to say, it is distinguished by a disregard to the marriage vows. Such description is unfortunately applicable to the present times; and a stronger proof cannot exist of extreme and general depravity.”

Apostacy from the doctrines of Christ, and “a still more alarming lukewarmness” in his professed followers, are truly stated as distinguishing marks of the present times. Other prominent symptoms of depravity are here brought forward as fit objects of censure on the one hand, and of repentance on the other; foremost among these stands the debility visible in the moral sense of the public mind, which renders it almost incapable of that energy without which misfortunes cannot be sustained with dignity, attacks resisted with effect, or a perfect reformation of principle be produced.

“In the room, however, of that moral sense, that salutary indignation against vice, which constitutes the grand bulwark of virtue, the present age has substituted other qualities, which, by casting a mantle over guilt, seem intended to afford some apology for the indulgence with which it is treated. There qualities have assumed the specious names of Candour, Liberality, and Moderation. But what a vile counterfeit do they display of those amiable principles of feeling and judging, to which such appellations really belong. Instead of consisting in a disposition to make due allowances for the imperfections of human nature;—to incline to a favourable judgment of actions, whenever they can bear a favourable construction—to allow every man credit for good motives, when there are not sufficient grounds to suppose him actuated by bad ones; and, even in case of delinquency, to exercise lenity whenever, without injury to the public interest, it may reasonably be expected to promote reformation, instead of ope-

* “One of these philosophers in this country, felt it due to his principles to apologize for having entered into the marriage state, which he had before termed an ‘odious monopoly!’”

rating in such a manner, modern Candour, Liberality, and Moderation, consist in a sacrifice of all principle; in a disposition, not merely to regard undoubted guilt with complacency, but even to consider it as meritorious, and in a readiness to palliate the greatest crimes, and to invent excuses for the greatest criminals. These qualities, in short, seem to be the conditions of a convention between virtue and vice, by which it is agreed that all hostilities shall cease between these, hitherto, irreconcilable enemies, and that moral feeling shall no longer take offence at moral turpitude. A convention which, like the pacific treaties of the French Republic, tends to deprive Religion, Virtue, and Social Order, of whatever security they still possess.”*

Another miserable effect of the prevailing spirit of the times is “a manifest relaxation in regard to industry, regularity, and punctuality; and a general love of ease and pleasure.” To the factitious necessity, produced by this disposition, more than to any other cause or motive, may be traced the frequent demands, of late years, on the part of artificers, journeymen, and the labouring classes of the community, for a rise in their wages; on the destructive consequences of which, both in a moral and political point of view, the author makes many judicious reflections, through which we regret our inability to follow him. On the subject of modern *dress* his observations are peculiarly strong and judicious.

“It is with the deepest artifice, as well as if with a perfect consistency of character and views, that the modern philosophers; in pursuance of their levelling system, have declared war against titles and armorial bearings; and that they have even attacked those forms of dress, which have been used to distinguish the higher orders, and endeavoured to introduce a garb which really tends to confound all distinction of rank. The signal for this attack was given in France, and it has been repeated, in every country, by all who wished to promote the cause of anarchy. Unfortunately many, who in their hearts abhor that cause, have been prevailed upon to shew a contempt for outward appearances.†

* “On this subject the reader is again referred to the letter signed Cato, (already noticed), which letter is founded upon some compliments paid by Mr. Sheridan, to the *increased amiability and conciliating feelings of the age*; and also to the admirable poem in the same collection, entitled ‘New Morality.’”

† “It is a fact, that a gentleman, known to the author, saw lately in a high assembly two persons, whose appearance was so *undignified*, as to make him wonder at their being admitted into such a situation. His wonder, however, was greatly increased when he was informed that those persons were no less than the Duke of — and the Earl of —, whose cropped heads and Gallic Pantaloons, as well as the rest of their garb, would have qualified them, in appearance, at least, to assume the character of members of a Robespierrian Committee.”

"It behoves such persons to consider, that the sentiment, denominated respect, is a necessary bond of the Social Union—that this sentiment, by its mild operation, gives vigour to authority, and efficacy to laws—that it harmonizes the whole system of society, and, without any effort, keeps every part of it, from the lowest to the highest, in its proper place. But this highly valuable sentiment never can, with the mass of mankind, be the result of reflection. It would be impossible, by any chain of reasoning, to convince the multitude that it is essential to their happiness. Neither can it be, according to the system of modern philosophers, a pure homage to merit and virtue. To secure its existence, it must depend upon causes more certain and universal in their operation, than the claims of virtue or merit. It must even operate where no such claims are known to exist. It must be, in short, as it has ever been, a spontaneous impulse, which no reflection is necessary to produce: and it must be excited by the mere presence or idea of its object. It is to some external distinction that the child is taught to bow with reverence, until an association is formed in his mind, between that distinction and a feeling of respect; so that the latter is sure to be called forth by the appearance of the former. It is thus that, according to the philosophy of nature, all our beneficial impulses (even that of filial affection itself) are produced. For, according to that philosophy, man is a creature of sensation and habit, as well as of reason."

He proceeds to shew the beneficial sentiments which are generated by a due attention to those circumstances, which are trifling only in the eyes of those vain and weak men who look no farther than the superficialities of society.

"Of these two kinds of external distinction, manners, and dress, indispensable as they both are, the latter is the most operative upon the bulk of mankind. Cultivated manners are calculated chiefly to make an impression on cultivated minds; but dress is more exclusively an object of sense, and it is, therefore, most fitted to operate on the mass of society. It wants no aid from reason, education, or reflection. It is simple and obvious—it instantaneously strikes the senses, and it is uniform, constant, and invariable, in its operation. It is a symbol which no one can misunderstand, which every one, entitled to it, may, without difficulty, possess, and it denotes a claim, which being founded in custom (the most solid foundation of all claims) every one is ready to allow. The necessity of exterior appendages, in order to keep alive sentiments of respect, and to afford additional aid to authority, is recognized by the most barbarous nations; and the Indian Chief, when he displays his gaudy feathers and tinsel ornaments—when his scarified body exhibits a painful pre-eminence beyond the extent of plebeian privilege—he proves himself a much better judge of human nature and of society, than the ablest advocate for the sublime system of modern philosophy."

The inference deduced from these reflections is that a more than usual attention should now be paid, by every friend to virtue and his country, "to the ceremonial usages of well-ordered society." Alas! the studied neglect of these usages so disgusts the eye at every place of public resort, and has produced such a woeful change in the public manners, that unless they whose peculiar duty it is to enforce, by their example, a rigid observance of them, immediately combine for that purpose, it is much to be feared that the evil will strike too deep a root, to be eradicated without some dreadful convulsion of the social fabric. It is not a mere change that has taken place, of late years, in this respect, but an absolute inversion of the order of society; for formerly the complaint was that the *Blackguard* (we beg pardon of the *liberal* world for using so *illiberal* a reflection; but our vocabulary has not yet been reformed, *à la mode de Paris*) that the *Blackguard*, in his dress, aped the *Gentleman*, whereas, now, it is notorious, the *Gentleman* apes the *Blackguard*; and the gentleman, as might be expected from his superior knowledge and attainments, is much the most successful imitator of the two.

Some very pertinent remarks are made on an observation which has been mischievously wrested from its real purport, that "the pulpit is not the proper place for politics." If it be not the duty of a Christian minister to enforce the observance of *every duty* of man, and of course, his *political duties* among the rest, many of the admonitions and precepts of the Apostles had better be erased from the New Testament. But the fact is that his religious and political duties are so interwoven, that he cannot duly discharge the one without discharging the other. In adverting to the rule of conduct necessary to be observed for producing a reform in the morals of the age, Mr. Bowles makes some judicious remarks, on the *Press*, with the importance of which we have long laboured to impress the minds of our readers.

"The first step towards the attainment of this most important object, obviously must be to check that contagion, by which the mind of man has been already so far contaminated, as to endanger his social existence. Numberless are the channels through which the most destructive poison is conveyed into his mind; innumerable are the communications by which he is taught to disbelieve Christianity—to doubt even the existence of a God—to despise the obligations of morality—to condemn the authority of government and of law—to dislike his place in society—and to pant, with incessant restlessness, for a change, of which he cannot form any idea, and which would involve the destruction of every establishment that can afford him protection, and would expose him, without the smallest defence, to the outrages of ruffian violence, and savage cruelty. The press is the chief vehicle by which these mischievous impres-

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sions are produced. Other means are certainly resorted to for the same detestable purpose; but none is so much calculated for the universal circulation of bad principles as the press, which is incessantly employed, at once to corrupt the fountains of science, and to stimulate the lower orders to tumult and insurrection. To these baneful effects it is made subservient by every mode and species of publication—by grave and solemn essays on education and morality—by works of historical compilation,* by novels teeming not only with allurements to vice, but with the horrors of blasphemy,† by New Annual Registers, by Monthly Magazines, and Critical Reviews, by cheap tracts, and by Jacobin newspapers—and even by reports of Parliamentary speeches—which reports often contain matter of the most inflammatory nature, evidently calculated to promote sedition, to excite to treason, and to render the very labours of Parliament, for the relief of the country from the pressure of scarcity, a source of discontent, disaffection, and outrage.

“It is, therefore, of the first and most urgent necessity to check and counteract the various endeavours, which are used to corrupt mankind, to render their principles depraved and their passions ungovernable. Every person who really wishes, not merely for the ultimate escape, but for the immediate preservation of society, should exert all his vigilance and all his activity for the above purpose. He should particularly set his face against every publication which has a pernicious tendency. He should be constantly on the watch to guard every avenue by which the foe to society makes his approaches to the human mind, and determined in whatever shape that enemy may appear, to oppose his progress—to expose his mischievous attempts to the execration of the wise and good, and, wherever that is possible, to subject such attempts to legal retribution.”

The author views the important subject of *education* in a very proper light; and he corrects a mistaken idea, respecting the interference of government, which is very prevalent though certainly pregnant with the most mischievous consequences.

“Of all the errors which lead to social infelicity, no one can be more mischievous than that which seems, for centuries, to have generally prevailed in the civilized world, that education is not a state concern. If there be one duty belonging to Government, more important than all the rest, it is that of preserving the rising generation from the infection of bad principles, and of preparing

“* It is not merely by new publications of an historical kind, like the New Annual Register, that the public mind is infected, but old ones of good authority, and of unexceptionable principles, are continued to the present time, and thereby made instrumental to the perversion of the youthful mind. Of this description is the new edition of Guthrie's Grammar.”

“† A work of this sort has been unblushingly avowed by a Member of Parliament: for its merits see the Pursuits of Literature.”

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them, by the implanting of good ones into their tender minds, for the important character of members of society. The manner in which this duty ought to be performed, in a free and highly cultivated state, without appearing to put any violence on domestic feelings, or disturbing the sacred connection between parents and children, deserves the most serious consideration. The difficulty is greatly increased by the almost total neglect of that duty which has prevailed, and by the great degree of depravity which exists in consequence, chiefly, of such neglect—and which unavoidably pervades the established system of education. The object, which in this respect it would be desirable to attain, is that, without any interference with fatherly care and authority, education should be rendered the certain means of preparation for a virtuous life, as far as such preparation can operate with certainty upon a creature like man. The attainment of this object would involve so great a change from our present state and habits, that it can only be brought about by slow degrees. But every person, who really wishes well to the next generation, must desire, at least, that the Legislature should instantly take effectual means to restrain the very gross abuses of education which actually exist—to prevent such persons from being entrusted, by inconsiderate parents and guardians,* with the care of youth, as would teach them to despise the duties of subjects—duties, as we have seen, of religious and moral, as well as of civil obligation—and to provide, particularly, that the children of the poor, throughout the kingdom, shall be brought up in the practice of attending divine worship every Lord's day, with sufficient instruction to enable them to understand and join in that worship. It is a most lamentable consideration; that a small, a very small, proportion of the labouring poor, ever attend the public ordinances of religion—and that their children, as far as depends upon them, are mostly destitute of all religious instruction. Can it excite wonder that their morals are so depraved? This is an evil which calls for an instant and effectual remedy. The institution of Sunday schools, if not, under that name, carried to such an extent as to interfere with the duties of humble life, may be of admirable utility. But even those

“ * The inconsideration of parents in this respect is alike astonishing and lamentable. Some, indeed, are guilty of a worse fault, than inconsideration, for they purposely select as instructors for their children, men who are distinguished for their disloyalty. But others, without any inquiry as to principles, send their offspring to seminaries where it would be a miracle if they were not trained to become disaffected subjects, and, if occasion should offer, rank traitors. Parents of a third class, make full enquiries of every kind; but, finding a man of deep and extensive erudition, but whose principles they detest, they sacrifice every consideration to the fond, and, when prudently indulged, the laudable wish of seeing a favourite son make a brilliant figure in life, and resolving to run all risks, they trust him in the very midst of contagion, in the preposterous hope that he may not be infected.”

Schools

schools have, in some instances, been perverted to the purpose of disseminating pernicious principles, and they, therefore, require legal supervision, as well as legislative encouragement."

We have been thus copious in our extracts, and thus diffuse in our remarks upon this Tract, from our full conviction of the immense importance of the subject which it discusses to the present and future welfare of the nation, aggregately and individually. We have to contend for a stake of unusual magnitude; the political independence, and the moral character of the country are the objects of contention; and the exertions to be made for their preservation must bear some proportion to the indelible disgrace that would result from their loss; in such a struggle conquest is a duty, and defeat is ruin; yet that ruin we shall inevitably incur without an immediate and radical reformation of principle!

The last division of the book is devoted to a full discussion of the origin of the war, as it affects the question of aggression, between France and her continental enemies. But our remarks have already extended to so unusual a length, that we must now bring the article to a conclusion; observing only, that these *Reflections* cannot fail to reflect additional credit on the character of the author, both as a politician and a moralist.

A Philosophical Treatise on the Passions. By T. Cogan, M. D. 8vo. PP. 388. 8s. 6d. Cadell and Davies. London. 1800.

IN the first part of this work, we are presented with an ANALYSIS of the PASSIONS. *The first chapter* contains a general view of the subject. Here, the author points out the specific difference between passions, emotions, and affections; examines the old plans of arrangement; and proposes new, and particularly considers, what he calls, introductory emotions. In *the second chapter* are exhibited the passions and affections, which owe their origin to self-love. This is the first class; in which there are two orders. In the first order, are the passions and affections, &c. excited by the idea of good; joy, gladness, &c. contentment, satisfaction, complacency, pride, &c. desire, hope. In the second order are passions and affections excited by the idea of evil; sorrow, grief, melancholy, &c. patience, resignation, humility; fear, consternation, terror, dread, despair, &c. &c. anger, wrath, resentment, indignation, &c. &c. In *the third chapter*, class the second, we have the passions and affections derived from the social principle. These are, in the first order, the passions
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and affections, in which good is the predominant idea; benevolent desires and dispositions, social affections, sympathetic affections; affections derived from good opinion; gratitude, admiration, esteem, respect, veneration, &c. fondness, &c. In the second order, are treated the passions and affections, in which evil is the predominant idea; malevolent desires and dispositions; malignancy, envy, rancour, cruelty, &c. rage, revenge, &c. suspicion, jealousy; displacency, indicated by unfavourable opinions, horror, indignation, contempt, &c.

Thus much for the analysis. The second part of the work is divided, also, into three chapters. *The first chapter* contains observations respecting the laws of excitement. Here we find surprise is the efficient cause of passion; the affections alone permanent; the relation of the passions and affections to each other; and the seat of the passions. In *the second chapter* are enumerated the causes which create a diversity in our affections; such as, experience, difference of sex, diversity of temperament, &c. national customs, force of habit, self-love, education, novelty, fashion, love of singularity, popular prejudices, associated ideas, &c. &c. &c. &c. *The third chapter* treats of the influence of the passions. It is divided into four sections, the subjects of which are medical influence; influence on thought and language; influence on character; influence on happiness.

Such are the contents of this very elaborate performance; from which the following passages, not selected for any peculiar excellence, must leave on the minds of our readers, a very favourable impression of the whole.

DESCRIPTION OF FEAR.

“ Fear produces an agony and anxiety about the heart not to be described; and it may be said to paralyze the soul in such a manner, that it becomes insensible to every thing but to its own misery. Inertness and torpor pervade the whole system, united with a constriction of the integuments of the body, and also a certain sense of being *fettered*, or of being rendered incapable of motion. The eyes are pallid, wild, and sunk in their sockets; the countenance is contracted and wan; the hair stands erect, or at least excites the sensation, which every child experiences as often as he is terrified by stories of ghosts, witches, &c. the bowels are strongly affected, the heart palpitates, respiration labours, the lips tremble, the tongue falters, the limbs are unable to obey the will, or support the frame. Dreadful shrieks denote the inward anguish: these are often succeeded by syncopies; which, while they manifest that the sufferings are greater than nature can sustain, afford a temporary relief.

“ Such are the external signs which indicate the wretched state of mind under this horrid passion.”

THE SEXUAL PASSION.

"Some of the social affections arise from the perception or persuasion of amiable qualities personal or mental, for which a strong predilection is formed; as in the *conjugal* relation. This predilection having also a *sexual* influence, may become a *passion* the most impetuous and ungovernable. The sexual passion is rendered remarkable for its contrarieties. It may be considered as the most generous and the most selfish; at once the most interested, and the most disinterested. It is ready to sacrifice every thing, even life itself for the beloved object; but is anxious to appropriate the beloved object entirely to itself."

DIFFERENCE OF SEX.

"It is maintained that men are most impetuous, but that females are most deeply affected with the tender passion: that if they have not a speedy recourse to the pistol or the rope, they will probably survive the agonies of disappointment, under which the softer sex will gradually pine and die. These facts have induced a French author to remark, that women consider love as the serious business of life, and men render it subordinate to many others. It is however universally deemed to be the province of man first to declare his passion; and it is universally expected that the female should receive the declaration with a modest coyness, and experience some degree of struggle with her delicacy before she acknowledges the passion to be reciprocal. The female has in general a stronger affection for every thing she pursues than men, who are more frequently impelled to act from necessity. She always follows her inclination in the discharge of her social and domestic duties, as well as in the pursuits of pleasure, elegant accomplishments, or of literature: and those who are of a scientific turn compensate for any defect in extent of erudition, or depth of investigation, with which they are sometimes charged, by brilliancy of language and beauty of sentiment, which so frequently pervade and embellish their writings. They are supposed to be much fonder of ornaments than those of the other sex who are not reputed fops; and it is said that they more deeply resent any neglect or slight of their persons. They are warmer in their friendships, and their strong attachments can scarcely be weakened by any thing but rivalships. If slighter incidents more easily discompose their tempers, this is abundantly recompensed by their superior patience under severer trials. In cases of extreme danger and difficulty, they have not only been equal to the support of their own spirits, but they have set an example of heroic courage to their desponding lords. But it is also allowed, that when the female mind becomes thoroughly depraved, it greatly surpasses the other sex in cruelty, revenge, and every enormity; which is justly supposed to elucidate the common proverb, '*Corruptio optimi, est pessima.*'"

THE ATTACHMENT TO OUR OWN.

"The strong attachment to whatever is our own *because* it is our own, is one of the happiest propensities of our natures. It is the
recompence

recompence of all our desires, pursuits, and exertions. Without this principle, every object in life would appear uninteresting and insipid; and the majority of our habitual affections would be annihilated. It is this which forms that intimate and pleasing connection with every thing around us; and enables trifles themselves greatly to administer to our comfort and satisfaction.

"But the diversity which it creates in our individual affections is no less obvious. Every man has his own distinct atmosphere of good. A circle which is his own. Every particle composing it, is viewed by another with eyes of indifference; but by himself with complacency and delight, which we ought always to consider, when we speak or judge of others, or offer them our advice."

"THE UNION OF THE PLEASING EMOTIONS AND AFFECTIONS."

"Were the imagination commanded to paint the highest felicity to be enjoyed by created beings, it would surely point out the union of the following emotions and affections. Ardent *love* for an object decidedly worthy of our love, chastened with high *veneration*; *astonishment* inspired by the contemplation of the number and extent of its excellencies, and at the unremitted exertion of these excellencies in the diffusion of good; *admiration* at the wise means adapted to the accomplishment of the interesting purpose; *joy* and *gratitude* for benefits already received; lively *hope* of good incalculable in reserve for ourselves conjointly with others whose welfare we ardently desire; accompanied with a *consciousness* that we also have contributed a something to the general mass of felicity according to the extent of our ability! These are ingredients to constitute the perfection of bliss! Love, joy, gratitude, surprise, admiration, complacency, hope, and benevolence unbounded, may thus occupy the mind in a transporting variety, or by exerting their united powers at the same instant occasion inconceivable raptures!!!"

In the revision of this work, for a second edition, Dr. Cogan would do well to reconsider the following words and phrases; "*effectuate*;" "*amelioration* of our state;" "and *she* that has accomplishments, he *pronounces* to be perfection;" "*having filled the connections* of life;" "*abnegation*;" "*habits introduced will inspire*;" "*wherewith* we are clothed;" "*engrains brevity upon me*;" fashion will render a *garb sultry*;" "*in suggesting of thoughts*;" "*enstamps a value*."

Remarks on the Theory of Morals: in which is contained an Examination of the theoretical Part of Dr. Paley's Principles of Moral and Political Philosophy. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. Pp. 234. 5s. Rivingtons. London. 1800.

"THE remarks, which are here presented to the public, were made in the progress of a course of Lectures in Morality, delivered to
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the Students of a college in Cambridge, in which Dr. Paley's "Principles of Moral and Political Philosophy" was the text-book; that being the work, in which the public examination on moral subjects for a Bachelor's degree was then conducted. I indulge the hope, that, in endeavouring to facilitate the acquisition of clear ideas on those subjects, in doing which I pretend to no more than the merit of a pioneer, I shall not be suspected of wishing to detract from the well-earned fame of Dr. Paley, or of any other writer, on whom I have had occasion to animadvert.

"It may be proper to mention, that the quotations from Dr. Paley's book are made from the 8th edition in 8vo. In the different editions, there are many verbal variations; but I am not aware, that there are any which materially affect the sense.

"Of a work like the present, which professes to open the way to a system, and of which, therefore, the parts are just, only as they contribute to the perfection of the whole, the reader, it is hoped, will have the candor not to make up his mind, until he arrive at the end."

Thus far the author. After the introduction, the subject is discussed in five Chapters; which treat of the Foundation of Virtue; the Rule of Virtue; the Obligation to obtain the Knowledge of Virtue; the Motive to Virtue; and the Division of Virtue.

"It seems evident (says Mr. P. in his first chapter) at first consideration, that the duty of all created beings must depend on something, which has reference to their peculiar nature and situation; and nothing strikes us so forcibly, in this view, as the relation, in which they stand towards their creator. God, in all the works of creation, must have had some *design*, or exercise of his will, respecting the part to be sustained by them. Under the implied condition, therefore, that this design would be answered, all beings, whether animate or inanimate, were created, and are still preserved. Put the case, that we were made by a being, who was of a moral character something different from that, which we have every reason to attribute to God, would our duty have been exactly the same as it is now? It appears evidently to me, that it would not! not only because, in consistency with such a supposition, our minds would have been differently formed, and therefore a different conduct would have appeared to us as our duty*; but because a different conduct would have been pleasing to such a being, and therefore the proper part and duty of his creatures. In that case also, the *motives* to action would have operated in a different way; since we could not expect rewards from such a being, but by a conduct different from that, which it is now necessary to pursue for that purpose. I do not say, that those who have mistaken the *real* character of the Deity, and acted accordingly, are therefore excusable in acting wrong. This is a different case.

* See what is said of the *moral sense*, in Chap. II."

They may be excusable; but their excuse depends on the *circumstances* of their particular situation. It is, then, the duty of all created beings, *as such*, to obey the will of their creator; and we need not, I think, proceed any further to be assured, that it is the duty of man, as a creature and dependent, to obey the will of God. The attempt to trace his obligation to virtue to any higher source is, if I mistake not, as unnecessary, as it would be in vain. Distinctions must be made, of course, according to the nature and capacities of the created beings. Of all created beings, with which we are here acquainted, man alone is endued with what can properly be called liberty of action. Consequently, he only is capable of *voluntary* obedience."

In the fourth chapter, (says Mr. P.) "it is essential to my purpose to observe, that whatever may be determined with respect to obligation in general, *moral* obligation, as I hope has been sufficiently made out in Chap. I. results from God's will, and is constituted by God's command. *"

"If, in supposed conformity (says the author) to the sense of the 13th Article of our national Church, it be alledged, that the heathens could not act virtuously, or acceptably to God, without the 'grace of Christ, and the inspiration of his Spirit,' it may be answered, that though, from the circumstances of their situation, the heathens could not have actual '*faith* in Christ;' yet we have no authority for asserting, that the grace, which is here supposed necessary to render actions pleasing to God, was not bestowed on many, before the appearance of Christ on earth.* All that can be

"* Thus, our submission to civil authority, when it is rendered from a principle of obedience to the will of God, becomes the discharge of a moral duty. Accordingly, it is on this principle, that we are in Scripture exhorted to render that obedience. 'Be subject,' says the Apostle, 'not only for *wrath*, but also for *conscience* sake;' not merely from fear of human punishment, but from a principle of duty to God. This point might be enlarged upon, especially in popular addresses, with very beneficial effect. St. Paul, in a most comprehensive passage to the purpose, furnishes an appropriate text. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' See also Coloss. iii. 23."

"* On this subject, I not unwillingly lead the mind of the reader to the Article of our Church, which relates to it; both because I think, that the consideration of the Article may throw light on the subject, and that what is here said may tend to confirm the sense, in which, as I think, the Article itself ought to be understood. It will easily be seen, that the general sense of it is at least reconcilable with what I have all along insisted on; namely, that actions, of whatever nature or tendency they may be in themselves, are not to be esteemed virtuous, unless they are done in known or supposed obedience to the will of God. Those, who wish for a fuller discussion of the Article, may consult the judicious explanation and comment of Dr. Hey, in his *Norristian Lectures*,

be justly expected of men is, that they should live according to the law under which they are placed; and God, we may be assured, always does what is right."

It appears, that Mr. Pearson is a disciple of the school of Butler and Balguy. Dr. Paley is of a different school. Their characteristic differences are sufficiently evident to those who have paid but a transitory attention to the late publications of Ludlam and Hey. We have only to lament, chiefly for the sake of academic youth, that the heads of the university of Cambridge should be so divided—so notoriously divided in their opinions, on subjects of morality—that they should thus publish their discordant sentiments, inattentive to the consequences. Indeed, we thought the adoption of Paley's "*Principles of moral and political Philosophy*," for a text-book for public lectures on morality, an act of extreme indiscretion; the bad effects of which we, at that moment, foretold. Nor was the prediction any proof of extraordinary sagacity. It was easy to foresee "the heart-burnings, jealousies, and fears," which now exist amongst the teachers of the Cambridge youth.

"*F. Malbranche*, whom I have quoted before, admits the justness of the opinion, that grace, sufficient to enable men to act virtuously, was bestowed before the coming of Christ. Though the *whole* of the passage, in which this appears, is not appropriate to the present subject, I transcribe it as curious and important. 'There are several reasons, why the law (the *Mosaic* law) did not promise the true blessings; but one of the chief is, that, since this sort of enjoyments cannot be the object of concupiscence, the knowledge and worship of the true God would have been soon lost among the Jews, and that chosen people reduced to a handful of men, *belonging to Christ, and sanctified in every age by inward grace*. But it was necessary, that the knowledge of the true God should be preserved with some lustre among the Jews, a prophetic people, and an unexceptionable witness of the truths of religion, in spite of all the power and artifices of the prince of this world, until, at length, the only begotten Son of God, for and by whom all things were made, should come down from heaven, to change the face of things over all the earth, and to open the surprizing and wonderful scene of God's conduct.' Still more directly to the purpose does Archbishop Tillotson, speaking of *Socrates, Epicurus, Antoninus*, &c. allow, 'that they were not wholly destitute of an inward principle of goodness.' 'For though,' says that sensible and amiable Divine, 'they had not that powerful grace and assistance of God's Holy Spirit, which is promised and afforded to all sincere Christians, (as neither had the Jews, who were the peculiar people of God, and in covenant with him) yet it is very credible, that such persons were under a special care and providence of God, and not wholly destitute of *divine assistance*.' Sermon 209." .

Mr. Pearson, with great appearance of sincerity, ingenuousness, and candor, observes :

“ For the full discussion of this important part of Natural Religion (the benevolence of God) see the invaluable tract of the late Dr. *Balcanquhall*, entitled, ‘ Divine benevolence asserted, and vindicated from the Objections of ancient and modern Sceptics.’ How much is it to be lamented, that the work, of which that tract, printed in 1781, is said by the author to be a *specimen*, has not yet, (I write in 1798) been published ! In a pecuniary view, indeed, such publications, from the improbability of their becoming popular, may not answer to the publishers ; but it is pity, that those, who are capable of understanding and relishing them, should therefore be hindered from their use. In the present case, however, I have no doubt, that the Syndics of the *Cambridge* press, ever ready to promote the interests of sound learning and religion, would afford their assistance in bringing before the public *such* a work of *such* a son of their common *alma mater*, and would even esteem it an honour to do so.

“ To those, who have been informed of what passed at a particular meeting of the Syndics, respecting the present publication, it may seem, that the above passage is intended to be understood in an *ironical* and *sarcastic* sense. I think it necessary to declare, therefore, that it stands exactly as it did before the transaction referred to took place.”

We are really much concerned at the conclusion of the note. Well may the young gentlemen, of Cambridge, ask :

“ Who shall decide, when Doctors disagree ?”

To see the different lecture-rooms of the university converted, in a manner, into heathen schools, where each philosopher instructs his disciples in virtue, according to his own preconceived notions, or according to the opinions of his own masters in philosophy ; is, in truth, a most degrading spectacle, in a Christian country !—“ Would to God, that the Bible were the only text-book !”—was, in the fullness of the heart, our spontaneous exclamation. But, alas ! from the Bible have been formed, according to the conceptions of different minds, very different systems of morality : and such will be the case, to the end of the world. Still, however, we recur to our first position—the unfortunate circumstance, that the instructors of youth should be thus openly at variance—that the heads of houses should be thus at war, in the face of the rising progeny of the British nobility and gentry, whose opinions yet remain to be formed ; and many of whom, probably, from the animosity of their superiors, will become sceptics on all religious subjects. “ I am of Paley !” cries one. “ And I of Pearson !” cries another : But others despising the disputatious folly of the Greybeards, will, in the gaiety of their hearts, exclaim : “ We are of HUME !”

Travels in the interior of Africa, from the Cape of Good Hope to Morocco, from the Years 1781 to 1797; through Caffraria, the Kingdoms of Mataman, Angola, Massi, Monæmugi, Muschako, &c. Likewise across the great Desert of Sahara, and the Northern Parts of Barbary. Translated from the German of Christian Frederick Damberger. Illustrated by a Map and coloured Plates. 8vo. Two Volumes in one. PP. 522. 9s. Longman and Rees. London. 1801.

OUR knowledge of the interior parts of the vast Continent of Africa has been considerably extended of late years, by the publications of men of science, observation, and veracity. Still, however, from the nature of the country, that knowledge is, and must necessarily continue to be, extremely imperfect. The work before us may add something to the stock, if dependence is to be placed on the author's assertion that he was "an eye-witness to all he has related, and has adhered in all things most strictly to truth." But they who have read the very interesting Travels of Mr. Park, reviewed in a former volume, will not derive much amusement from the perusal of Mr. D'Amberger's book, which is one of the most dry and tedious narratives which have fallen under our inspection. With great opportunities for the acquisition of most useful information, the author has given a mere insipid journal, tiresome from its uniformity, and the eternal repetition of common-place remarks. He entered as a soldier in the service of the Dutch East-India Company in May 1781, and sailed for the Cape of Good Hope, in the following month. There he remained, part of the time as a soldier, and part as a domestic in a Dutch family, till the end of the ensuing year; when, to avoid the importunities of his master's wife and daughter, both of whom, we are told, had conceived a passion for him, he resolved to desert; and to traverse the Continent of Africa in order "to return to Europe by land." He accordingly left the Cape on the 25th of December, 1782, and, after undergoing innumerable hardships, and incurring innumerable dangers, reached Morocco in May 1791, where he remained, in the capacity of a slave, until ransomed by a Dutchman, in 1796, when he returned to Holland.

In his account of the Hottentots, and the nature and situation of some parts of their country, the author flatly contradicts M. Le Vaillant, and even goes so far as to say that he never had seen many of the districts which he minutely describes.

"The untrod path on which I now entered was extremely irksome, for it lay among woods, precipices, and rocks, which rendered it

it almost impassable. Yet this was the very same which M. Le Vaillant pretends to have gone with his caravan; but *I will venture to assert he never was there*; for the whole country is so rough and trackless, that the traveller must work his way with extreme labour, and overcome the greatest obstacles." (P. 42.)

Again—

"M. Le Vaillant is mistaken in representing the young women of this country as particularly virtuous and chaste. Adultery, indeed, on the woman's side is punished severely by the whole horde; but the men are allowed to keep company with girls when their wives are lying-in. M. Le Vaillant errs also as to the beauty and cleanliness of the Hottentot women. Among the bastard Hottentots, indeed, are many beautiful and cleanly women and girls, but I observed very few such among those who live in the kraals; high foreheads, sunken eyes, flat noses, projecting lips, and woolly heads, are not constituent parts of beauty."

There are many flippant and indecent sneers at the Christian religion in different parts of the book, which can only be imputed to the author's ignorance; though, in some other of our modern travellers, such sneers proceed from an affectation of *philosophy*. There are also some contradictions and inconsistencies which have excited suspicions in our mind respecting the author, not unlike to those which he himself entertains of M. Le Vaillant; and certain it is that we have nothing like a satisfactory account of the manner in which he kept his journal and preserved the names of all the countries, towns, and villages through which he passed, for so many years. He tells us, indeed, towards the latter end of the second volume, that he had preserved his pocket-book by fastening it with thongs under his arm; but he forgets that long before he had informed us that he had been robbed and stripped of every thing. Mr. Park had published, in the 22d chapter of his work, a very able and satisfactory account of the state and sources of slavery in Africa. M. Damberger's account of the Slave Trade is of a different nature; and were the credit of his book to be estimated by the consistency of his statement on this subject, he would have but little cause for triumph, on the score of veracity, over his predecessor M. Le Vaillant. In a note to p. 175, he observes, in confirmation of Mr. Park's ideas,

"The Europeans probably first acquired the idea of trading in slaves from the Africans, and in consequence of discovering their coasts, for, with the exception of South Caffraria, the commerce of the human race is carried on by every nation I visited; and the unhappy slaves frequently pass in a few years through the hands of several different nations; the inhabitants of Matamun, for instance, exchanging them
for

for salt with those of Mazumbo, and these selling them for corn to the inhabitants of Congo, till, at last, from kingdom to kingdom, they fall into the hands of Europeans."

Yet nine pages farther on, in p. 184, he does not blush to assert, in a peremptory manner;

"Had Europeans never been known in Africa, or their merchandize exposed to sale, this species of traffic would never have existed; and every true friend to humanity must shudder, must even doubt the rationality of those cannibal-minded Christians, as they are called, when he witnesses the manner in which these poor wretches are treated. Not only here, but in other countries, have men reduced thousands and thousands under the yoke of slavery. In how many countries is the holy religion of Jesus abused, to the oppression of freemen, and to the assigning them, as it were, a middle place between man and beast, merely for the sake of riches, and heaping up possessions of every species! We ought, therefore, by no means to be surprised, if in countries where Christianity has for such purposes been established by fire and sword, but from which it has been again expelled, Christians are not unfrequently persecuted, and even martyred. Nor is it without a motive, that many heathens of this country say the Christian religion must consist in robbing other men of their property, in converting countries into deserts, and rendering mankind wretched: while, on the other hand, these nations have been unjustly described as cruel and base, merely through hatred, for having treated some few Europeans as the latter have treated thousands of their countrymen."

What credit can be given to a writer who thus flatly contradicts himself? The following mode of killing Tigers, said to be practised by the Seegerins, borders on the marvellous.

"The next day I procured information relative to the adjacent countries, and in the afternoon went to the wood, with four men, to hunt. They soon descried a tiger, which they determined to take. I seemed uneasy at the preparations they made for the chase; but at this they laughed, and at length were so fortunate as to kill him without being hurt themselves. Two of them threw javelins at him, while the other two, who stood near, held a spear in their right hand, and in their left a piece of strong leather, made of buffalo or elephant-skin, to defend themselves in case they did not hit the beast well, and he should attack them. This took place in the present instance; for the tiger attempted to seize the foremost man by the throat; but he held his hand, which was covered with leather, ready, and thrusting it into the throat of the beast, robbed him of the power of biting; meanwhile, with his right hand, he immediately plunged his spear into his body, upon which the other three rushed upon him, and killed him. In like manner they destroy wolves and lions."

In the note to p. 202, the author is guilty of a falsehood in asserting that "the English boast of paying large sums" for the

the ransom of Europeans, who have fallen into the hands of the Africans, whom, instead of restoring to liberty, they send as slaves to their own colonies. During his stay at Zambre, in the service of the King of that country, he tells us, he "made *three campaigns*," though he only staid "*there five months*." (p. 79.) Of the kingdom of Haoussa he draws a most flattering picture.

"The kingdom of Haoussa is the finest tract of country I saw in Africa, on my whole journey from the Cape. It borders eastwards on the kingdom of Mophaty (Zanfara), northwards on the territory of Fomingho*, westwards on the kingdom of Feene, and southwards on the kingdom of Bahara. The river Niger flows through one part of the country, fertilizing it, and procuring it many advantages for commerce; as a number of vessels go from Tambuko to Boofu; where the goods are unshipped, and farther transported by caravans. This country is extremely fruitful; and, if it were inhabited by civilized nations, might obtain great wealth. It is rich in animals of all kinds, with plenty of timber and a variety of fruits. The mountains yield salt and saltpetre, the forests honey and wax, and the mines, which might be found in their bowels, if the inhabitants would but explore them, would produce immense treasures. The country has three several nations for its inhabitants: 1. The Samtygoetys, inhabiting the southern borders; 2. The Kahmosanians, dwelling on the east side; and, 3. The Haoussians, in the heart of the country. The inhabitants, in general, wear long cloaks of party-coloured linen, fastened about the body; and, instead of shoes, leather thongs wound cross-wise over their feet. About the head they usually wind a party-coloured linen or cotton cloth. The soldiers alone wear round their head a red cloth, made of either goat's-hair or cotton, together with the ordinary cloak."

Of the motives of this fortunate kingdom his account is equally favourable; he represents them as kind, obliging, humane, and hospitable.

The *coloured plates*, mentioned in the title-page, are three in number, representing two natives of Caffraria, two inhabitants of Bahahara, and a Moor of the desert of Sahara; they are extremely well executed. Of the map prefixed to the work, as being of more consequence, it will be proper to give the editor's own description,

"As to the projection, that of Mercator was made choice of as the most suitable to the statement of those regions of the world which the author frequently lays down, and as the disadvantage of it, in too greatly extending the higher latitudes, is of the least consequence precisely in regard to Africa, which the equator pretty nearly divides in

* "This tract, which is from ten to twelve German miles in length, and five or six in breadth, I have never found on any map."

the midst. The latitudes are marked at every five degrees, in which the common rules for these degrees, $r=9,3010$ Paris-inches, and therefore five degrees of longitude $0,81166$ inches have been adopted. It were to be wished that every map should give in numbers the scale on which the construction has been made; the attention to that circumstance in our map will not be thought superfluous.

"The author had delineated his route on Mannert's map, published in 1794, by Weigel and Schneider, without naming the worthy author. It might be supposed that I had no more to do than to transfer that route to my map, always applying the magnetic declension according to Major Rennell's hypothesis. But I often found that I absolutely could not follow his directions, so as that they would suit the places which he names. Accordingly I was obliged to insert these latter as they are set down in the best publications, and suit them to his journey as well as I was able. The compass that he had with him, seems by some injury or other to have been out of order.

"The degrees, astronomically ascertained, are notoriously but few, and most of those stated in Niebuhr's, Bruce's, and Browne's Travels, as well as the investigations made of late by the French in Egypt, lie too remote from the route of our author for enabling me to make any other than a distant use of them as applicable to his travels.

"In the northern part of Africa, the coast from cape Spartel to cape Verd is well ascertained by the voyage of the *Isis* frigate, published by Fleurieu, Paris, 1793, 2 vols. 4to. This would have been taken as the ground-work, only some of the main particulars are not so stated as they are given in those Travels, but interpolated from the latest *Connaissance des tems* for the year xi. and others. From thence, the charts which Bellin has subjoined to his *Histoire générale des Voyages*, furnish us with an excellent series of plans of the coast reaching quite to cape Negro. The last is a point astronomically ascertained. Thence again, as far as the Cape of Good Hope, Mr. Arrowsmith, in his second Map of the World, which appeared in 1795, seems to have laid down the coasts the most accurately, as in the track he has two astronomical points, which I find no where else.

"The Cape of Good Hope, and particularly the Cape-town, is generally allowed to be extremely well ascertained by la Caille. But from thence, as far as the Red Sea, where Niebuhr's statements commence, the coast, Madagascar excepted, is one of the parts of the earth with which we are the least acquainted. I supplied the deficiencies here as well as I was able from Arrowsmith's two maps of the world, Vaugondy's map in three sheets, that of Mannert, and the latest by Dr. Reinecke. Cape-Guardafui is admitted as laying in 12° deg. 45 min. of north latitude.

"As to what concerns the northern part of the inland country there was no choice. Rennell, by his last map, has almost entirely rectified the whole; and his statements will long remain the rule for geographers to proceed upon. This is most sensibly felt by comparing his former map of northern Africa, which he presented to the African Company

Company in 1793, with that lately given in Mr. Mungo Park's *Travels*. That future travels may place many things in a different light; that, even at present later discoveries state particular parts quite differently; for instance the empire of Darfur, which he places 5 degrees more to the south than Browne, is rather the fault of our slight knowledge of Africa than of the meritorious author. It is only to be lamented, that he somewhat increases the difficulty of such as come after him, from the circumstance that the stereographic net, or intersecting lines, which he usually puts to his maps, is not always accurate and just.

“Of the southern part Dr. John Reinhold Forster has given a map, published by Schneider and Weigel. But I cannot conceive how it happened, that the Cape of Good Hope, and with that main point the whole map is one degree too far to the west. I have, therefore, brought so much more eastward all the points taken from this map.

“Of the lower part we only know, on the eastern coast, the territories of Monomotapa, Sofala, and some of the adjacent countries; and on the east side Leango, Congo, Angola, and Benguela, with one or two others in those parts. These are taken from Arrowsmith's two maps; for one of them actually has sometimes more and sometimes fewer places and geographical data than the other; and from Bellin. What was wanting in them is taken from Vaugondy, Reincke, Mannert, and the map of Janvier, which appeared in 1753, consequently three years subsequent to Danville's. I was obliged to be satisfied with this, which generally conforms to that of Danville, as I could not pick up the former. This great geographer also published an uncommonly valuable dissertation, in the xxvith volume of the *Mémoires de l'Académie des Inscriptions*, on the rivers in the interior of Africa. A few other maps made use of, I omit to mention, for example, that of the Algerine States, with the latest account of that country, which appeared some years ago in Altona, and is the best of those States now extant, as they could only furnish me with a few detached points.

“*Leipzig, Oct. 11, 1800.*

“C. F. GOLDBACH.”

Remarks on the Poor Laws and the Maintenance of the Poor.

By William Bleamire, Esq. Barrister at Law, and one of the Police Magistrates. 8vo. Pp. 44. Butterworth. London. 1800.

THIS tract is, with great propriety, dedicated to William Mainwaring, Esq. whose zeal and vigilance as a magistrate, whose integrity and independence as a senator, and whose perseverance, judgment, and ability in the discharge of the

the very arduous and important duties of chairman of the quarter sessions for the populous county of Middlesex, give him an irresistible claim to the gratitude of his fellow countrymen, and endear him, in a particular manner, to those who have an opportunity of more closely observing his many private and public virtues. The author, who is himself an able, upright, and judicious magistrate, enumerates the various laws which have passed, from time to time, for the support and maintenance of the poor; and concludes with strongly recommending the abolition of the office of *overseer*; and of all parochial settlements. But, though Mr. B. is himself fully convinced of the propriety, expediency, and utility of this measure, it would produce so radical a change in the whole system of our Poor Laws, that it would require to be very seriously considered, and very minutely examined, before it could be adopted.

In speaking of the poor Mr. Bleamire makes a very proper distinction, which, it is much to be wished, were more generally observed, between those who are fit objects of relief, and those whom it was never in the contemplation of the framers of our poor laws, to cast as a burden upon the parish.

“ Speaking of the poor, I do not mean to include in that description all the objects that are received into A POOR-HOUSE, but those only who, by the old law, were, and now are, distinguished by ‘the impotent poor.’ Persons utterly unable to support themselves were always proper objects for relief, by the means before mentioned; but the idle, lazy, and abandoned, who now, to the shame of our modern governors of parishes, croud every poor-house, were, and still ought to be, objects of punishment. If those who are intrusted with the care and management of the poor would exercise an impartial and honest discrimination among the persons who apply to them for relief, poor-houses would be less frequented, the poor-rates considerably reduced, and, by turning these receptacles into workhouses, vicious idleness be checked, and virtuous industry greatly promoted.”

The author explains his meaning, in respect of the abolition of settlements, in the following passage:

“ With regard to the abolition of settlements, I confess myself an advocate for the measure, being of opinion that all persons should be considered as settled in the parish or place where they may happen to want relief. This would prevent the great trouble and enormous expences which in appeals and other litigations constantly attend the removal of paupers, and afford an opportunity to every poor and industrious person to procure a living in such place as shall be best suited to his particular exertions.”

But surely there will be insuperable objections to the adoption

tion of the plan, so long as the present mode of levying rates for the poor shall continue to subsist. For is it not evident, that one parish would be induced, when application was made to it for the relief of a pauper's family, to throw the burden upon some other parish, perhaps less able to bear it, which might very easily be done, by giving the applicants money enough (and something more) to pay their expences to such parish? Would it not also have a strong tendency to discourage the establishment of manufactories, since in many a poor parish where manufactories are established, and many hundred hands employed; if the proprietors were to fail, and the workmen to become chargeable to the parish in which they live, it might prove the ruin of every other inhabitant of the parish? Various other objections of a similar description suggest themselves to our minds, but these will suffice to show the nature of our apprehensions on the subject. All these objections, however, might be removed by one plain and simple alteration, and we are rather surprized, that it did not occur to the worthy author; the abolition of the present mode of levying poor-rates, and the substitution of a general pound-rate, throughout the kingdom; in other words the conversion of the *parochial* tax into a *national* tax. There may, possibly, be serious objections to this plan; but, we confess, they do not at present occur to our minds; it certainly would be attended with the eminent advantage of simplifying the whole system, and of destroying many abuses which, no doubt, exist at present.

To the following propositions of the author, no solid objection can, we think, be urged.

“ But if it should not be thought expedient at present to make any alteration in the law of settlements, I should then submit to consideration the propriety of making the following regulations: **FIRST**, that all orders of removal should be signed by one magistrate only; this would prevent the delay and difficulty which now attends the getting two magistrates to hold a petty sessions, without which no removal can legally take place: **SECONDLY**, that a copy of such order, and the pauper's examination, properly certified, should be sent to the parish to which the pauper is ordered to be removed; and, if such parish *admit the settlement*, then to allow and pay such sum towards his maintenance as was usual in the parish where he then resided; but if this should be refused, then to be at the expence of removing him to his own parish: and, **THIRDLY**, that, if the settlement should be disputed, the reasons for appealing against the order of removal should be given in writing at the time of delivering notice of appeal, and a copy of such reasons left with the clerk of the peace; and, upon the hearing of the *appeal*, the court to order, if they see proper, the expence of keeping and removing the pauper.

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"The adoption of this mode would not only save the expence of removal, but would also, in a great measure, prevent frivolous and vexatious appeals."

The author remarks that, in former times, one-third of the tithes of the church were devoted to the support of the poor; and seems to insinuate that recourse ought to be had to a similar means of supporting them at present. He observes that those tithes have "long since been diverted to *ecclesiastical* purposes." But surely he cannot have forgotten how very considerable a portion of these tithes were diverted *from* "*ecclesiastical* purposes" at the time of the reformation, and are now in the hands of lay-impropriators; and how very inadequate a support the remaining part of them now afford to the clergy of the established Church.

On such a subject as the Poor-rates, great difference of opinion has existed, and, in all probability will continue to exist, among the most able and best intentioned men. But on one point, we conceive, there can be no difference, viz. that the enormous sums which have, of late years, been raised for the support of the poor are not only a national grievance but a national *disgrace*. Formerly the indigent man disdained to apply for parochial relief until compelled by absolute necessity; and even then the shame and distress, evident in his countenance, strongly marked the reluctance with which he made his application. But now the young, the healthy, and the strong, particularly in the metropolis and its vicinity, do not blush to demand, with a tone of assurance and importunity, admission to the Poor-house, there to subsist in idleness, on the labours of the industrious. This is a serious evil to which an efficacious remedy ought to be immediately applied; it betrays a base, degenerate, spirit; an absence of all manly feeling; and a total want of that mental independence which gives a stimulus to useful labour and virtuous industry. To trace the sources of this degeneracy would be an important task; it would, we fear, be found to originate in a widely prevailing spirit of immorality and irreligion. We shall conclude our present observations on this interesting subject by proposing one question for the consideration of reflecting minds;—Whether the vast increase of charitable contributions (so honourable to the nation, in more points of view than one) has not had a direct tendency to produce a multiplication of their objects?

Discourses, &c. on several Subjects. By the late Rev. Christopher Wells, B. D. formerly Fellow of Jesus College, Oxford;

Oxford; and afterwards Rector of Remenham, Berks; 2 Vols. 8vo. Pr. 994. 14s. in Boards. Leigh and Sotheby, and F. and C. Rivington. London. 1800.

THERE is a peculiar delicacy due to the character of writers, whose *inedited* compositions fall into the hands of surviving friends. Incompetent, perhaps, to appreciate their merits, certainly partial to whatever dropped from the pens of those whom they admired and loved, while they travelled together on the journey of life, and of whom, when deprived of their pleasing and instructive society, they often think with fresh regret; they may possibly lessen the reputation, which they were solicitous to exalt: viewing, with the eye of affection, what will be seen with other eyes, when examined by the critic, they may disserve the cause which they wished to promote. Hence has it sometimes happened, that the literary fame of authors, of no mean note, has been considerably diminished by injudicious editors; who, not discriminating between what was left revised and prepared for the press, and that which was never intended for the public eye, have done no honour to the memory of their departed friends. On the other hand, it ought not to be forgotten, that many useful and excellent works, calculated to advance the cause of religion, virtue, and learning, may be consigned to unmerited oblivion, through an excess of modesty and diffidence, often as inseparable from genuine worth and extraordinary talents, as is arrogance or self-conceit from ignorance or superficial learning. They, therefore, deserve well of mankind, who will take the pains to select and prepare for posthumous publication such valuable writings. In this latter class may these two volumes of Discourses and Letters be justly ranked.

Mr. WELLS, as is stated in a short, but interesting, account of his life, prefixed to the first volume, was a man—

“Of an uncommonly great understanding, cultivated, with the utmost care, by deep study; having, from his earliest youth, read and considered the best books, in the Greek language particularly; in which he was allowed to be a most accurate scholar; which was an advantage in what he studied beyond all other things, the scriptures, daily and hourly almost; and, from his truly Christian temper and disposition, added to those other qualifications, he was peculiarly fitted for the study of divine things. He died in the year 1765, about 65 years of age.”

His manuscripts, after his decease, fell into the hands of a*

* * If we mistake not, the late Rev. PHILIP COCKS, A. M. Rector of Acton, Middlesex.”

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very worthy divine, not long since dead; to one of whose brothers Mr. WELLS had proved himself a most valuable tutor and sincere friend; having received his young pupil, at the most critical period of his life, from the hands of a worthless and unprincipled profligate, who had abused the confidence reposed in him by a most respectable family; "being unwearied in his endeavours to pervert his pupil's judgment, and corrupt his mind." To one, who had snatched a tenderly beloved brother from impending ruin, "and inculcated into his mind the principles of true religion and virtue," every token of grateful respect was due; and to one, entertaining no small portion of veneration for the memory of so truly amiable a character as Mr. W. appears to have been; having the same view of things, the same simplicity of character, the same suavity and calmness of temper, the same great learning and reverence for the holy Scriptures, and being so peculiarly qualified for the task; it would have proved a welcome office to revise and correct, for the press, some of Mr. WELLS's papers. This the excellent person, into whose hands Mr. WELLS's writings fell, determined upon doing: but ill health soon discouraged, and, at last, disabled him, even from making a beginning. It now devolved to a surviving sister, at an advanced period of life, to make the intended selection; and, with the assistance of a *clerical* friend, who took upon himself the whole business of selecting, arranging and preparing the manuscripts for the press, and carrying them through it, two volumes of Sermons, with some few Letters subjoined, are now first published.

Having perused the Discourses with a considerable degree of attention, we hesitate not to pronounce, that they possess the merit of being plain and practical sermons, written on Christian principles, and designed, with few exceptions, for the public instruction of the inhabitants of a country parish, of which Mr. Wells, for some years before his death, was the incumbent. They are printed, as a short and affecting dedication of them to a female friend informs us, as they were written by the pious author, without any alteration or correction; and they exhibit a specimen of unadorned composition, suited to the comprehension of a country congregation. Though plain and simple, they contain nothing in the style or sentiment, beneath the dignity of the pulpit; and to readers, who take into their hands books on religious topics, rather for solid edification, than mere amusement, they will afford much satisfaction. To us they present the venerable character of the pious parish-priest, inculcating, "by line upon line, and precept upon precept," the fundamental doctrines

things and great duties of Christianity; more attentive to *things* than words; more studious to edify his hearers, than to excite an admiration of himself by an ostentatious display of talents.

From these remarks the reader will not be led to expect either the elaborate discussion of abstruse points in theology, or the *limæ labor*, in the construction of the sentences: but he will not be disappointed, if he look for *better things*; for the pious instruction of "a scribe well instructed unto the kingdom of God, who bringeth forth out of his treasure things new and old." Having premised thus much, we need only lay before our readers the Subjects of the several discourses contained in the two volumes, and make some few extracts, which will enable them, in some measure, to form their opinion of Mr. Wells's merit, both as a writer and a divine.

The first volume contains 30 Discourses on the following topics; viz. I. The first and second Advent of Christ, 2 Thess. i. 10. II. Christ the Saviour of Sinners, Matt. i. 21. III. Prophetical Representations of Christ's Salvation, Matt. i. 21. IV. Christ the Dayspring from on high, Luke i. 78, 79. V. The Nativity of Christ, Luke ii. 10, 11. VI. The Death of Christ, 2 Cor. v. 20, 21. VII. The Resurrection of Christ, 1 Cor. xv. 14. VIII. The Ascension of Christ, Acts. i. 9. IX. The Gift of Tongues, Acts. ii. 16, 17. X. The Divinity of Christ, John i. 18. XI. The Rite of Confirmation, Mark x. 14, 15. XII. The Excellency of the Law of the Jews, (preached at St. Mary's, Oxford, before the University, Nov. 10, 1754) Psalm xix. 9, 10, 11. XIII. The first and great Commandment, Matt. xxii. 37, 38. XIV. The Witness of God in fruitful Seasons, Acts xiii. 17. XV. The Knowledge of God, a Call to honour and obey him in our lives, Rom. i. 20, 21. XVI. The Goodness of God, Psalm cxlv. 9. XVII. The divine Mercy the proper Motive to Charity, Ephes. iv. 31, 32. XVIII. The Measure and Rewards of Beneficence, Luke vi. 36, 37, 38. XIX. The Creation of Man in the Image of God, Genesis i. 26, 27. XX. Religious Gratitude and Admiration of the Works of God, Psalm viii. 6, 7, 8, 9. XXI. Love of Friends and Country, Luke vii. 4, 5, 6. XXII. Dependence on God's Providence, Matt. vi. 11. XXIII. The Marriage Feast, Matt. xxii. 2. XXIV. The unjust Steward, Luke xvi. 10, 11, 12. XXV. The Pearl of great Price, Matt. xiii. 45, 46. XXVI. The Gospel a Light and Joy to the World, Ephes. v. 14. XXVII. Confession of Sins to God, Matt. iii. 6. XXVIII. Godly Sorrow, 2 Cor. vii. 10. XXIX. The Penitent restored, Psalm li. 12. XXX. God the Christian's Supreme Good, Psalm cxix. 57.

In the second volume are comprised 31 Discourses on the following subjects; viz. I. Faith in Christ as the Author and Giver of Salvation, Rom. iii. 20, 21, 22. II. Christian Blessedness, Matt. v. 1, 2. III. The Hungry Soul filled, Matt. v. 6. IV. *The same subject continued*, Matt. v. 6. V. The Law and the Prophets fulfilled, Matt. v. 17, 18. VI. Worldly Anxiety forbidden, Matt. vi. 19, 20, 21. VII. The Service of God and Mammon not possible together, Matt. vi. 24. VIII. Direction and Encouragement to Prayer, Matt. vii. 7, 8, 9, 10, 11. IX. Duties of Parents and Masters, Gen. xviii. 19. X. Mercy preferred to Sacrifice, Matt. xii. 7. XI. Example of Christ, Matt. xi. 29. XII. Christ's Answer to the Disciples of John, Luke vii. 22. XIII. The Excellency of the Knowledge of Christ, Phil. iii. 8, 9, 10. XIV. The Son of Man's Death a Ransom for many, Mark x. 45. XV. The Power of the Gospel on true Christians, Acts. xxvi. 17, 18. XVI. The Testimony of the Apostles to the Truth of the Gospel, Luke xxiv. 45, 46, 47, 48. XVII. The Sin and Danger of Immorality and Unbelief, 2 Thess. i. 8. XVIII. *The same subject continued*, 2 Thess. i. 8. XIX. The Great Sin of neglecting the Gospel, Heb. ii. 3. XX. The Excellency of the Knowledge of the Scriptures, 2 Tim. iii. 14, 15. XXI. Repentance and the Fear of God necessary to Salvation, Acts. xiii. 26. XXII. The Duties and Rewards of the Christian Life, Psalm xv. 1, 2. XXIII. The Holy Communion a Memorial of Christ's Death, 1 Cor. xi. 23. XXIV. The Kingdom of God begun in this World, Luke xvii. 20, 21. XXV. The Sin of the Church of Rome in shutting up the Scriptures, (preached on the 5th of November.) Psalm. cvii. 1, 2. XXVI. The Service required of Christians, John iv. 23, 24. XXVII. The Leper cleansed, Matt. viii. 1, 2. XXVIII. Considerations on the History of Joseph, Gen. xxxix. 9. XXIX. The Necessity and Benefits of Trials and Afflictions, James i. 12. XXX. Present Sufferings not to be compared with future Glory, Rom. viii. 18. XXXI. The Blessing and Reward of keeping the Commandments, Rev. xxii. 14.

Of Mr. Wells's orthodoxy, no less than of his manner of writing, the following passage (from Vol. II. Disc. I. p. 46.) affords a fair specimen:

"It is a real difficulty, and seems unaccountable, that faith in Christ himself should be so peculiarly required, if he is supposed to be *only the deliverer of a moral doctrine, and no more than a messenger*, though of the highest salvation, from God: but, if he be himself, by his own effectual virtue and grace, the author of this salvation, and the

the *only* author of it, (which is the doctrine of Scripture) it is in the nature of things just, that, when this is revealed to us, we should trust (in) or depend upon him, as our only Saviour and deliverer. It is as reasonable to require such faith in this salvation, as it was, when he healed the lame and blind, to require that they should beseech him, that they should know that they were helpless, and that he was able to relieve them; that, if men have no righteousness or power of their own, they should know their want, and receive his assistance with that acknowledgement, that is essential to any virtue, in a creature who can have nothing that he does not receive from God: or, if Christ be this mediator between God and man, and the conveyer of all his grace and goodness to us; (which is the point of revelation from Christ) such faith as this is not (only) an assent of our understanding, or believing in that sense any doctrine of the gospel, which we might wonder if of itself it could recommend us to God; but an acknowledgement of, and dependence upon, Christ, to which the belief and knowledge of his gospel is the natural means. And this is not so easy a thing, but requires the renouncing of all our evil passions and desires, and of that which is most intimate to us, and the last self-possession that is parted with;—*the trust and confidence in ourselves*. This is the partition that stands between us men and God: and, if it be difficult to give this up, it must be done for our own sakes, if it be in the nature of things, as well as required in the gospel, the necessary disposition to receive salvation by him.”

On the happiness of a future state many affecting passages might be extracted. We select the following as an instance. (Vol. I. Disc. xxiv. p. 370.)

“We are allowed, and it is natural to us, to conceive, that a great part of the happiness of another life will arise from the company;—*the society of just and good men made perfect*; i. e. freed from those imperfections and infirmities, to which even the good are subject in this life. We shall see the image of God, the reflection of his goodness, in them; and, as they will be our equals and companions, we may conceive what pleasure and happiness must necessarily arise from such a society. We shall see and live with the best of men, that have been in every age of the world; and among these *we shall see our own friends*; or those, whose goodness we have seen in this life. Now this is true happiness, as we may easily conceive; and we can only add to this, that ourselves will be free from imperfections and infirmities; not only from the weaknesses of the mind, or disorders of the affections, but from all other weaknesses, such as arise now in this life from these bodies, to which we are subject. Our bodies themselves will then be perfect; for they will be changed, as the Scripture has taught us plainly and expressly; they will be freed from sickness, from disease and pain; they will be fit instruments of our mind, and helps to our happiness, and not clogs and incumbrances, as they are often, and, in some measure, always in the condition of this life.”

Though there is not a single quotation, or reference to any authority, throughout the two volumes, except from the sacred Scriptures, we think that we sometimes trace the unaffected simplicity and exalted piety of *Thomas à Kempis*, whose celebrated book, *of the Imitation of Jesus Christ*, appears to us, to have been familiar to the pious author of these Discourses. Of this remark the following passage (from Vol. II. Disc. x. p. 171.) affords an example:

“ Our Saviour shewed the most perfect human goodness by all the means that were in his power; which is an example for us to imitate, as far as we are able. The condition of some may be such, that there is little in our power, in which we can do good to any. We may be poor and destitute of every worldly means. Even then, in the poorest and meanest condition, there is a duty which belongs to that condition; and, which if we do, we not only do our duty, but we even *do good*. He, that lives suitably to that condition, in which God has been pleased to place him, by his *example* does good; by doing all that is required of him. He, that has no power to do any service to any one, can *wish* well to all. He, that cannot do good to those that are in want, may *pray* for all. He may pray for the truest good of every one; that the name of God may be honoured; that his kingdom of righteousness and goodness may come; that his will may be done in earth as it is in heaven. He may pray for God’s mercy and blessing upon all whom he knows; for his blessing upon all his friends, and on the people and church to which he belongs. We may all do this in the lowest station as well as in the highest. But, when the good things of this world are more liberally afforded us than they are to others, then we are bound to distribute them according to our ability. We ought to be faithful stewards to the good and gracious Master whom we serve. Our God is just as well as merciful; and he will certainly demand an account of the talents with which he has entrusted us.”

Having already allotted so large a portion of our Review for our remarks on these Discourses, we must, with reluctance, confine ourselves to one extract more, on the value and importance of religion in *this* life. (Vol. I. Disc. xiii. p. 212.)

“ Since prosperity, health, and worldly joy and support, cannot last always; since, at least, sickness, infirmity, and death will come; since human life, generally speaking, is subject to so many misfortunes, and exposed to so many evils, which we cannot, by any foresight or power, prevent; and wanting so many comforts and blessings, which it is not in our power to procure; what remedy or support can there be for men but in religion; in our love of, submission to, and dependence upon, God?—Man is made to know more miseries than other creatures; to feel them more, and to look forward, and to feel the anguish of them even before they come. With all this he aspires (after) and

and languishes for happiness : he dreads death more, and he desires another life beyond. What is there that can answer to this condition ; to the nature of mankind, but religion only ? God has made us subject to these miseries, and to these greater concerns than those of other creatures. In this he is just and good ; for he has given us the knowledge of himself and the power of religion, which provides for all. If we neglect this, the natural remedy of all our ill, it is no wonder, if we become, as is often seen, more miserable than the creatures below us. They have no vice or disorder ; they feel less present ill, and perish without fear or concern. He, who has a lively and habitual sense of religion, has in that the remedy against all vice and disorder, all misery, dejection, and despair. It follows us at all times, and suits itself to all conditions : it gives strength to the weak, and moderation to the strong : it is the guide of our youth, and the support and comfort of our old age ; and, when it has led and preserved us through this life, it gives us hope, and, with this, patience and resignation in death."

The few letters, subjoined to the Discourses in the second volume, (fourteen in number) are a specimen of a literary correspondence between Mr. Wells and the brothers of his pupil. The subjects discussed in them are chiefly classical, philosophical, or moral. The limits, that we must prescribe to ourselves, prevent us from entering into any examination of their merit as compositions. We select the fourteenth, which was written to his *pupil* ; who, from the tenour of it, appears to have been, at that time, an officer in the army or navy, and, probably, employed on some dangerous expedition.

" DEAR SIR,

Remenham, July 20th.

" I was in hopes to have had the favour of hearing from you, and desire it still, when you return again, or at any time of leisure and a good opportunity. I pray God to direct and preserve you. Keep your men as far as possible, and as far as depends upon you, from all outrage and immorality. You know we are equally in God's hands ; equally objects of his power and goodness, whether we live or die ; and it is right itself to submit ourselves to him, whatever is the consequence. With these principles consider them, and do all your duty ; your prescribed and known duty ; for it is he who requires it. It will be very seldom, I suppose, that it can be necessary, in any sense, to do more. I would not desire, as your friend, to hear that you attempt any unnecessary things. I am, dear Sir,

" Your most affectionate, and faithful humble servant,

" CHRISTOPHER WELLS."

We cannot dismiss this article, without observing, that these volumes are accurately and neatly printed ; and that the Discourses are judiciously selected, and, in general, well arranged. The first volume, following the peculiar computation of the

Church, in the commencement of her year and annual course of her services, begins with the Holy Season of Advent; for each of the four Sundays of which an appropriate Discourse is furnished: from these the reader is led to the *Nativity*, and to the other Great Festivals, in the order in which they are solemnized by the *Church of England*. Immediately before the sermon on the *Rite of Confirmation* we expected to find one on the Sacrament of Baptism; but, not meeting with any discourse on that subject in either of the volumes, we are to conclude, that Mr. WELLS left no thoughts on that important point, the *Baptism of Infants*; which is so peculiarly necessary to be insisted on in these times; and which we most earnestly recommend to the particular attention of the parochial Clergy. The sermon on the Holy Communion, in the second volume, would more properly have followed that on Confirmation. But this is a circumstance of little moment.

Though we have, in general, spoken, in terms of approbation, of these Discourses, we might select several from among the number, as possessing greater merit than the rest. Of this kind, in our opinion, are the 8th, 17th, 18th, and 21st, in the first volume; and the Discourses on our Lord's Sermon on the Mount, together with the 1st, 10th, 11th, 25th, 29th, and 30th, in the second.

Suspiria Oceani: A Monody on the Death of Richard Earl Howe, K. G. Admiral of the Fleet, and General of his Majesty's Marine Forces. By Dr. Trotter. 4to. Pp. 24. 2s. Hatchard. London. 1800.

THE many masterly exertions of nautical skill, and most gallant achievements, of the naval hero, whose actions are here celebrated, and whose loss is deplored, are most favourable subjects for the display of poetical talents. Dr. Trotter has treated them with ability, and, without descending to adulation, has done ample justice to the noble object of his panegyric. The verses are harmonious, many of them beautiful, and the whole of them marked by no ordinary portion of the *vis poetica*. We shall exhibit a specimen or two, that our readers may be enabled to decide how far the judgment which we have pronounced is well-founded.

“ But, see, where drooping by the lonely strand,
No common woe arrests yon gallant band;
By hardships worn, and rough with many a scar,
Their tears find furrows from the wounds of war;

All beat by wint'ry wind, or solar ray,
 Behold their scanty locks with service grey :
 Hearts that have brav'd the battle's rage unmov'd,
 To sorrow soften'd—for the Chief they lov'd.
 In vain the rending sigh bestows relief,
 Or bounds the measure of heroic grief :
 With pensive steps as o'er his grave they bend,
 Still mem'ry points—the leader, guardian, friend.
 If England's glory plans some bold design,
 They see his presence animate the line ;
 No certain danger can their breasts control,
 Each gen'rous Tar feels all his leader's soul.
 Soon as the daring signal waves on high
 The foe invokes the wind, and hastes to fly,
 To seek for safety by a timely flight,
 Nor try with Britain's sons th' unequal fight.
 If midnight tempests o'er the ocean sweep,
 Pile wave on wave, and raise the yawning deep,
 His mind serene assumes the pilot's art,
 Saves from the storm, and cheers the drooping heart.
 Should toil or famine on the sailor wait,
 He shares his wants, and mitigates his fate.
 And when Disease pours forth his blasts of death,
 And fainting squadrons sicken at the breath,
 The hero's bosom swells with tides of grief,
 Prepares the balm, and gives the pang relief."

Having described the blessings of peace, the poet thus adverts to the great cause of the war.

" Oh ! had those halcyon days from year to year,
 In long succession, press'd their bright career ;
 Nor left to damned deeds a ruthless age,
 To fiends and furies worse than Vandal's rage.
 From France, the nurse of manners, and of crimes,
 The Hydra sprung, the Genius of the times :
 Alike the tyrant and the slave of Pow'r,
 On carnage bent, to plunder and devour :
 See wearied Life with blood and torture vex'd,
 And, oh ! tremendous horror ! doubt the next ;
 Hence laws defied that save from moral stains,
 And present guilt that fears no future pains ;
 Hence polish'd Order to confusion ran,
 All that degrades the savage from the man :
 The sacred fane no more shall incense raise,
 Or Hallelujahs to Jehovah's praise ;
 The throne, the altar, to destruction hurl'd,
 And worse than second chaos threats the world."

An animated description of the *Battle of the First of June* is next given ; and a note respecting some circumstances of it ought to be preserved as an historical document.

“ The merits of this victory will always be appreciated from the obstinate resistance of the enemy. The fleets may be said to have been equal in force, as near as the number of ships in each can be reckoned : the French had most ships of the line ; but the English had more three-deckers. But, on the evening of the 29th of May, three sail, disabled, left the enemy’s fleet ; and, by great good luck, they were joined, before the action of the First of June, by three others.

“ The French fleet was commanded by officers, who, in the language of Jacobinism, were said to be of ‘ *tried civism* ; the seamen were a chosen body, and all enthusiasts in the new order of things. A Commissioner of the Convention was, moreover, embarked on board the *Montague* ; partly with a view to harangue the seamen, as had been so successfully done in the army ; and also to watch the conduct of the Admiral. The French certainly exceeded their usual naval bravery ; but British valour never appeared greater. In a general action there never was so much done in so short a space ; for two English and seven French ships were totally dismasted in four hours. Some of the French ships are reported to have had furnaces on board for heating shot ; but they were, probably, never lighted. The French Captains, on leaving Brest, are said to have taken an oath never to strike their colours ; but their consciences were left pretty easy on that score, for the English shot saved them the trouble.

“ The following note is taken from the second volume of the author’s work on the *Diseases of the Fleet*.— ‘ As we may not again have occasion to mention the Victory of the First of June, we must beg leave to contradict the statement of some occurrences on that day, relative to the sinking of the *Vengeur*. It was said that the Frenchmen who went down in that ship, as long as their heads were above water, continued to cry aloud—‘ *Vive la Republique !* ’—and with this expression in their mouths sunk to the bottom. Somehow or other this account got into the English papers, and soon reached France. But the whole is a falsehood ; and I have it from the authority of the British officers who attended to save the people, and saw the dismal catastrophe. The scene presented a very different spectacle : all was horror and dismay ; and no such words were ever uttered. Barrere, in the Convention, made a fine text of the report, in expatiating on the *Naval Victory* of his redoubtable friend Jean Bon St. Andre. Votive tablets were immediately decreed to the *manes* of the sufferers ; and a three-decker ordered to be built, and called *Le Vengeur*.’ [*Vide Med. Nautica*, v. ii. p. 19. *Longman and Rees*. ”]

NOVELS AND TALES.

Adelaide of Narbonne: With Memoirs of Charlotte de Cordet. 4 vols. 12mo. Lane. London. 1800.

IT has long been the practice among novel writers to twine some fanciful invention with historical facts, and produce from this connection a story of greater interest. The author of this book has availed herself (for we somehow imagine it to be the production of a female) of this custom, and with no little ingenuity has worked fiction and fact together, laying her scene on the tangent line of La Vendée, introducing many well-known characters of the French, making their propensities and actions subservient to her well-told tale.—She holds the scale of politics with to even an hand, as far as mere opinion reaches, that it were impossible to learn her own decided sentiments; while she execrates the sanguinary horrors of a Revolution and all the miseries of republican France. For in her delineation of Charlotte de Cordet, she describes her 'as a republican but a *rational* one;' and in her character of an Englishman she draws him "as a *rational* royalist." By the way, those who seem to have known that heroine well, do not consider her to have been a republican.

As her scene is in the neighbourhood of La Vendée, the time is that of Marat; many of the numerous anecdotes, related about him and his contemporaries, are interspersed so artfully as to become part of her story. While her sentiments on the form of government are undiscoverable, those of obedience to the laws—of strict morality—of pure religion—are every where such as do credit to her heart; and her work may be considered not less instructive than amusing.

Rosella. 4 vols. 12mo. Lane. London. 1800.

THIS novel upon novels, ridicules, with elegant satire and delicate irony, the impossible events, unnatural incidents, and incorous situations of contemporary writers. A mother who had herself loved and married a-la-mode d'Heroine loses her husband in early life; but not cured of the circulating-library *mania* looks forward to see her daughter "puzzled in the mazes and perplexed with the errors" which had so agreeably tortured the Hermiones, Jaquilinas, Geraldinas, Philippinas, Gipsy Duchesses, and beggar-girls of the day. For this purpose she takes her daughter, an unaffected and unconscious girl, a tour into Wales, that castle-bearing country; expecting in every dingle some "hair-breadth 'scape," at every inn some surprising incident, and in every man some libertine adorer, or profligate swain. The story is so artfully managed, we feel uncommon interest for the charming Rosella, and even the mere novel-reading Miss, who sees nothing "in the bent of the tale" beyond the story, will find her heart engaged in it.

The

The characters are well diversified and nicely drawn ; betraying a mind of observation. The very touches of satire tickle rather than wound the feelings of those writers who have deviated beyond nature and propriety.

Constantia Neville ; or, The West Indian. A Novel. By Helena Wells, Author of the Stepmother, &c. 3 Vols. 12s. Cadell and Davies. London. Crouch. Edinburgh. 1800.

WE most heartily deprecate the resentment of the fair author of this admirable work, for the neglect we have unintentionally been guilty of towards her. Our best apology will be found in the real truth, namely, that had we perceived in it the smallest traits of those opinions, which it is our duty to reprobate, it would much sooner have been held forth to the world in its proper point of view.

A novel, which by its own intrinsic merits hath so well made its way to public estimation, stands not in need of our commendation. We cannot however avoid, for our own sakes, declaring, that as moralists, we recommend it for the purity and soundness of its principles ; and as friends to the religion of our country, for that piety and Christian humility, which it so strongly inculcates. We envy not the powers of that understanding, nor the qualities of that heart which are not enlarged and amended by the perusal of this publication.

THE DRAMA.

Life. A Comedy in Five Acts. By Frederick Reynolds, Esq. 2s. Longman and Rees. London. 1800.

THERE would be a degree of cruelty in trying the efforts of Mr. Reynolds's Muse by the severe laws of criticism. All his dramatic productions have been written on the immediate folly of the moment ; his characters sketched from the fleeting fashion and adapted to some peculiar performer. His language though not wit is something like it ; and his aim has been to raise a temporary laugh.

The present drama is, perhaps, the nearest to a regular comedy of any he has written ; but it was intended for the stage rather than the closet, where it has had sufficient success ; and may be compared to bottled cyder, very lively, very palatable, very refreshing, and not very strong.

The Birth-Day : A Comedy in Three Acts. Altered from the German of Kotzebue, and adapted to the English Stage. By Thomas Dibdin, Author of the Jew and the Doctor, &c. Longman and Rees. London. 1800.

THIS

THIS comedy is altered from "Reconciliation," a work of Kotzebue's, and, in our opinion, infinitely surpasses the original; it is, in short, one of the most interesting little pieces we have lately perused, and fully merits all the success it has received.

Antonio: or, The Soldier's Return.

THIS tragedy, which was anonymously played at Drury-lane, and completely coughed down on its only representation, is now published as the acknowledged production of the well-known Mr. Godwin. He has added a short preface to it, stating it to be his first attempt in the dramatic line, and recommending it to a perusal in the closet. Nothing but the vanity or the poverty of its author could have induced such a publication, after the unequivocal marks of contempt with which an unbiassed audience decided upon its merits.

The plot, if it can be called one, when it wants every requisite, is beneath the rudest epoch of the stage. The language wants energy, variety, and metre, except a few new-coined words can be called variety. It is totally destitute of incident, unless we call an unprovoked murder incident; nor is there any thing in the whole composition to excite a momentary interest: it is printed as if intended to be metrical; but there is no appearance of measure, unless he wishes it to be classed under the indefinite scanning of imperfect Iambics, while some of the lines are hexameter.

From Mr. Godwin's former productions we looked eagerly for some new specimens of the new philosophy, nothing less could have induced us to read the play through; yet we could find none but what he may soften down, if he pleases, as a sentiment of the character and not his own. When *Antonio* reproaches his sister with marrying another, after being betrothed to his friend, before her dying father who placed their hands together, he adds—

"This was a marriage—thou wert Roderigo's wife:
Wherever was a contract sealed with such
Solemnity in every circumstance,—
So venerable—so binding—?
Adulteress ———

And in another place:

"——— what makes
A marriage——? consent of parents.
Phaugh—this smells rank.—

We feel some regret that this gentleman's abilities are not at all calculated for the stage, because we fancy he would never have applied them that way, if he had not deserted his old wicked ways or they had not deserted him. We could wish him to forbear puzzling himself and the public with metaphysical disquisitions which neither understand; but fear, from this ill success, that his desultory mind will be again "exerting its energies" in mischief.

—— scribimus indocti doctique ———

POETRY.

POETRY.

Poems on various Occasions: In which is a most beautiful and novel Description of his Majesty's Review of the Kentish Volunteers, August the first, 1799. By William Pinn. 8vo. Pp. 120. 2s. 6d.

IT is hardly possible to resist the strong temptation to a quibble which is offered by the name of this author; and, therefore, we hope our readers will excuse our saying, that this *Pin* shews no *point* and a very little *head*, and we are afraid the public will not care a *pin* for any of his works. He states in the first of his poems, that he does not write to please the *critic*, but *himself*; and he has truly described his own poetical merits in the following elegant stanza:

"No Muse invoke, but little quote,
No education mine;
Just as I talk, I write by rote,
No grammar to refine."

When we tell our readers that he gives the following words as *rhymes*, they will, we conceive, feel no great anxiety for any larger citation, viz. *wars, cause; year, care; flore, poor; sun, turn; Noah, before; large, George; learn'd, consonant; &c. &c. &c.*

The Holy Land: A Poem. By Francis Wrangham, M. A. Member of Trinity College, Cambridge. 4to. Pp. 14. Mawman. London. 1800.

THIS poem obtained the reward left by Mr. SEATON's will, and was assigned to the author last year by the Vice Chancellor of the University, and the Master of Clare-Hall. The author is a great admirer of the late Mr. COWPER, and seems to have formed his blank-verse on the model of that excellent poet. What JOHNSON said of sacred poetry, in general, is applicable to the work before us. It touches upon those subjects that are too lofty for the Muse. There is vigour in the composition but not much warmth. The author, however, possesses a poetical mind, and the following extract will, doubtless, gratify readers of taste as well as those of a more ferocious turn.

"Whence was that star, which through the blue profound
From eastern climes advancing, hung its lamp
O'er royal *Bethlehem*; not with comet-glare
Portending war to nations, but of ray
Pacific? 'Twas the harbinger of morn:
That Sun's glad herald, from whose living spring
Natures, scarce finite, in perennial stream
Draw floods of intellect, and bathe in light

Strong

Strong beyond human ken. In thickest cloud
 Shrouding his native glories, lest the blaze
 Of orient *DEITY* with mortal flash
 Should blast the gazer's vision, He arose—
 So darken'd, yet refulgent. Through the cell
 Of maniac Guilt, exulting in his chain,
 Darted the sudden dawn. Their rigid clasp
 Instant his bonds remit : with night's foul train
 His cherish'd frenzy flies : and freed he springs
 On Faith's firm wing, to liberty and heaven.

" Those deeds, high-favour'd Land, 'twas thine to see
 In that bright day of wonders, which have shed
 O'er all thy lakes and hills a holy light,
 Glowing with inextinguishable flame,
 Though thou and thine are prostrate. In the dust
 Thy scatter'd relics shine ; and radiant still,
 By time's successive billows unefaced,
 The pilgrim tracks the footsteps of his *GOD*.

" Ah ! deeds—the pride of *ISRAEL*, and his shame !
 His pride, that unto him alone display'd
 The mighty Workman stood, of other eyes
 Seen by reflected beam ; his shame, and crime
 Of costliest expiation (yet unpaid—
 Though Scorn with finger stretch'd, and biting Wrong,
 Untired pursue the exile) that He stood
 Display'd in vain ! Yet nature knew her Prince ;
 And prompt, as when at first th' Almighty Word
 Awed the conflicting elements to peace,
 Obey'd His powerful voice. Th' infuriate storm,
 Which with rough pinion lash'd *JUDEA*'s wave,
 Flew at His bidding ; and in stillest calm
 Th' obsequious billow slept. On bed of fire
 Wan Fever pined : He spake ; and ready Health
 Sprang from her roseate bower, with pristine bloom
 To light the faded cheek. Departed saints,
 Dread spectacle ! their yawning tombs forlook,
 To hail the Victim-God. But *ISRAEL* saw,
 Prompt at His voice, th' infuriate storm retire ;
 Saw ready Health on Fever's faded cheek
 Shed pristine bloom ; saw yawning sepulchras
 Relinquish their shrouded captives—sceptic still,
 And unconvinced ; nay, to th' accursed tree
 (Oh guilt most worthy of the *Flavian* sword,
 And centuries of anguish !) doom'd his King,
 And stretch'd his own *MESSIAH* on the cross."

We were surprised to find such a *pleonasm* in the following line
 exhibited by a writer who is otherwise correct—" with *furtive* sleep
 the fated hour *steals on*"—and the word *furtive*, which has always
 a bad

a bad meaning, is particularly exceptionable, as it relates to the progress of the time when the SAVIOUR OF MANKIND shall again descend to testify his glory upon earth.

Poems: To which is annexed, Lord Mayor's Day; a Mock Heroic Poem. By David Rivers, Author of "Letters on the Political Conduct of the Dissenters."—Editor of the Abridgement of Park's Travels.—Beauties of Saurin, &c. &c. &c. 8vo. Pr. 32. Rivingtons. London. 1800.

IT is difficult to say whether this author deserves most praise as a poet or a politician; but, perhaps, our readers would, at once, decide upon perusing his works, that his claim to either title is *equally strong*. For a specimen of his poetical merits take the following couplet, which concludes with some lines in favour of Mr. PRAUS, to whom, speaking of the capricious Emperor of Russia, our Bard says—

"His name shall be erased from glory's fane,
While deathless honours deck thy 'Sovereign.'"

As a politician, our author proves his *judgment* by a zealous admiration of the late LORD MAYOR. But as this passage exhibits a curious specimen of poetical *numbers*, we shall indulge our readers with an extract.

—————"nor will the
Muse forget the Mayoralty of
COMBE. In dangerous times of
Wild tumultuous rage, he
Stilled the voice of anarchy,
And made sedition bend beneath
The yoke of just authority. His fame shall
Shine most bright, in page of future history."

The Fate of Bertha: A Poem. By William Lucas. Small 4to. Pp. 32. Wesley. London. 1800.

THIS is a simple, and not uninteresting, story, related in smooth and easy versification, though not much animated by poetical energy. The author makes his heroine fall a victim to the *violent desires* of a perfidious lover not to the arts of *gradual seduction*. This circumstance does not afford a moral likely to be generally useful. Few men of gallantry, at present, find it necessary to accomplish their aims by a crime that may bring them to the scaffold, and when, too, the licentiousness of the times, and the prevalence of false philosophy, render female honour too easy a conquest. But this is the age of horrors, and the author, probably, thought that a *rape* would strike from its rarity. There are several passages of pathos and description in this poem creditable to the author's talents.

MISCELLANIES.

A Letter to the Right Honourable William Pitt, on the influence of the Stoppage of Issues in Specie at the Bank of England; on the Prices of Provisions, and other Commodities. By Walter Boyd, Esq. M. P. 8vo. PP. 112. 3s. 6d. Wright. London. 1801.

WHEN Thomas Paine, some few years ago stood forth as Legislator General for all the nations of the earth, the inquiries of mankind were very naturally directed to his birth, education, and connections, as the best means of ascertaining the extent of his qualifications for the office which he had assumed, and the nature of the motives which had led him to assume it. The same disposition will probably be felt by the public, respecting the author of the Pamphlet before us, who, thinking himself qualified to speak on matters of finance with the same tone of decision which Paine employed on the subject of political constitutions, arraigns, with equal modesty and decorum, the wisdom of the Minister, and the integrity of the bank directors, proclaiming himself the only financial Solomon in the united kingdoms. But, before we repose implicit confidence in a man, who asserts the superiority of his own pretensions, and betrays an anxiety to dictate the mode of conducting the fiscal concerns of this great commercial nation, it becomes us, at least, to enquire what prudence and ability he has displayed in the management of his own. But, without tracing the origin and progress of Mr. Boyd, without marking his rise and prosperity, his decline and fall; without following him, from his departure from the humble shed of his industrious parents in Scotland,* to his modest habitation at Ostend; from thence to his *hotel* at Paris where he so narrowly escaped the guillotine; and to his subsequent establishment in England, where his splendour was unrivalled and his expences unbounded; and, finally, to his closing scene in the Irish chamber† at Guildhall; one circumstance of his life will suffice to fix our opinion of his prudence and ability. When Mr. Boyd had the good fortune, some six years ago, to associate himself with Mr. Benfield, the latter was worth 480,000l.; now, he is an uncertificated bankrupt!!! This one fact is worth a volume of comments. We shall only add, that when such has been the result of a man's speculations, we would much rather that he should speculate on his own account than on that of the public.

The grand object of this tract is to persuade the public, that the

* Mr. Boyd is not the only fiscal empiric which Scotland has produced; the celebrated JOHN LAW was a North Briton; and the cynical observation of Voltaire respecting that adventurer, is not inapplicable to one of his successors—"il n'avait d'autre métier que d'être grand joueur et grand calculateur."

† A room in which the commissioners of bankrupts frequently hold their sittings.

and the *effect* is to be accounted for; that is, how it happens, that when the *increase* of notes has been only three tenths the rise in price has been from 100 to 150 per cent? How too has it happened, that while the cause was increasing the effect should diminish; as it evidently did, by the considerable fall, in the price of corn, previous to the last harvest? And again, if the cause were real the effect would extend to all exchangeable property, which is not the case; as is manifest in respect of land and manufactures, in both which, though forming the bulk of the property of this country, the rise has been very trifling since Feb. 1797. Such an increase, if it really exceeded due bounds, would also occasion a reduction of the rate of interest, and an advance of the premium on the floating debt; neither of which has taken place.

But we believe the fact to be, that the quantity of bank notes never have exceeded, and never will exceed "the natural digestive powers of the country." It is both the duty and the interest of the bank directors to prevent such an excess, whatever Mr. Boyd, from spleen, disappointment, or malice, may be pleased to assert; because the digestive powers of the country are like the digestive powers of the human stomach, which immediately betrays the natural effects of repletion by throwing back the superabundant matter. Were the bank directors so insatuated as well as so unprincipled, as to encourage such an excess, they would very speedily be made sensible of the consequences of their misconduct, by having the public confidence withdrawn from them, and their notes thrown back upon the bank. But they stand too high in the world, both in reputation and in judgment, to be suspected of such egregious folly; their past wisdom and discretion are the best pledge of their present and future good conduct; and so long as they continue to deserve they will enjoy that confidence which is so intimately connected with the credit and prosperity of the country, and which none but an enemy to the country would endeavour to destroy, or even to shake.

Two circumstances which Mr. Boyd is compelled to admit, because they are so obvious, that if he had not admitted them, they must have been pressed upon his notice, are equally destructive of his main inference with the reasons which have already been allèdged. First; that if the bank had sufficient specie or gold to take up all their notes, there would exist no ground of complaint against them; and secondly, "that the paper of the bank of England, in its present state, unites, in a higher degree than any other paper, not convertible into specie, that ever was circulated in any country, all the qualities which entitle it to confidence;" and, he afterwards admits that it not only does possess that confidence, to the fullest possible extent, but that it must continue to possess it.* It is evident then, that, if the wealth of the country

* This avowal destroys the whole force of the arguments advanced on this head, unless it can be proved (which is not even asserted) that the confidence in Bank notes has not continued. It may here be asked whether any Bank can or does exist on any other basis than confidence,

country were so increased as to supply a circulating medium, in specie, equal in amount to the Bank notes now in circulation, "a consummation devoutly to be wished," its effect on the price of provisions and other articles of use and consumption, would be precisely the same as that which Mr. B. imputes to the increased circulation of notes. And as the confidence of the nation gives the same stamp of value to the paper as to the gold, the ingenuity of man can demonstrate no difference between them.

But Mr. B.'s indignation seems to be confined to the notes of the *Bank of England*; for he undertakes to defend the notes of the *Country Banks* against all the prejudices which have gone forth against them; inferring, from the mere circumstance of their being payable, even in *Bank notes*, on demand 'that no issues can possibly remain in circulation beyond what the increasing prosperity and industry of the country, where they circulate, can fairly absorb or digest.' If, while he attacked the prejudices of others, he had dismissed his own, he would have perceived, that this reasoning was still more strongly applicable to the notes of the Bank of England. But, in the very next page, he observes that, "the Bank of England is the great source of all the circulation of the country, and, by the increase or diminution of its paper, the increase or diminution of that of every Country Bank is *infallibly regulated*." Now, if there be any truth in this observation, if the Bank of England circulate too much paper the evil must *infallibly extend* to the Country Banks, and, of course, the inference noticed above will either fail, or, if it be valid, there appears to be no danger from too great an emission of paper by the Bank of England.

The author is very strenuous in his efforts to persuade the public, that the paper of the Bank of England is *depreciated*; and, on the word depreciation he rings the changes in various parts of his tract. But, how that paper can be said to be depreciated, when a man going to the Corn-market with five pounds-worth of it in one hand, and with five pounds in gold and silver in the other, cannot purchase with

fidence, and whether that confidence does not rest more upon the opinion entertained of a Bank's possessing property equal to its emission of paper, than upon the certainty of its being able to pay, on demand, the value in specie of such emission; the impossibility of which, if the whole were to be demanded at once, must be obvious to every man. The Bank of England, having recently proved its solidity, in point of property, to the satisfaction of the whole world, what reason could possibly exist for withdrawing from it any portion of the confidence which it is allowed to enjoy, notwithstanding the adoption of a public measure, felt and acknowledged, by all thinking and well-intentioned men, to have been a necessary precaution, of a temporary nature, to counteract the plans of our foreign and domestic enemies? Until it can be proved that the Bank of England has abused the power of not paying all its notes in specie, there can be no ground for withholding perfect confidence in its paper, nor for attributing the high price of many articles to a depreciation of that paper.

his specie a single grain of corn more than he can purchase with his notes, it would require the acuteness of a Parisian banker to discover.

The collateral proof, in support of his frail argument, deduced by Mr. B. from the present high price of gold, is equally futile with his other proofs; because, it is notorious, that this premium on gold has frequently existed, without being attributed to a depreciation of paper; and therefore cannot be considered, as arising, at this moment, from too great an extension of the circulating medium.

Notwithstanding the restrictions imposed on the bank, by the act of Parliament, it is still allowed to pay, and actually does pay, in specie, all its notes under five pounds, and issues gold for some other particular purposes. Though the author notices this circumstance as an exception, of a nature apparently trifling, yet certain it is, that the sums required for those *particular purposes*, with the amount of the small notes, will be found to form a very considerable part of its paper circulation.

The present state of Exchange, which is considerably against this country, is another of Mr. B.'s *proofs*. But the large importation of grain, which he notices, (p. 34.) together with the remittances to the Continent for publick services, sufficiently accounts for the unfavourable exchange without resorting to the hypothesis of too great a circulation. It is to be observed, too, that the exchange upon Hamburgh has risen considerably since the reverses of fortune which our Allies have experienced in Germany have led to a belief that no more subsidies will be remitted to the Continent, which proves that it is not an increase of paper currency which has hitherto depressed it.

In no instance does he betray the weakness of his argument more strongly than in his imputation of the rise in the stocks, to an increased circulation of paper. If this be the case, how comes it that the apprehension of a war with the Northern Powers occasioned a fall in the funds of 10 per cent.; and they have continued to fluctuate in proportion as that apprehension has been confirmed or weakened. This circumstance alone would expose the fallacy of his reasoning. But the effect of taking 12,133,371l. (for the redemption of the Land-tax) out of the market, together with the operation of the Sinking Fund, and the general belief of an approach towards peace, may very well account for the rise in the funds, when the nature of the two first causes is considered; at least, to a certain degree, a rise appears to have been an inevitable consequence of those measures. Their avowed object was to produce this effect, and, though it may have exceeded the computations of some persons, it does not therefore follow that it is not to be ascribed to the natural operation of those causes.

But it is not the fallacy of the author's reasoning that most excites our astonishment, in this branch of his subject; for it is followed by an observation, which it is impossible, even by the utmost stretch of modern candour and liberality, to refer to any good motive; and which, from its *manifest tendency*, cannot be too loudly condemned, nor too strongly reprobated. Dwelling on his favourite topic, the imaginary "depreciation of paper," Mr. Boyd observes;—"the odium which it must entail upon the country,

country, standing, in this respect, in the character of a debtor, paying a real debt with a nominally equal, but really inferior, value, is rather to be deprecated than described. If such a period should arrive, the public creditors will be justly entitled to charge their debtor with having "kept his promise to their ear, and broke it to their hope." If a period should arrive when a dividend of 100l. in bank-notes will not exchange for more of the conveniences of life than 50l. did a few years ago, will not the persons, receiving such dividend, be entitled to charge this country with having failed in its engagements as effectually as if an act of Parliament had ordered a guinea to pass for two-and-forty shillings?"—Unwilling, as we are, to pay a compliment to the author's understanding at the expence of his integrity, we feel disposed to ascribe this remark, and the string of impertinent interrogatories to the Chancellor of the Exchequer, by which it is followed, to a sottish imbecillity which suddenly invaded his mind, at the time when he composed the passage we have cited. But there is something worse than imbecillity in it; for Mr. B. must have known, when he put the case hypothetically, that the period, which he affected to deprecate, had actually arrived; so that we shall not scruple to apply to him the former part of the quotation from Macbeth, the last line of which he has thought proper (how absurdly we shall shew) to address to Mr. Pitt.

"And be those juggling fiends no more believed,
That palter with us in a double sense."

The fact is, that this shocking period has arrived long since, and without producing any of those reproaches, the very dread of which seems to have produced so powerful an effect on the delicate nerves of Mr. Boyd. It is pretty certain, that the difference in the value of most conveniencies of life had already taken place, since the first erection of public annuities; and there appears to be very little probability of its increasing in the same ratio during the period to which the author looks forward. And nothing can be more obvious than that the increased wealth of a country, resulting from an extended commerce, will, inevitably, by the most natural and regular operation, produce a corresponding rise in the price of provisions and other articles of consumption. So that, according to Mr. B.'s curious hypothesis, the Minister is to be reproached with perfidy, for having rendered the nation prosperous and rich. Mr. Pitt, we conceive, will set up no defence, but cheerfully plead guilty to this charge of a high crime and misdemeanour, against the patriotic speculations of Mr. Boyd. But the *promise*, with the breach of which he is accused, is somewhat *curious*; it is nothing less than a promise to every man who lends his money to the public, that the price of every necessary and convenience of life, shall remain stationary, in order to enable him to purchase the same quantity of them for 100l. at any future period, as he could at the moment when he advanced his money. The landlord who lets his house on a lease, the man who lends money on a bond or mortgage, and every other species of private creditor, in short, would certainly be entitled to insist on a similar stipulation in his favour. Could it be believed that any man of common understanding would

send forth such miserable nonsense to the world! Experience only could justify our belief of the fact. The nonsense is even too gross, we conceive, to impose on the credulity of the French public.

In the note to page 71, the author accuses the Bank Directors of having, by an *ingenious device*, produced the considerable rise which took place, of the exchange with Hamburgh, in the ten months which followed the stoppage of payments, in specie, at the Bank. This rise was certainly a stumbling-block in his way, and he has very *ingeniously* leaped over it. But, if an increased circulation of paper was to be the cause of a fall in the exchange, as he himself asserts, it would have been out of the power of the Bank Directors, by any possible operation of theirs, to produce a rise in the Exchange for the long term of ten months.

We could point out many more contradictions, perversions, and absurdities of a similar nature; but we have already extended our remarks so far, that we must necessarily bring them to a conclusion. Two or three more passages only shall we notice.

Mr. Boyd is a rigid disciple of Adam Smith's; he treats monopoly, forestalling, and regrating, as chimeras; calls our judges to account for the opinions which they have delivered on the subject from the Bench; and rejects the idea of regulating *speculation* by law. This will not appear surprising to those who recollect the boundless speculations of Mr. Boyd, who projected the establishment of a Bank, *in opposition to the Bank of England*, and laboured to monopolize all the loans in the country. But we could state a fact or two to our readers, which would, we apprehend, convince *them* of the necessity of imposing some bounds, at least, on the speculations of men. *One* will suffice for our present purpose. In an early part of the French Revolution, a house was established at Hamburgh, by one *Walquiers*, for the express purpose of supplying the French armies with corn. Several persons applied to the House, whose connections were very extensive, for cargoes of corn for the English market; but they were constantly refused, by Walquiers, who had no scruple to state, that he would sooner throw his corn into the sea, than send it to England. Mr. Walquiers's confidence in the rulers of the French Republic was very properly rewarded. He became a bankrupt, in 1795, when it was proved that a British House, in the city, had been connected with him in this scandalous traffic, and suffered materially by his failure. A hint of this connection was given in one of the public prints, and a full account of the transaction was promised; but an immediate application to the proprietor of the paper, accompanied by an offer of 5000*l.* in the new loan (which produced a profit of 200*l.*) prevented any further notice of the fact. We are well convinced, that even Mr. Boyd himself would condemn a *speculation* of this nature, and deem it a proper object for the cognizance of the *law*.

The rash and unwarrantable censures which are inflicted by the author, on the Bank Directors and the Chancellor of the Exchequer are of such a nature as to be referred only to private pique and disappointment. The one *may have* limited their discounts too much; the other *may have* suggested plans which Mr. B. might have

have wished him to adopt. *Hinc iræ hinc Laerymæ.* But when Mr. Boyd ventures to assert, that he has, "in some instances, been the victim of the errors of the administration," his arrogance and presumption become too intolerable to pass without chastisement. And his *ingratitude* is still more conspicuous than either; for never, we will affirm, was any private individual under so many obligations to a Minister as Mr. Boyd has been under to Mr. Pitt, who, from the persuasion that his fall would be felt, in a certain degree, by the whole mercantile world, carried his protection and support of him to an extent which was scarcely justifiable, and which under no other circumstances would have been excusable. But there are some minds of insatiate as to deem any thing short of an absolute compliance with every demand, an insult which cancels all past obligations, and authorizes a display of resentment. Haply Mr. Boyd's mind may be of this description, in which case he may, possibly, consider it as a crime in his Majesty's Chancellor of the Exchequer to have rejected the offers of an insolvent debtor, to become the subscriber of millions to a public loan!

But the wild censures of this arrogant writer are not confined to individuals, nor yet to corporate bodies; they extend to the Legislature itself, and even to the public, at large, who are *modestly* catechised, for "not estimating, *as it deserved*, the important change which the Legislature introduced, when it permitted the bank to *issue*, and *not to pay*, their notes;"—and still more, "for readily taking these notes, when *destitute of the quality* which originally gave, and ultimately must support, their value, *with the same confidence*, as when they possessed that quality;"—thus removing the apprehensions, but, unfortunately, at the same time, falsifying the predictions, of Mr. Boyd; and so exposing the weakness of his pretensions to fiscal foresight, and financial wisdom; if not defeating his schemes, and disappointing his speculations. If the passage we have quoted be not as daring an attempt as ever was made by man to destroy the public confidence, the very source of our prosperity, the principal means of our commercial and political greatness, our powers of comprehension must have lost all their activity, and our judgment have been totally destroyed. What language, then, can supply terms sufficiently strong to characterize such an attempt at such a period, when the extension of that public confidence is, more than ever, essential to the success of our plans, for the defeat of our enemy's schemes, and the preservation of our own independence? If Mr. Boyd wished to make friends in *France*, he has certainly adopted the best means of securing them; but if he be anxious to maintain or acquire the good opinion of his countrymen, if he be serious in his pretensions to public spirit, and in his professions of concern for the welfare of Great Britain, he has taken a means of accomplishing the former, and of demonstrating the latter, so strange as to be fairly imputable only to the most unaccountable perverseness and obstinacy, or to a temporary deprivation of reason.

If we have appeared harsh and severe in our review of this pamphlet, it has been from a full conviction that its mischievous tendency,
and

and the utter impossibility of ascribing its appearance to any laudable motive, both sanctioned and required the use of such harshness and severity. We are in the habit of inferring *motives* from *declarations* and *actions*; and though Mr. Tierney (whom we shrewdly suspect of having assisted Mr. Boyd in the composition of this tract, for it contains many of those confident assertions which have embellished Mr. Tierney's speeches, on matters of finance, with much of the same reasoning too, if that can be called reasoning, which consists chiefly of assertions, unsupported by proofs and contradicted by facts,) may continue to object to this species of inference we shall continue to use it, until, at least, our minds shall have become as *enlightened* as his own. But if any of our readers should still be disposed to accuse us of uncharitableness, we have one instance in reserve, with which we shall close our observations on Mr. Boyd's letter.

Anticipating the reproach which must have been incurred from the indication of an alarming evil, unaccompanied by the suggestion of an adequate remedy, the author contends that the best and only means of averting all our calamities, is to restore to the bank "the salutary obligation of paying its notes on demand;"—and this measure, he tells us, "*is not only proper and practicable, but indispensably necessary.*"—So far he is consistent at least; but what will our readers say, when we apprise them that the measure, the necessity of which is here so strongly enforced, has been before affirmed by Mr. Boyd himself, to be pregnant with the most fatal consequences. Adverting to the increased value of gold (p. 27.) he asserts that the temptation to melt the coin is too strong to be resisted; in the next page, he farther assures us, that "while such a temptation exists, it is in vain to expect that *any law* can prevent its going abroad;" and in the next page to that, he speaks with still more decision on the subject; "*no law of any kind can, in the present situation of the exchange, prevent its going out*" of the country. Yet, with this conviction so strongly impressed upon his mind, he does not hesitate to insist on the propriety and necessity of a measure which would have the almost immediate effect of throwing all the specie of the kingdom into circulation, and exposing it (unless it produced an alteration in the exchange, which, for reasons before assigned, there are no grounds for expecting) to the certainty of being sent out of, and consequently lost to, the country! We leave our readers to draw their own influence from this fact. We shall only add, that if all the author's arguments were as strong as they are weak; if his motives were as pure as they are suspicious; and if his reasoning were as true as it is false; all the evils, which really exist, all which his fertile imagination has created, and all which he anticipates and professes to deplore, would be light and trivial when compared with the danger, which must inevitably result, from the adoption of his grand *specific*.

Brief Observations on a late Letter addressed to the Right Hon. W. Pitt, by W. Boyd, Esq. &c. on the Stoppage of Issues in Specie by the Bank of England, &c. &c. 8vo. Pr. 36. Debrett. London. 1801.

Confilia

Confilia qui dant prava captis hominibus,
Et perdunt operam, et deridentur turpiter.

THIS is the very apposite motto adopted by the author of these observations which did not fall into our hands until we had completed our review of Mr. Boyd's tract. Had we seen them sooner, we should have been tempted to substitute many of them in the place of our own remarks. The author, with equal fairness and temperance, exposes the fallacy of his adversary's reasoning, and very properly questions the purity of his motives. Adverting to the increased circulation of paper, which Mr. B. states to have been the certain cause of the rise in provisions, for he affirms that the latter is "*the inevitable consequence*" of the former, he reminds that speculator that the increase, according to his own statement, in the course of five years is only 3,475,397^l, whereas the increased price of bread alone, rating it at one shilling the quarter loaf above its general rate in years of plenty, estimating the population of the country at eight millions, and allowing one quarter loaf in a week to each individual, amounts to no less than £20,800,000! So much for the adequacy of Mr. B.'s *first cause*!

This acute observer foresees, in the original notice of Mr. B. matter of triumph for the French gazettes" and expects "to see Mr. B.'s opinions retailed in every page of them." He thinks with us, that when such a work is produced at such a period, "it is natural to inquire who the author is, what have been the circumstances of his life, and with what views he ventures to attack the finance and credit of his country?" And it appears probable to him that Mr. Boyd may entertain a design of renewing his former business of a banker, at Paris, on the conclusion of a peace. If such be really his intent, he has certainly secured a favourable reception for himself; and we advise him to associate himself with *M. Saladin*,* who, in return for the protection which this country affords him, spares no opportunity of panegyrising its enemies, and has lately been employed in propagating, in Germany, calumnies on our government, by falsely stating, that no moderate publications, of a political nature, are tolerated in England. With us, also, the author is of opinion that resentment may have had a considerable share in influencing the composition of Mr. B.'s letter. "He may, perhaps, have made an application to the Minister to be employed as an agent in France, or have requested permission to go thither on his own private affairs. He may also have been refused a compliance with those propositions; and, already dissatisfied with Government, may feel his resentment heightened by such refusals. At all events the public has a right to form its own notions respecting the object of such a production; and it may possibly inquire whether it proceeds from the zeal of patriotism, or a spirit of resentment."

Whoever reads Mr. Boyd's Tract should peruse these observations on it; and then he may say with Cato—"The bane and antidote are both before me."

* The Author of the "*Coup d'œil politique*" reviewed, by us, in a former Appendix,

REVIEWERS REVIEWED.

The Favourite Village. A Poem. By James Hurdis, D. D. Professor of Poetry, Oxford. Printed at Bishopstone, Sussex, at the Author's own Press. 4to. Pr. 210. 6s. Johnson. London. 1800.

A Sermon preached in the Chapel of Princes-Street, Westminster, on Feb. 16, and Essex-Street, Strand, on Feb. 23, 1800. By Joshua Toulmin, D. D. 1s. London.

Elements of Christian Theology; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the several Books of the Old and New Testament; a short Account of the English Translations of the Bible and of the Liturgy of the Church of England; and a Scriptural Exposition of the Thirty-nine Articles of Religion. By George Prettyman, D.D. F.R.S. Lincoln. Designed principally for the Use of young Students in Divinity. 8vo. 2 Vols. Pr. 550 in each. 14s. Boards. Cadell and Davies. 1799.

TO THE EDITOR.

SIR,

A YOUNG man just beginning his career in life, a stranger to the ways of mankind, and unacquainted with the arts of Critics, would naturally suppose, in reading the two last Numbers of the Monthly Review, that it was his duty to consider Bishop Prettyman and Professor Hurdis, as both deficient in skill as writers, while Dr. Toulmin is a complete model of excellence. For it is singular, Sir, that while those two authors are treated in a manner that is extremely rude and contemptuous, the third is honoured with the most unqualified praise and admiration. What might puzzle and mislead a young man, is to you and me, Mr. Editor, no enigma at all. We have been long aware of the real purposes, for which Reviews have been successively established and carried on. Sometimes we have seen them launched into the world, as vehicles of advertisement, as posts and heralds, which were to announce particularly the works published by the bookseller who was proprietor of the Review, and to give such a character of them as would quicken the sale. But the grand object has been, in the first instance, the propagation of the tenets of *Dissenters*; and, in more modern times, the circulation of the *Jacobinical pus*. Such being the views, particularly of the Monthly, Critical, and Analytical Reviewers, it entered of course into their original plan, that the works of Church-of-England-men should be cried down *below* their merits, while the publications of Dissenters were as much exalted *above* their merits. Hence originates the difference so perceptible in their remarks on the three authors above-mentioned. Dr. Prettyman is a *Bishop*: sin enough in the eyes of a Monthly Reviewer to obliterate every pretension to merit. Dr. Hurdis is a Professor in one of our Universities: there is no crime so great as to be an Oxonian or a Cantab. Neither of them is a Jacobin: worse and worse. One was tutor

to Mr. Pitt: who can endure such a fellow? The other has given a dead thrust to Gibbon, and a living blow to Payne: away with him *a-la lanterne*. But Dr. Toulmin!—what an EXCELLENT DISCOURSE?—He has effectually corrected a *prevailing and mischievous mistake*: the candid and attentive reader will not be surprized that this sermon is published in consequence of earnest request. Such is the language of the Monthly Review.

Let us, Sir, put on our spectacles, and look a little nearer at this excellent discourse. I am no child, to be led by the nose by a Critic, and do not always coincide in opinion even with Aristotle himself. Let us first contemplate Dr. Toulmin's *orthography*. We find, 'It cometh from, it includes and chiefly signifieth, &c.' Again, 'Jehovah addresseth himself, he expatiates, &c.' Again, 'It is the name which giveth confirmation, and it characterises, &c.' Again, 'the seas, and whatsoever passeth the paths thereof, he created, and He governs.' Such a multitude of instances of the confusion of the old and new modes of expressing the third person of the *present tense*, could not have been accidental; and they show, that whatever Dr. Toulmin's attainments may be, he is at least not very correct in the *English Grammar*. Are such blunders to be found in Prettyman and Hurd? Having slipped so often in his *English*, it is clear that Dr. T. is right in the *only Greek word* which he has used? In one of the *three Hebrew words* which he has quoted, there is unquestionably an *erratum*. What an excellent writer!

Let us next examine his *doctrine*, Mr. Editor. It is acknowledged, upon the very face of the sermon, that it was preached at the Chapel in *Essex-street*, that is, at the UNITARIAN Chapel. Dr. Toulmin, therefore, is a supporter of that damnable doctrine and heresy, not of the Church of Rome, but of the school of Cracow, *de Jesu Christo servatore*; that abominable heresy, of which the Christian world was guiltless almost *sixteen hundred years*; which was generated in the hot brain of the turbulent schismatic *Faustus Socinus*; and which, wide-throated as he is, is too gross even for a Papist to swallow; that heresy, I will add, which has found fewer followers, than any heresy started in these latter times of degenerate Christianity; the heresy, that *Jesus was mere man*. This circumstance it is, Sir, which makes his sermon appear to be an EXCELLENT DISCOURSE in the estimation of the Monthly Reviewers. For we need not to be informed, Mr. Editor, though our *readers* may, that the Socinian error has long been a favourite with them. Other instances of their blind attachment to it might be produced; but it is sufficient for my purpose, that their critique upon Dr. Toulmin is a *modern proof*, and that I can readily produce an *ancient* one from their Review for February, 1754, p. 147. There, an author having asserted that the *divine word did lead a miserable life, and did undergo a painful death*, the Monthly Reviewer thought proper to remark, that it was *absolutely incompatible with supreme Deity to be capable of suffering and death*. I cannot refer to the passage, without observing upon it, that we have the testimony of an *Evangelist* that the *WORD WAS MADE FLESH*. And if we are compelled, by the credibility of this heavenly messenger, to believe that the *word was made flesh*, it seems to me to follow of course,

in many emergencies, as manifest, as it was necessary; and it fills him with a most awful sense of God's power and majesty, that he should in an especial manner preside upon such terrible occasions, and direct the blind fury of man to the accomplishment of his own wise and benevolent purposes. From a well-grounded conviction, that he thus rules the world, and decides every enterprize in it, arises the purest and most humble piety, and sweet peace of mind; be our situation, however arduous. Let the preparations of our enemies be the most gigantic, we know that they may *imagine a vain thing*; and we know, that if we adopt intercession, and say, *wilt not thou, O God, go forth with our hearts?* we are confederate with an invincible ally. Yet has Dr. Toulmin asserted, that we are *not encouraged to look up to God as the patron of war*, as a being who is to be rendered propitious by *sacrifices and fasts*. Let us recommend to the doctor closer attention to his bible, and dismiss him and his discourse with an arch observation to his Reviewer; what an *excellent* critic!

Had not Dr. Toulmin's *excellent* discourse drawn me unawares into a more copious discussion than I at first intended, 'it was my design, Mr. Editor, to have entered largely into the merits of Bishop Prettyman and Professor Hurd, in opposition to this hero of the Monthly Review. But I am apprehensive that I have already engrossed more room in your truly patriotic journal, than you can conveniently spare. I will, therefore, leave the merits of the Cambridge Bishop to plead for themselves, or to be vindicated by some member of his own university; while I bestow a stricture or two on the Monthly Review of the Oxford professor. And first, I observe, that in order to demonstrate the inferiority of the professor, in a passage which is unquestionably *original*, the critic has opposed to him a passage of Thomson, which is *not original*, but in a great degree copied from Virgil. I refer your readers to the critique, and beg them to take notice of the following imitations.

The stars obtuse emit a shiver'd ray,*
Or frequent seem to shoot athwart the gloom,
And long behind them trail the whitening blaze.
Snatch'd in short eddies, plays the wither'd leaf,
And on the flood the dancing feather floats.

Sæpe etiam stellæ, vento impendente, videbis
Præcipites calo labi, noctisque per umbram
Flammæ longos à tergo albescere tractus;
Sæpe levem paleam, et frondes volitare caducas,
Aut summa nantes in aquâ colludere plumas. Georg. I. 366.

With broaden'd nostrils to the sky upturned,
The conscious breifer snuffs the stormy gale.

bucula cælum

Suspiciens, patulis captavit naribus auras. Ibid. 375.

* *Stellæ acies obtusa videtur.* Ibid. 395.

Even as the matron, at her *nightly* task,
With pensive labour *draws the flaxen thread*,
The wasted taper and the *crackling flame* . . .
Foretell the blast.

Nec nocturna quidem carpentes pensa puellæ
Nescivere hyemem; testâ cum ardente viderent
Scintillare oleum, et putres concrefcere fungos. Ibid. 390

But chief, the plummy race,
The tenants of the sky, its changes speak.
Retiring from the downs, where all day long
They picked their scanty fare, a blackening train
Of clamorous rooks thick urge their weary flight.

et passu decedens agmine magno
Corvorum increpuit densis exercitus alis. Ibid. 381

Affiduous, in his bower, the wailing owl
Plies his sad song.

— seros exercet noctua cantus. Ibid. 403

The cormorant on high
Wheels from the deep, and screams along the land.
Loud shrieks the soaring hern.

Cum medio celeres revolant ex aquore mergi,
Clamoreque ferunt ad littora; cumque marinæ
In sicco ludunt fulicæ; notalque paludes
Deserit, atque altam supra volat ardea nubem. Ibid. 361

Ocean, unequal press'd, with broken tide
And blind commotion heaves; while from the shore
And forest-rustling mountain comes a voice—

beta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longè
Littora misceri, et nemorum increbrescere murmur— Ibid. 356

Here are more than twenty successive lines of the passage quoted by the Monthly Reviewer from Thomson, for which he is manifestly indebted to the Mantuan bard. It might be shewn also, that the very beginning of the passage is borrowed from the Roman poet; if we except only the strange blunder of the imitator, in making the moon rise *horned*, in the east, at sunset; an event which never occurred in nature. But of this enough.

Now, Sir, did the Monthly Reviewer know, or did he not know, that these passages were borrowed, by the author of the Seasons, from the Georgics of Virgil? If he did not know it, he will appear to be deficient in critical qualifications, and his criticism will, of course, be contemptible: if he did know it, he is guilty of deliberate injustice, in instituting a comparison where comparison ought not to have been.

been made. I am inclined, Sir, to the charitable side, and verily believe that he did *not* know it: for there are not wanting other proofs of his incapacity. For instance; *the following line*, says he, *contains a violation of accent, which could not have passed unnoticed even in a more finished poem:*

‘The sight of Winter’s superb ocean left’—

The fault imagined is in the first syllable of the word *superb*. But let this inaccurate Reviewer be informed, that nothing is more common, with our best poets, than this apparent transposition of the accent. Here is Shakespear. Let us open him at a venture: what find we?

On his *shoulder* and his; her face on fire——
That which you are, *mistress* o’ th’ feast. Come on—
As your good flock shall prosper. Sir *welcome*——

Winter’s Tale, Act IV. sc. iii.

Did verily bear blood? *Masterly* done——

Ditto, Act V. sc. iii.

Again,

Be thy intents *wicked* or charitable——
Why thy *canoniz’d* bones, *hearsed* in death——

Hamlet, Act I. sc. iv.

Again,

In quantity *equals* not one of your’s——
Many an English ditty, lovely well——
Or a dry wheel *grate* on the axle-tree——

Henry IV. Act III. sc. i.

Once more:

I *conjure* you, by that which you profess——

Macbeth, Act IV. sc. i.

These are the first instances which occur; and it is needless to seek for more in Shakespear, or in any other poet. I recommend them to the study of the Monthly Reviewers, and also of the *British Critics*; for the latter were, not long since, extremely erroneous in their observations on English rhythm, and stand in need of correction and improvement. And if I may be so bold as to chide even an Anti-Jacobin Reviewer, I will add, Mr. Editor, that even your own remark, supported by *three blue beans in a blue bladder*, has more of wantonness than of truth. Judge for yourself, whether that proverb might not have been applied, with as much propriety, to the *blood-boltered Banquo* of Shakespear, as to the passage from Hurd’s. Yet will no Critic maintain that the great dramatic poet sought *Italianism* and *affected alliterations*. He has even ridiculed the practice; as we well know from his *bloody blameful blade that bravely broad’d*, &c. for which, see *The Midsummer Night’s Dream*. The *blood-boltered Banquo*, therefore, was accidental; and being manifestly not affected, ought to be tolerated. *Verbum Sat*—

To

To waste no more time in dwelling upon these hypercritical minutiae, I shall finally observe that the Monthly Reviewer of Dr. Hurdis has manifested his want of ability, in a more important respect, by ascribing *delicious melody* to Thomson and Akenfide. We may safely assert, Sir, that *delicious melody* is not strictly the attribute of either of those poets. Thomson had no ear for music. His metre is generally difficult and embarrassed. Take the first sample that occurs.

Earth's universal face, deep hid and chill
Is one wild dazzling waste, that buries wide——

Such verse disdains to amble. We may say, in the words of Shakspeare,

'Tis like the forc'd gait of a shuffling nag.

That line is, indeed, admirably characteristic of the hard unmusical manner, in which Thomson delights to express himself. As much as *he* laboured to be tardy, so much did Akenfide give himself over to velocity. He runs, he gallops, he flies. *Delicious melody* is not expressive of the motion of either. If I may draw comparison from an overture of Handel, I should say of the first movement, which is by turns harsh, abrupt, harmonious, heavy, full of wild starts and pauses; *this is the style of Thomson*: I should say of the fugue which rapidly follows, and hurries us through the richest combinations of tone, till the ear is confounded and the understanding left far behind; *this is the style of Akenfide*: I should say of the delicate and sweet air which succeeds this peal of enthusiasm; *this is delicious melody, the style of Milton, of Addison, of Rowe*.

I have commended Bishop Prettyman to Cantabrigian vindication. I cannot, however, close this letter, without acquainting the Critical Reviewers to whom *nothing is more clear than that some degree of CHANGE (in our Liturgy) is PEREMPTORILY called for*,* that I am far from being of the same way of thinking. If any men are *peremptory* on this head they must be *Dissenters*. Were the *episcopal bench* to unite in promoting such change, I do not believe they would acquire much credit in the view of the NATION AT LARGE: they would undoubtedly gratify the *Dissenters*; but let them not vainly imagine that they are the nation at large. Neither let Critical Reviewers be too forward in asserting, that *the greater part of the members of the bench (or church) wish to liberate themselves from a thralldom, which cannot but be occasionally felt in the more serious moments of retirement*; to wit, the thralldom of orthodox doctrines and articles, which Critical Reviewers (alias *Dissenters*) wish to bend to their own more liberal (alias *loose*) creed. The thralldom here complained of, Mr. Editor, I have never felt; though accustomed to hear the petulant cavils of *Dissenters* from my childhood. Whenever their invectives have made an impression upon me, I have referred to books, and especially to the Scriptures, for better instruc-

* See their Review of Friend's Letters.

tion. The more I have read, and the more I read, the more I draw near to perfect coincidence with that church to which I belong. Her Liturgy is admirable. I do not commend it, because I am bound to use it, but because I *know* it to be admirable. I have diligently compared it with every *improved* Liturgy which has been put into my hands; and I think it highly deserving of preference. Nothing disgusts me more, than that young *puppies* in divinity should, at any time, dare to foist their high-flown periods, into that simple, humble, and expressive strain of prayer, which runs through it. The American form did not amend itself by departing from the letter of it; and I have since had the satisfaction to see many fancied *improvements* in that Liturgy, blotted out by the Americans themselves. Nevertheless, I will not maintain that it is a composition free from every defect. The compilers of it were not divine, but human; they were learned, devout, and sensible, but not inspired. They produced, therefore, a work of man; and what work of man have we ever seen, which (like the works of God) would bear the strict scrutiny of the microscope? But the specks and blemishes, which appear in it, are of no great importance. Perhaps some few chapters might be, with propriety, banished from the series of Sunday lessons, and others substituted in their places; for though the former may always be moral and instructive, they are not always decent. For the same reason, the *matrimonial* service might be revised and corrected. But he who thinks he can improve our *Litany*, or our *Communion* and *Burial* services (the latter of which I well remember to have been made the subject of invective in a Presbyterian pulpit) has the vanity to believe he can atchieve impossibilities. Indeed the manual of *Common Prayer*, of the Church of England, viewed with a proper respect to its general merits, whether canvassed as to its consonance with the Scriptures, or brought to the test as expressive of the duties and wants of mankind, is incomparable. If the Monthly and Critical Reviewers have such confidence in their superior discernment, as to imagine that *they* can draw up a form of greater excellence, and liable to fewer exceptions, I candidly promise them, Mr. Editor, that I will be one of the first to adopt it. That they may not fail in their enterprize, I will allow them to call to their assistance the whole Kirk of Scotland, and the whole host of extempore prayer-spinners, wherever dispersed.

ACADEMICUS,

MISCELLANIES.

TO THE EDITOR.

SIR

IN reviewing a pamphlet on the scarcity, written by the Reverend J. Malham, Vicar of Helton, Dorset, you have very properly re-proved the author, for having spoken of *barley-bread*, in a manner which clearly implies that it is an unwholesome diet. A Clergyman ought to be better acquainted with the Scriptures, than to advance a doctrine so contrary to truth; especially at a time when an evil prejudice

prejudice of this kind will be attended with great injury and inconvenience to the world at large. As I am anxious that a contrary opinion should be established, I shall take the liberty of conducting Mr. Malham through the Scriptures for that purpose; and I shall be very happy, if, by means of the extensive circulation of your valuable Journal, a proper degree of publicity be given to arguments, which cannot fail, with an ingenuous mind, to remove every doubt of the wholesomeness of *bread made of barley*.

Let Mr. Malham first accompany me into the Syrian harvest field. The *barley* harvest, which, it must be observed, is in that climate many weeks earlier than the *wheat* harvest, shall be just commencing. It is, by nature, a season of great heat; there being no showers to allay the excessive warmth of these regions, during five or six months of Summer. Such, indeed, was its extreme sultriness, that, while the husband of Judith stood overseeing them that bound sheaves in the field, we are informed that the heat came upon his head, and he fell on his bed and died. In like manner, the child of the Shunamite went out to his father to the reapers; and he said unto his father, *My head, my head*. By the father's order he was carried to his mother, and he sat on her knees till noon, and then died. In a climate so destructive to those who were spectators only of the labours of harvest, let us inquire what kind of provision was prepared for the poor reapers?—Toil, under such circumstances, must speedily exhaust the most robust; and wholesome and nutritive diet must be frequently administered. What this diet usually was, we immediately understand from the book of Ruth, when Boaz says to Ruth, 'At meal time come thou hither, and eat of the bread and dip thy morsel in the vinegar. And she sat beside the reapers, and he reached her parched corn, and she did eat, and was sufficed and left.' Now *parched corn*, which Boaz here gives to his fair guest, in preference to the *bread and vinegar*, and which she manifestly receives as a favour, was no other than *green ears of barley dried by the fire*. Upon such provision are the reapers of Boaz, and Boaz himself, contented to feed. And such is the estimation, in which famine has taught Ruth to hold provision of this kind, that, when she has eaten and is sufficed and has left, she reserves the remainder for her mother who is absent. Indeed, it was to obtain subsistence for herself and her mother, that she ventured into the field to glean the loose ears of *barley*. And when Boaz commands his young men to let fall some of the handfuls on purpose for her, and leave them that she may glean them, and rebuke her not, his charity is a lively proof that *barley* is a valuable bread. Her collecting the corn with so much care, and immediately beating it out of the ear, proves that it was to be dried by the fire without delay, that it was to be converted into *parched corn* for the use of herself and her mother. The subsequent present of Boaz also, when he gave her from the threshing-floor six measures of *barley*, as a token of his esteem, clearly manifests the value of the grain. We ought, perhaps, to add, that the extraordinary care taken in reaping the *barley* and binding it in sheaves, is no feeble proof that it was to be applied to the purposes of subsistence.

Let our attention next dwell on that particular point of sacred history where, having left the wilderness in which they have lived forty years upon manna, the Israelites pass through the Jordan, and arrive in the promised land. It was in the time of *barley* harvest. On the tenth day of *the month Abib*, they encamped in the east border of Jericho, on the fourteenth they observed *the passover*, and on the morrow after the passover "they did eat the old corn of the land and *parched corn* in the self-same day." The divine historian adds, that "*the manna ceased on the morning after they had eaten of the old corn, neither had the children of Israel manna any more.*" Here a very singular transition is made in the diet of this numerous people. By the express appointment of God, a luxurious provision is withdrawn; and they are left to subsist on the remainder of the last year's grain, and the *parched barley* of the new year. They quit what the Psalmist stiles *the food of angels*, for *ears of green barley dried by the fire*—the *corn of heaven*, for what Mr. Malham is unwilling to allow to be a wholesome corn of earth. And yet, much as they were *disposed* to complain, we are not informed of a single murmur, upon this occasion, throughout all their tribes. Bread of this kind was, on the contrary, so acceptable at all times to an Israelite, that when Abigail makes haste to appease the resentment of David, who is resolved to exterminate the whole house of her husband, she brings with her as a present, among other provisions, *five measures of parched corn*. The same David, when a youth, was sent by his father into the camp of Saul, to carry a quantity of the same sort of food to his three brothers in the army. And previous to that battle in which his son Absalom is slain, when his friends furnish him (David) and his army with supplies, we read of their presenting to him *barley* in the grain, as well as dried by the fire. The *soldier*, therefore, as well as the *labourer*, was in the land of Israel supported, in part, at least, by a *barley* diet: officers of rank, and even *the King himself*, did not disdain it; for we are expressly informed that *the barley and parched corn, &c. &c. were* "for David and the people that were with him to eat, for they said—*The people is hungry, and weary, and thirsty in the wilderness.*" Persons of every description, indiscriminately, fed upon this peculiar species of diet. When the man of Baalshalisha brought to the prophet Elisha *bread of the first-fruits, twenty loaves of barley, and full ears of corn* (barley without doubt) *in the husk*, the prophet instantly commands him, *Give unto the people that they may eat. So he set it before them, and they did eat.* There can be no doubt, that the Priests, in like manner, consumed the offerings of the *first-fruits*: after they had been presented, and after a small portion of them had been burned upon the altar. Such offerings, at the time of *the Passover*, must have been *wholly of barley*; and consequently, the priesthood must have entirely subsisted, at this season of the year, upon *green ears of barley dried by the fire, even corn beaten out of full ears*, upon which oil had been poured previous to its presentation. We may add, that the strict injunction of the law, that no person in Israel should eat bread, nor parched corn, nor green ears of the new harvest,

harvest, till *such offerings* had been presented, clearly implies, that the corn of the *barley*-harvest was no sooner reaped, than it was made use of by the nation at large, as well in *flour* as in the *grain* both *green* and *dried*.

Nor was the custom of living upon *barley* peculiar to the Israelites. For when Hiram, King of Tyre, made a treaty with Solomon, the terms of which specified that Solomon should furnish Hiram with *food for his household*, we find that he sent him an *equal* portion of wheat and *barley*. The Prince, therefore, and the people of Tyre (a city, which is said to have *heaped up silver as the dust, and fine gold as the mire of the streets—a city, whose merchants were Princes, and her traffickers the honourable of the earth—a city, which took the cedars of Lebanon for her masts, made the benches of her ships of ivory, and spread the fine embroidered linen of Egypt for her sails*) were supported in a great measure by *barley*.

To shew that other nations made the like use of this grain, we may observe, that when Jotham, king of Judah, overcame the *Ammonites*, he exacted of them an *equal* portion of wheat and *barley*, namely, ten thousand measures of each; which were annually paid for three years. The ability of the one to answer so large a demand, and the desire of the other to be so liberally supplied, is proof sufficient, that the two grains were equally esteemed, and used by both nations, for the purposes of bread.

That a high value was set on *barley* by the Israelites, becomes immediately evident from a passage in Leviticus; where Moses says, that an *homer* of *barley seed* shall be valued at *fifty shekels of silver*. For if the *homer* contained about *seventy-five gallons and five pints*, and the *shekel* was in value about *two shillings and four-pence farthing*, it must follow that the *barley* was not worth less than *twelve shillings and six-pence per bushel*.

A price so high being set on a commodity so common, we at once discover the reason why it was *carefully reaped and bound in sheaves*; it was extremely valuable, being one of the main pillars of man's existence. Hence we are able to account for the sturdy infidelity of the nobleman, on whose hand the king leaned at the siege of Samaria; who, upon being informed by the prophet Elisha, that on the morrow *two measures* of *barley* should sell for a *shekel*, deemed it utterly impossible, unless *the Lord should make windows in heaven*. This was, indeed, so much less than the price of Moses, that if we estimate the *seah* at *two gallons and four pints*, a *bushel* of *barley* must have been sold for about *three shillings and nine-pence*.

The value of *barley* in Syria being so great as Moses has stated it to be, we perceive why Absalom was so ready to set fire to the *barley-field* of Joab. A greater injury it was impossible for any man to have offered, in the heat of his resentment. He destroyed what he knew to be very valuable property; a field of *barley*, ready to be reaped and dried by the fire for immediate sustenance. Had it not been *ripe* for the sickle, he would in vain have attempted to *burn* it; and if it was yet *standing*, Joab had many weeks to wait, before

before he could repair the loss of it by the commencement of his *wheat*-harvest. If we suppose that a time of famine preceded the act, it was impossible for Absalom to have been guilty of a trespass more cruel and provoking. It seems, indeed, that Joab never forgave it. He continued to be the enemy of Absalom ever afterwards. And when he had an opportunity to put him to death, he deliberately thrust him through the heart; though he had been commanded to spare his life, and was reminded (immediately before he killed him) of the king's special order, *beware that none touch the young man Absalom*.

Thus far we have attended only to the older scriptures. If Mr. Malham will now suffer me to turn to the New Testament, he will find that arguments of equal, if not of superior, weight, in favour of the grain which he has depreciated, may be derived from that quarter. I beg leave to refer him first, for conviction, to those passages, where we are informed that the disciples, being *hungry* and having occasion to pass through *standing corn*, began to *pluck the ears of it, and to eat, rubbing them in their hands*. The objection immediately raised by the Pharisees, that they did what was *unlawful*, seems to rest chiefly on a fact to be understood, that the *wave sheaf* of the *first fruits* had not been offered; before which time Moses had forbidden the Hebrews to taste even of the green ear. If this conclusion be allowed (and it is not a *new* one) the time of the disciples gathering the corn must have been a little previous to the beginning of *barley*-harvest; and the grain, which they were desirous of eating, must of course have been *barley*. But whether it was *barley* or not, we have good reason to believe that bread made of that grain was their constant food, and the food of our Lord himself. In proof of this assertion, let us consider the miracle of the feeding of the *five thousand*. It appears from St. Mark and St. Luke, that the bread used on this occasion, was bread which the disciples had brought with them for *their own eating*; and St. John has very particularly informed us, that it consisted of *five barley loaves*. Observe, then, that it is for *bread of barley* our Lord gives thanks; that it is *bread of barley* which he *blesses, breaks, and distributes*, first to the disciples, and by means of the disciples to the multitude. The whole *five thousand*, besides *women and children*, thankfully eat of this *barley* diet, and are satisfied. And such is the value of this species of bread, in the sight of him who created it as he distributed it, and who could have created more, that he commands his disciples to *gather up the fragments* which remain, *that nothing be lost*. No one who bestows proper consideration on this fact, can doubt for a moment whether *barley* be wholesome and nutritive, and proper for the most laborious classes of mankind. Had our Lord, who knew all things, been sensible that the bread which he gave away was unwholesome, and communicated but little nourishment, he certainly would not have distributed it in *compassion*, upon men who were *wearied and faint* by pursuing him.

Such are the arguments, Sir, which the scriptures afford us in support of the use of *barley* for bread. I heartily recommend them to the

the attention of Mr. Malham: and if I was near him, I should be very desirous of proposing to him one serious question. It is this. Since it is so manifest, that *barley-bread* was the provision which the disciples had privately taken with them, for the use of their divine master and themselves; is it not an inference which may fairly be derived from this circumstance, that it was for a sufficient supply of this *barley* diet our Lord taught them to pray when they said, GIVE US THIS DAY OUR DAILY BREAD? Whether it was or was not, it is certainly the business of *apostles* to reconcile their congregations to the use of this despised grain, and not to countenance prejudices against it. If reluctance and murmuring prevail with the multitude, they should be taught, that though fed with *barley*, they are still fed as God fed his only begotten Son, and the children of Abraham his friend.

These, Mr. Editor, are arguments of *sacred* authority; sufficient to remove doubt and hesitation from every judicious mind. For the benefit of our weaker brethren, I shall take the liberty of throwing into the scale a deduction or two of *plain common sense*, in aid of what I have already advanced. And first I will observe, that *barley* is the principal food of many of the eastern nations to this day. Such is their confidence in its virtues, that we are informed by Dr. Pocock that the camel itself is subsisted upon *hordeum hexastichum*. This is no new and silly custom, for *barley* was anciently given, by the wise king Solomon himself, to his *horses and dromedaries*; as you will find by the fourth chapter of the first book of Kings. And where, let me ask, shall we find *horses* in higher condition, than in the possession of English *brewers*? Inquire for the cause of their thriving so readily, and who will not impute it to the *grains*, that is, to the exhausted *husks of malt* on which they are accustomed to feed? And if the exhausted *husks of barley* are so nutritive, who can doubt of the *flour* being much more so? Accordingly, we experience that infusions of this grain form alone a powerful and substantial aliment. It is also possessed of a wonderful medicinal property, and was found by Captain Cook to preserve the health of the mariner, in his longest voyages, from the most fatal of maritime diseases. What room then is there to believe, that it will *not* be salutary as bread?

If by these arguments it is plain, that *barley* may be eaten without fear, and even with confident assurance that it is a most desirable food; I will undertake to suggest a means of enlarging our stock of wholesome provisions, which may render it unnecessary for us to rely upon importation. Suppose that such a degree of scarcity overtakes us, that it shall be proper to represent to the labourer and to the mechanic, whose table affords only *bread* and *beer*, that it will be necessary for them to part with one or the other. Without *bread* they certainly cannot exist, without *beer* they may. Is it not plain, therefore, that by stopping the breweries, a great and wholesome addition would be made to the *bread* of the land? Let it not be imagined that the *poor* would suffer exceedingly by such a stoppage, and be consequently exasperated by it. They who suppose

beer

beer to be an indispensable necessary of life with the lower orders of society, have yet to learn how the lower orders live. In fact, *beer* has been long an article so costly, as not to be within their reach. The *tea-pot* has taken place of the *jug*, at every meal of the peasant's family; such persons, therefore, will be least of all affected by the stoppage of breweries. On the contrary, if the brewing of malt was prevented, they would be certain of a very large supply of good bread, without any sacrifice on their part. How large a supply such a measure would produce, we may pretty well ascertain by calculation. At present, how does man live? We will say, that his mode of cultivating his land is uniformly the same; that he sows *wheat* in the first year, *barley* in the second, oats in the third; and, after coating his land with manure, sows *wheat*, *barley*, and *oat*, in succession, again. By such a scheme of husbandry, is it not manifest that he sows his land but *once in three years*, for the purpose of raising bread for himself? In the second year he grows *drink* for his table, and some share of grain for his swine: in the third year he provides only for his *horses*. Now this is certainly very bad economy. *Two years* at least, out of the *three*, ought to be made to raise food for his own consumption. If then *barley* be made use of as *meat* instead of *drink*, is it not manifest that he will grow for his own table *twice as much bread* as he before did? And will he not obtain in the first *two years* as much solid provision from his harvest-field, as he has hitherto reaped in *six years*? The sound policy, therefore, of preventing *barley* from being converted into *beer*, when there is actually a scarcity of *bread*, must be obvious. If *beer* must be had, let brewers be compelled to make it from sugars; or at least let them be confined to the use of such *barley* only as they shall *import*. If such restrictions should be found to bear hard upon certain individuals, I shall yet be of opinion, that *general preservation* ought not to be sacrificed to *particular convenience*.

If these observations, Mr. Editor, should appear to you and your readers to be of some consequence, I shall be happy in the reflection, that, by not suppressing them, I have been useful to my fellow-creatures.

ACADEMICUS.

TITHES NO BAR TO AGRICULTURAL IMPROVEMENT.

TO THE EDITOR.

SIR,

BEING a sincere friend to the King and the Church of England, I (when an undergraduate at Oxford) took in the British Critic on its first establishment, and still continue that publication; but having great obligations to Mr. Jones's writings, from which I have derived such conviction of the great truths of Christianity, that I believe my faith therein will not easily be shaken, I was surprised that these critics should treat with ridicule the analogy pointed out by that learned writer;

ter : had they confuted his arguments, well and good ; the world would have gained by the detection of sophistry, and the establishment of the truth ; but assertion being no argument, I consider their opposition to Mr. Jones as proceeding from the groundless prejudice entertained even by men in other respects candid, against the opinions of Mr. Hutchinson. Hearing, however, that Mr. Jones was treated with greater respect in your Review, I determined to send for one of your Numbers, and am so well pleased with your publication, that I have sent for it from its commencement, and propose continuing it as long as I perceive, that the same proper spirit remains which first actuated it ; of which I perceive, at present, no failure. Your observations on Tithes are admirable, and it is on this subject, I wish to address you. I have been much assisted by your arguments on this long contested point ; but there is one truth which I wish you boldly to speak out. It has been asserted (and it is no more than an assertion) that tithes are an obstacle to the improvement in agriculture : now I will assert, in direct contradiction to this, that they are a great benefit to the farmer in their present tenure, and, of consequence, ought not to obstruct but to further any agricultural improvement. I shall now give you my facts on which I ground my assertion. When I came into the possession of my living, a little more than five years ago, I continued the custom long prevalent in this parish, and indeed in this county, where tithes are in *clerical hands*, which is to view the tithes and offer them to the several farmers on whose grounds they grow. I did so, and drew the tithes of *the few* who refused ; and mark the consequence. I kept an exact account of these tithes, and, after deducting the expence of loading, threshing, and marketing, (heavy to me, because I had every thing to hire, but which would have been little or nothing to the farmer) I *nearly* doubled the sum at which I offered them to the farmers. I do therefore maintain, that had I drawn *all my tithes* I should have nearly doubled my living ; had I had my own horses, &c. more than doubled it. The farmers ought not to have complained, because they had an offer of that to which they had no claim, for which they pay no rent, and which when they refuse they do so, because they are not willing to take them, unless they are certain that they will prove what they call *well worth the money*. Now I do say, that no method which can be adopted will prove so beneficial to the farmer as the present mode, unless the Clergyman be deprived of his dues, which I am afraid is the wish, at the bottom, in all the plans of commutation :—this suspicion fully accounts for the Clergyman's backwardness in consenting to an equivalent, which, if really so, ought to be much more productive to him than his present benefit. At the present moment, from the high price of corn, the gains to the farmer, from the tithes, must be immense ; for which, as I said before, he pays no rent, and to which he has no legal claim. The tithes this year are let, in general, in this county at little or no advance. Could an equivalent be adopted, is it not clear, that the farmers ought to pay this year twice, nay, three times the sums which they pay at present ? For had the tithes been drawn the gains to the Clergyman would have been in that proportion

portion more than he now receives ; and yet the Surveyors of counties represent tithes as a grievance ! I think that if you were to discuss Dr. Anderson's arguments (or rather groundless assertions) against tithes, you would do great service, as his publication is very generally read by Gentlemen who wish to commence farmers, and does great mischief to minds already but too ill-prejudiced on this subject. This man, I believe, asserts that if the Clergy were not content with a small composition for their tithes, the farmers would be ruined. If this be fact, it surely does not prove that tithes are a burden, but that rents are too high. Indeed, the farmers, in general, are well convinced that the tithes are underlet, but raise their voice against them, because they consider them in the light of a tax and not of a property ; and, therefore, imagine that they would have their farms at their present rents were the tithes abolished ; but tell them, that there is a plan to commute them, by which the Clergy will receive *to the utmost what is due to them* (and if they do not, an injustice will be done them), I dare venture to assert, that they will prefer the present mode. They must know, that when land is let tithe-free, the landlord adds to his rent more than they would pay to the Clergyman, a proof of which I am acquainted with, where the Clergyman waves his right of receiving tithe for seven years from land lately inclosed, being unwilling to subject himself to a contest at law ; and what is the consequence ? The landlord hearing of this has added to his rent, for seven years, as much as he thinks these tithes are worth ; so that the tenant receives no advantage, the Clergyman loses by his forbearance, and the landlord takes what he never purchased ; and to which he has no claim. I know of no objection to the drawing of tithe but the taking away, once in ten years, the straw of the parish ; but this straw is considered by the tenant as of such little consequence to him, that he almost, invariably, sells the tithe straw when he purchases his tithes. This practice is so prevalent, that many landlords have restricted them from so doing ; but even admitting the utmost force of this objection, the manure is not lost to the country, but frequently turns out to better account by its being sent to towns, from whence it returns, much richer than it otherwise would have been. I thus have troubled you, at length, wishing you boldly to assert what is undoubtedly true ; that tithes, so far from being an obstacle to the improvement of agriculture, tend to promote its progress, if a property let at a low rent has that tendency ; of which, indeed, I have my doubts.

I am your humble servant,

A NORTHUMBERLAND RECTOR.

SCHISM AND SCHISMATICS.

IN the last volume of our Review, p. 90, at the conclusion of a letter signed *Misa-Repard*, relative to the Schismatical conduct of the Lecturer of St. George's, Southwark, we promised, in a future Number,

Number, to offer some observations of our own upon that subject. By a reference to the Canons, our readers will find, that some of them had been grossly violated by the Lecturer, and that it was the bounden duty of the Churchwarden to report his sermon to the Bishop of the Diocese; but the acting Churchwarden, we have been told, was a baker who attended more to his oven than to the Church, and who, probably, never having read the Canons in his life, was excusable for not acting in obedience to their injunctions. Our reason, however, for recalling this subject to the recollection of our readers, is to explain to them, what they have a right to know, the cause of our own silence. The fact is, that, on the appearance of the letter in question, we received an application from the Rector of St. George's, requesting a communication of the authorities on which the charges preferred against the Lecturer, in that letter, were founded. These authorities were immediately transmitted to the Rector, and every thing being now placed in its proper channel, having roused the attention of the lawful superior of the offending party, a proper respect for authority, and a due sense of subordination have led us to forbear all farther comments on the subject; not doubting, that the worthy Rector will take such steps as the exigency of the case shall seem to him to require, and, if all other modes of correction shall prove ineffectual, that he will finally appeal to the Bishop.

The growth of Schism in these kingdoms is, we are concerned to say, very rapid; and calls loudly for the utmost vigilance and exertion of the Clergy of the Established Church. Now, that we are upon the subject, we shall lay before our readers various anecdotes and letters, some of which have been too long in our possession.—To begin with a *licensed Schismatic*.

MR. ALPHONSUS GUN.

Of this gentleman we had occasion to speak frequently in the early Numbers of our work. He lately offered himself as a candidate for the Lectureship at St. Bride's, where the *canvass* and all the other usual accompaniments of an *election*, were carried on, with as much decency and decorum, as generally prevail at a contested election for a county or borough, and to the great edification of the parish. The worthy *patriots* who conducted the election on the part of Mr. Gun, (for it is worthy of remark, that all the *patriots* were his friends) were Citizens WAITHMAN and MORTIMER; the latter, we believe, is gun-maker to his Majesty. With such aid Mr. GUN could not fail to be successful. His party prevailed and he was returned by a considerable majority—of *Methodists*. The Clergyman, however, having a right to refuse the Lecturer admission to his pulpit; and wisely chusing to exercise that right, in the present instance, the Lectureship still remains vacant, and, we hope, will continue to remain so. On the subject of Lectureships, we are truly happy to be able to state, that the BISHOP of LONDON, whose zeal, vigilance, and activity, entitle him to the gratitude of every friend to the Church, has positively rejected several applications, for the establishment of new Lectureships; and, we trust, that this spirit will be generally adopted by the heads of our

our Church, and lead, in the process of time, to the utter eradication of that democratical fungus from the ecclesiastical body. The Methodists have, very artfully, contrived to impress a considerable part of the public with the belief that they are favoured and protected by this worthy Prelate, and the friends of Mr. GUN, in particular, have laboured hard to propagate this calumny. If any thing were necessary to prove the falsehood of such assertions, the following letter from the Bishop, (on the subject of Mr. GUN's election) which has been circulated in the parish of St. Bride's, would effectually prove it. It is a letter which reflects equal honour on the Prelate by whom it was written, and on the Clergyman who caused it to be written.

Sundridge, near Sevenoaks, Kent,

Oct. 12, 1800.

REV. SIR,

YESTERDAY three of your parishioners, at St. Brides, came down to me here to inform me of what had passed, relative to Mr. Alphonfus Gun, and of your having refused your consent to his being appointed Lecturer of your parish. I told them, without hesitation, that I entirely approved your conduct in that respect; I trust, you will continue firm in your resolution, and, in every instance of this sort, you will, I am persuaded, never give your consent to such appointments till you are perfectly satisfied respecting the principles and doctrines of the person proposed.

I am, Sir, your faithful and obedient servant,

B. LONDON.

TO THE EDITOR.

SIR,

AS you have undertaken to watch over the interests of the Church and State, so far as concerns the productions of the press, I imagine that the account I here send you of a publication by Mr. Gilbert Wakefield may not be unacceptable. Many persons are acquainted with the religious and political opinions of that voluminous writer; but every one ought also to be informed of the insidious arts which are made use of by him and such men, to usher their vile trash into the world, in order, under the masque of learning, to poison the minds of the unwary and lead them from the truth. Mr. Gilbert Wakefield thought truly, that the *old* translation of the Bible would not suit his purpose, and, therefore, in the year 1791, he published a *new* one, and dedicated it to the Rev. Mr. Tyrewhitt of Jesus College. To the work is prefixed a list of subscribers, and a curious list it is; and as if this Reverend Gentleman was conscious that his work needed some extraordinary means to make it noticed, and to give it consequence in the eyes of the public, he has given titles to some of the subscribers which do not belong to them; and who, without these fictitious titles, are not to be considered, in a literary view, as of any consequence at all.

In

In order to prove that I have not asserted any thing untrue, I have copied from the list the following names as they appear in the work, and in another column, I have given you their real situations, viz.

F.

Foster, Mr. Richard, *Jesus College, Cambridge*.—A corn-merchant, a Dissenter at Cambridge.

G.

Girling, Mr. *Trinity College, Cambridge*.—A taylor, a Dissenter at Cambridge.

H.

Hollick, Mr. William, *Fellow of King's College, Cambridge*.—A retired grocer, a Dissenter, formerly of Cambridge, now of Whittlesford.

Hovell, Mr. Thomas, *King's College, Cambridge*.—A haberdasher, a Dissenter at Cambridge.

Humphrey, Mr. Sen.	<i>St. Peter's College, Cambridge.</i>	{ A couple of carpenters at Cambridge.
Humphrey, Mr. Jun.	<i>Ditto Ditto</i>	

L.

Lyon, Mr. *Fellow of Trinity College, Cambridge*.—A grocer, a Dissenter at Cambridge.

N.

Nutter, Mr. *Jesus College, Cambridge*.—A corn-merchant, a Dissenter at Cambridge.

S.

Smith, Mr. Thomas, *Emanuel College, Cambridge*. Formerly an upholsterer in Cambridge.

If Mr. Wakefield will thus meanly impose upon the public, what falsehoods, what mis-translations, what misrepresentations, are we not to expect in the rest of the book? And when this imposture is fixed to the head of those pages which we acknowledge to be the word of truth itself, ought we not to take every means in our power to expose the authors of such impositions, and use our utmost endeavours to counteract their wicked designs? But I have brought the culprit to your bar, and I leave him to such punishment as you shall think proper to inflict.

A Translation of the New Testament, by Gilbert Wakefield, B.A.
Vol. III. London: Printed at the Philanthropic Press; and sold by J. Deighton, Holborn, 1791.

From the PREFACE.

"I MUST not be withholden from declaring, that some of my chief obligations are due to zealous individuals among the *Dissenters*, who made in several places a common cause of my undertaking and exerted me to the completion of it. The *Clergy* must not expect to maintain an authority so complete, as heretofore, over the consciences of men. Learning and genius are deserting, in numbers, from the

quarters of the *Church*. The damps of tyranny, the mists of priestcraft are daily dispersing before the beams of knowledge and the gales of liberty. Weep ye instruments of bigotry ! tremble ye oppressors of mankind ! the desolation of your empire is at hand.—Some *grammatical* irregularities, and even *inconsistencies will be found* in this Translation.—The complacency of assurance with which *Churchmen* advance arguments that have been confuted over and over again, as if no answer had ever been attempted by any controversionists, respectable either for talents or virtue, almost petrifies me with astonishment. But, indeed, it is possible, that we expect *too much from poor human nature, when we suppose her capable of attending to the still voice of religious TRUTH, amidst the noise and bustle of an elevated station,*" &c. &c.

The next Letter, we are ashamed to say, has been in our possession twelve months.

TO THE EDITOR.

SIR,

FROM local and particular observations I proceed, according to my promise, to some facts respecting the *general* conduct of the Dissenters in my neighbourhood. One of the observations I had to make upon this subject you have already anticipated in your note upon G.'s Letter, No. xvii. p. 346. This letter (part of which has called forth from you such severe but justly merited animadversions) convinces me that, either he is not one of the *secretly* initiated ; or, if he is, that he wrote the first part of his letter without consulting the more cautious part of his *Society*, as, (however bold and daring these sectaries are now become) I yet think they would hardly venture thus openly to avow, however secretly they may inculcate opinions so decidedly hostile to the present Church Establishment, as those which have drawn upon him your commendable censures. At all events, I think, the sect will, in this instance, be apt to exclaim—" *Non defensoribus istis,*" &c.

The principal design of all itinerant Methodists, Mr. Editor, is to withdraw the populace from the Church, and to diminish or destroy the respect due to the regular Clergymen. And this they endeavour to effect by various means. First, they earnestly impress upon their hearers G's doctrine of "*The divine operation of the Holy Spirit,*"—that is to say, they maintain that unless a Minister can tell the very instant he saw or perceived the influence of the Holy Spirit, and was commanded by it to go forth and preach, he is not a true Minister of the Gospel of Christ. This "*divine operation*" they (I had almost said impiously) assert that *they* have felt or seen, and thus arrogantly assume a more than Popish tyranny over the reason and consciences of their deluded hearers. The preacher unblushingly assures them, that what he utters is through the immediate communication of the Holy Spirit, and that without its sacred influence he can say nothing ; so that having once convinced them of his divine mission, the ignorant and impudent fanatic can, at leisure, from under cover of this severe

fold

fold shield, discharge among the unthinking multitude the envenomed arrows of civil discord and religious schism. This grand point once gained, it is no difficult matter to persuade his audience that the parochial Clergy, who differ from him in their mode of teaching, are not properly authorized to preach the Gospel. That is to say, that a Clergyman, however pious, regular, decent, and assiduous he may be in the discharge of his public duty; however willing and able he may be to teach his flock the moral and religious duties of the holy Gospel, is not worthy the attention of his parishioners if he wants that command of countenance and volubility of tongue which will enable him to deliver extempore, at any time, and on any thesis, a random discourse (however unconnected) upon texts of Scripture, and if he is moreover deficient in respect of those stentorian lungs, that frantic stare and demeanour which peculiarly distinguish these spiritual reformers. It is sufficient to observe here, that the most voluble are not always the most wise; or the most violent, the best reasoners. The general competency of the Parish Priest to instruct his flock being thus denied, they proceed to undermine his private conduct. If, from the difference of clocks, or any other cause, he is five minutes before or after the usual time of service, he is, they say, negligent and inattentive to his duty. If his mode of delivery be slow and emphatic, he is tedious; if it be quick and spirited, he is in too great a hurry, and wants that impressive energy which a teacher should possess. In short, Sir, no established Clergyman can, according to their rules, attain the happy medium. But should it by chance be admitted, that he is unexceptionable in these respects, he is still to undergo another ordeal before the tribunal of these self-created judges. The most private transactions of his life, the most minute occurrences of his domestic conduct are insidiously pried into, and the slightest deviation, from what they think right, held out as an object of public ridicule or censure. If there be in his conduct or disposition one single fault or foible, (and where is the man who has not one at least?) such is immediately blazoned abroad among the enthusiastic throng as an unpardonable sin, and a violation of his sacred character. Nay, Sir, the most common and innocent amusements of life are made vehicles for the abuse of our cloth; not (I am convinced) because they themselves seriously think such sinful, but that they occasionally happen to be practised by members of our Church. Thus, according to these new morality-mongers, a harmless game of cards is "dealing with the devils books," a play or an opera is, "a Heathenish and unchristian-like performance;" and so on, until every little recreation that the mind indulges in, is transformed, by the magic talisman of these morose Cynics, into a crime of the greatest magnitude and deepest dye.* In

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order

* A reverend Gentleman of very correct life and manners, happening to be present when some friends of his were amusing themselves with the diversion of hunting, was accosted by a Methodist, and desired to observe the nature of the chase. "That," said this insolent

H 2

hypocrite,

order that I may not trespass too much upon your indulgence at once, I shall postpone all further observations until another opportunity ; but, in the mean time, I think it necessary to state, that, upon no account, will I enter into a controversy with any person upon this subject. My object is not controversy, but to give a plain statement of *facts*—*facts* which may be denied but cannot be refuted, as they are sufficiently obvious to every person who has at all observed the conduct of the Dissenters.

I am, Sir, with much respect,

Your obedient servant,

VERAX.

ANECDOTES.

A BANKER, who, for some years, had been at the head of the Dissenters in Suffolk, lately failed, and, not appearing to the statute, was outlawed: the eldest son being intended for the bar, had taken a degree at Cambridge; but, having the offer of a living,* applied for ordination; unfortunately, however, he had not been baptized, he therefore applied to a clergyman, his friend. The ceremony was performed without the notices, &c. prescribed; and a certificate given him, in which the two last figures, in 1799, were made so much like the seven, that the Bishop thought the gentleman had been received into the church in 1777. By some means, however, his lordship discovered the deception; the clergyman was severely reprimanded, and the young man refused ordination in Sept. *last*; (1799) but as some interest is making, it is supposed he will be finally successful.

About a year since a clergyman, on a visit in S*****, assisted at the sacrament in the parish church in the morning, and went publicly to the conventicle in the afternoon; the impropriety of the action was delicately hinted to his connections. A few months after, however, upon his next visit, he repaired again publicly to the same conventicle.

On the 30th of Jan. *last*, the bells at S***** were ringing most of the evening; while, on the 29th of May *last*, the corporation was as silent as the grave; even the union flag at the fort was not displayed; Lieutenant B r, who commands at the signal-station, in the adjoining parish, was so astonished and displeased that he noted this very pointed omission in his journal. This gentleman is highly to be respected for his loyalty and attachment to the civil

hypocrite, "is an exact representation of what will be your lot hereafter; for as the dogs pursue and torment this poor hare, so shall the evil spirits torment and tear in pieces your soul in hell for your wickedness in partaking of so unholy a diversion."

and

and religious establishments of his country, as well as for his unremitting attention to the duties of his station.

These anecdotes need no comment from us; we shall only observe in respect of the second, that the clergyman followed the example of Dr. HAWES, the rector of *Aldwinkle*,* who had, some time before, opened the Dissenting Meeting-House, in Canonbury Lane, Islington. Dr. Hawes's curate, too, a Mr. CHAW, has preached several times in LADY HUNTINGDON'S Chapel at Bath: such things are; but we have no scruple to say, that such things ought not to be, and that our Bishops should attend to them.

In the third volume of our Review p. 51, we had occasion to speak, in terms of highly-merited commendation, of a sermon preached at Dunmore, in Essex, by the Rev. J. Howlett, on the consecration of the colours of the yeomanry cavalry of that district. Soon after the appearance of our remarks upon that discourse, the worthy preacher received the following letter by the post, bearing the Manchester post-mark,

"To Mr. J. Howlett, Vicar of Great Dunmore, Essex.

"In your inflammatory sermon, you say you are happy to find it has become a sort of fashion upon raising any military force to consecrate its arms and its banners, to the Lord of Hosts, the God of battles; thereby appealing to heaven for the justice of our cause. Surely you have not considered that war is so bad a thing, that nothing but a mixture of religion can make it worse. Oh! do not again prostitute the venerable name of religion, or of the holy name of God to such impious purposes; for such conduct it is that so much irreligion prevails. Do you think that any soldier, who has the least reflection, will not despise and ridicule inwardly the nonsensical and unmeaning parade of consecrating, (I used the term consecrate; though improper) a rag. Priests of every country and of every denomination are the pests of society when they act thus."

To shew what a coincidence there is between the sentiments of Dissenters and PROFESSED DEISTS, on the subject of consecration and fast vermons, and on imploring the favour of the "God of Battles" on our arms, when urged in a just and upright cause, we have extracted the following passage from one of the well-known lectures of the REVEREND DAVID WILLIAMS, which were delivered at a chapel in Margaret-Street, Cavendish Square, in 1776 and 1777, and were afterwards published in a quarto volume.

"It is presumed no person, accustomed to attend here, will think it improper to interrupt the series of our moral enquiries, for one day, when the nation has been so lately called upon to humble itself before God for its sins,* and to pray for success, in destroying those

* "This lecture was read a second time on Sunday the first of March, 1778. The preceding Friday had been appointed as a public fast, on account of the American war"

who counteract its views and measures. What ideas men can entertain of the Deity, who is thus solicited to go forth with every bloody band, from that which attends an Arabian robber, in his daily depredations, to the disciplined armies of those who are called civilized and religious princes,—it is extremely shocking to reflect! The best excuse which can be made for the general impiety which superstition produces, when the flames of war are consuming the world, is, that those men, who solicit him on so many different and contradictory occasions, either disbelieve the existence of a God, or that every nation has its particular divinity, who is to adopt its views, and to favour all its enterprizes."

Such are the sentiments of a writer, who, in the next page, tells us, that "whether government be the appointment of a *pretended religion*; whether originating with the Patriarchs; or owing to a social compact?—are not matters worthy of enquiry." *Lectures on the Universal Principles and Duties of Religion and Morality.* 4to. p. 147.

It is needless for us to repeat here an observation which we have frequently had occasion to make, that no man is lax in his religious principles, who is not equally lax in his political principles.

The next communication is of a different description; it was transmitted to us from Cambridge, and is stated to be the copy of a printed paper, stuck, with many others, on the wall of a school, in a neighbouring village, established, strange to tell! by the clergyman.

THE RECRUITING OFFICER'S SPEECH.

And every one that was in debt, and every one that was discontented gathered themselves unto him, and he became a Captain over them.—1 Sam. xxii. 12. compared with Heb. xxviii. 10. and Matt. xxii. 9, 10.

All captivated Sinners

Who are willing to serve his Majesty Jehovah, in the Royal
Regiment of Saints, commanded by the truly honour-
able the Lord Jesus Christ,

And in Captain Immanuel's Company,

Let them repair to the sound of the Gospel, or to my Quarters, at
the Lamb's Inn, in the City of Zion, or New Jerusalem,

Where the Company now lies;

Where they shall be kindly entertained, enter into present pay and free quarters; and the very moment they enlist they shall be adopted into the Royal Family, and made sons and heirs of the matchless king, and in consequence thereof, shall receive a kingdom that cannot be removed; shall have to drink wine and milk, without money and without price; and for their further encouragement, so soon as they shall join their respective regiments, they shall receive all new cloaths, such that will never wear out, with arms and accoutrements, sufficient to withstand every adversary.

And

And all things necessary for a Christian Soldier.

So Thanks be to God for his unspeakable Gift!

Of Jesus I sing,

My captain and king,

Who maketh the land with his victories ring.

Recruiting he goes,

And trumpets he blows,

And gleaneth up soldiers amongst his sworn foes.

He will have a band,

Of men to command,

Call'd up by his standard, and train'd by his hand.

He takes and he tries,

All sexes and size,

But such as look little are best in his eyes.

The stately and tall

Must shrink into small,

Before they can learn to do duty at all.

A rare suit of cloaths

The captain bestows,

And none but the wearer its excellence knows.

Upon his own ground

A balsam is found,

Which knits a bone broken, and heals a bad wound.

All weapons of war

He forms by his care;

And teaches his soldiers all hardships to bear.

A cowardly crew

They seem at first view,

But led by their captain great feats they will do.

By day and by night

With evil they fight,

And never are foil'd when the captain's in sight.

Train'd up for a crown

They sing and march on,

And fight till the captain pronounces well done.

This blessed word chear

Mine heart and mine ear,

As soon as my warfare is finished here.

Till then give me hope,

To prop my heart up,

And list my poor neighbours to make a new troop.

The letter which follows relates to the controversy between Dr. Hawker and the Methodists, on the one hand, and Mr. Polwhele and the members of the establishment on the other; a controversy on which our opinion has been already given.

TO THE EDITOR.

SIR,

FORESEEING (as he assured me,) an answer to his Anecdotes from some Methodistical tinker or cobbler, and not chusing to subject himself to the degrading task of replying to such a person; Mr. Polwhele (in his advertisement to the "*Anecdotes*," &c.) requested those who wished to be satisfied of the truth of his representations and the justness of his descriptions, to meet him at Mawnan, (where monthly justice-meetings are holden and) where he promised to produce his vouchers to any candid enquirer. "There he expected (he said) to be protected from insult, which might not be the case, at his own house; or, in the street at Helfton, where he was threatened to be called to an account for the Anecdotes. Having lately perused that publication of the Cornish Shoemaker, which was, a month or two ago, animadverted on, in your Review, I certainly had a desire (impudent and scurrilous as the Shoemaker undoubtedly is) to have some points cleared up to me, for my own satisfaction, as well as for the sake of the author of the Anecdotes,

I took the liberty, therefore, of waiting on Mr. Polwhele (not however, at the place proposed, but) at his own house; where I had the pleasure of inspecting the principal part of the Anecdotes, (almost every one of those which Drew set down as lies) in the hand-writing of Mr. P.'s informants, all Clergymen of respectability, who, in my opinion, should no longer remain behind the scenes,

In the diocese of Lincoln, there are a committee, formed out of the body of the regular Clergy, to enquire into the conduct of the Methodists, &c. &c. Their late publication is worthy the attention of the Legislature. Possibly, the Bishop of Exeter would have no objection to sanction Mr. P. and his informants, in meeting periodically, with a view to the same investigation as the gentlemen in that diocese are now so laudably pursuing. The insolence of the Methodists, headed as they are by the St. Austle Cobbler, one of the most audacious men upon earth, ought, beyond all doubt, to be checked by authority.

Your's, &c. &c.

Nov. 19th, 1800.

M. D.

We shall close this article with a letter, from a Correspondent, on whose veracity our readers may place the firmest reliance, which tends to corroborate the opinion which, at different times, we have found it our duty to advance respecting the Methodists; and the necessity which exists for watching their movements with increased vigilance, and for the exertion of additional caution and vigour, in protecting the establishment both against the open and the secret attacks, of these artful, hypocritical, and persevering enemies.

TO THE EDITOR.

SIR,

BEING in Yorkshire this summer and enquiring into the state of
religion

religious parties there, I found the Methodists* were very numerous, and that it was not infrequent for persons of that description to behave towards others with supercilious contempt. I made many reflections upon this fact, and this amongst others, that much power could not be safely lodged in such hands. "If, said I, they cannot well bear their present popularity, what would they be if they were entrusted with the power of the present ministers of the church of England! Taken, as their preachers generally are, from the lower orders of the people, and not having their minds expanded and cultivated by education, and the refinements of polished life, might we not expect them to manifest towards others a narrow and persecuting spirit!"

I was the more confirmed in this opinion by learning that a man of the greatest influence amongst them, one who has been the president of their conference, Mr. John Pawson, had shewn the most violent rancour towards the clergy, a rancour bordering on madness. This meek and holy man had a volume of sermons printed at London, in the year 1799, not to sell, but to give away. When I was in Yorkshire he was stationed at Leeds, and his sermons were only to be met with in the houses of his particular friends. I was told, however, that two clergymen had fortunately got a sight of them, and were shocked, as they well might be, with some of the sermons, and particularly with the thirteenth, from which I now send you an extract. I could not help copying it at the time I was favoured with a hasty glance of the work; and I hope you, Sir, will preserve it by inserting it in your Magazine, as otherwise there is great fear that this monument of folly and intemperance will be lost. For as soon as Mr. John Pawson knew that his work had got into improper hands, he desired all his friends to cut this part out of their copies, and I understand he has done the same with the copies remaining in his hand. The man, however, who could entertain such sentiments, deserves to be exposed, and it is upon this principle, and as a caution to others, that I am anxious that he should have a little flagellation.

An apostle says, "whosoever hateth his brother is a murderer." But Mr. John Pawson goes much farther than this. If murder has not been actually committed, we are not obliged to him for this, as his thirteenth sermon is wonderfully adapted to persuade weak and ill-judging enthusiasts, that in killing the established clergy they will do God great service. What is this but the very worst principle of the old Papists.

He seems to have exalted himself to the papal chair, to consider

* I use this term for the followers of the late Mr. Wesley, the persons who call themselves Methodists. I found it was always used in this sense in Yorkshire, and I wish this was the case in the more southerly part of the kingdom. In the excellent report of the Lincolnshire clergy it is used in a very vague and indeterminate sense, and their opponent, Mr. Benson, has not failed to avail himself of this want of precision.

the church of God as confined within the pale of his own community; and rashly and arrogantly to judge the whole of the established clergy to be *false prophets*: for those whom he thinks the *best*, are *very little better* than the *rest of their brethren*; and yet the *rest* are such *monsters of iniquity*, that *highwaymen and murderers are innocent in comparison of them!* I only add my fervent prayer, “from all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, malice, and all uncharitableness; good Lord deliver us!”

I am, Sir, your's respectfully,

AN EPISCOPALIAN.

Extract from the 13th Sermon of a Volume of Sermons, consisting, in the whole, of 16. By John Pawson. Entitled, A Legacy to the Poor. London. Printed in the Year 1799.

Mrs. John Pawson's Opinion of the Clergy, and of their Deserts.

LET us look for religion among our teachers and spiritual guides. But alas! how like the Jewish priests are these. From the least, even unto the greatest of them, are not every one given to covetousness? And from the prophet even to the priest every one *dealeth falsely*. These words are literally and strictly true; is there any set of men, whatsoever, more given to covetousness than our priests, in general, are? Surely no. Are they not, in the general, deeply athirst for preferment, for the most valuable livings, and for as many of them as they can possibly get? Do they not make all the interest with great men, and take every method, and use every means they can think of, for this end? Do they not take every advantage, which *lays** in their power, and very often are guilty of the greatest oppression, in order to increase their revenues? Regardless of the people, committed to their charge, they are only concerned how they may add one church-living to another, and by that means rise in the world, and aggrandize themselves and their families. Being entire strangers to the gospel of Christ, and to the nature of true religion—destitute of divine grace, and of every ministerial qualification—having neither the gift of prayer nor preaching; and, indeed, at present, there is no need of either, as all the prayers which they want, are already made to their hands, and they may purchase sermons in abundance for money; and that the dumb dog who cannot bark himself, may thus use another's tongue; and as the prophet speaks, “he may *lay* down, and slumber, and sleep,” till the sound of bells awake, and call him to the church; and although, like the Psalmist, he has not hid the word of the Lord in his heart, yet he has got it in his pocket, and that will do just as well for him. A poor, blind leader of the blind, he stumbles on in the dark paths of error, and in the crooked ways of sin. Deceived himself, he *tries* to deceive all who hear him, till, without a miracle of mercy, both he and they fall headlong into the pit of eternal destruction. These, of all the dangerous men upon earth, are to be avoided. Highwaymen and murderers are innocent, in

* Original so.

comparison of them; they rob mankind of the unsearchable riches of Christ, yea, of present and eternal salvation. These wretched men murder the souls of their hearers, and plunge them into everlasting burnings. Well might our blessed Lord bid us beware of these false prophets; and his faithful servant exhort us to turn away from those men, who deny the power of godliness. No wonder that such enemies of God and man were expressly commanded of God to be stoned to death, under the Mosaic dispensation, as it is written, Deut. xiii. 5, "And that prophet shall be put to death because he hath spoken to turn you away from the Lord your God: thou shalt not consent unto him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him, thou shalt stone him with stones that he die." So dreadfully severe was the Mosaic law, respecting false prophets; but it does not appear that they ever executed this part of the law at any time. On this account, it is a doubt with me, whether it was not owing to this very thing, that as a nation they were totally ruined, as by their neglect, false prophets increased among them to that degree that the whole nation sunk into the very dregs of abominable idolatry, till the Lord would be no more intreated. And the prophet foretells the *happy time*, when even the father or mother of such monsters, who shall venture to prophecy falsely, in the name of the Lord, shall thrust them through with a dart.—Zech. xiii. 3. 'And it shall come to pass, when any shall yet prophesy, then his father and his mother that begat him, shall thrust him through, when he prophesieth.'

Here we see what the prophet foretold would come to pass, in the purest ages of the church; but it is become so common, and so familiar to us, to hear men prophesy falsely, &c. to deliver doctrines directly contrary to the holy word of God; yea, doctrines of the most pernicious and destructive tendency, that we think but little of it, and pass over it, as if it was a matter of little or no consequence at all.

Shall we then attend upon the ministry of such deceivers as these? Would not that be to strengthen the hands of the wicked, and would it not tend to make them believe, that we look upon them as the ministers of Christ, and should we not thus far be partakers in their sin? Let us rather follow the advice of the apostle, "let us neither receive them into our houses, nor bid them God speed;" let us shew them no manner of countenance, lest we are * sharers in their evil deeds. Had this method been always taken, had the people withdrawn from these *wolves*, then we should not have had such swarms of them as we now have; but it has evidently been the ruin of the church of God, the countenance which has been given to those unhappy men, who have always been a plague and a curse wheresoever they have met with encouragement.† That religious men,

* Original so.

† This sentence is very confused and ungrammatical.

notwithstanding all this, should think it their duty to countenance such men, is truly wonderful! If we know that a thief is *laying* in wait to rob our neighbour of his property, and much more, if we see the murderer ready to take away his life, we justly think it our bounden duty to apprize him of his danger; but we see nothing amiss in suffering the false prophet to murder his soul, and rob him of his eternal salvation. We pray that the Lord would not suffer us to be led into temptation, and that he would preserve us from all false doctrine; and yet we vainly think, we are doing our duty. If ever there was an age, in which these awful words were fulfilled, they are in our day, "The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof."

But it will be said, "All our teachers are not of this stamp." I answer, no; God forbid they should; but how very little better are those who bear the name of gospel ministers." How few of these have ever been converted to God, or have experienced a clear sense of his love? And wherein is an unconverted minister to be accounted of? Can the dead raise the dead?

How few of them have got ministerial gifts, either of prayer or preaching? Does the Lord send them a warfare at their own cost? Hath he, who ascended up on high and received gifts for men, forgot, or does he neglect, to impart them to his servants? Are not the general part of them as much athirst for church preferment as others? And would they not be glad to enjoy a second or a third living, if they could find a way to compass so desirable an end? And can they not give a very weighty reason for this? viz, that they may place a curate there who will preach the gospel. Yes, and let them allow him the whole income also. But do they preach the gospel themselves? They preach some part of the gospel it cannot be denied; but properly speaking, they do not preach the whole gospel; i. e. they do not lead the people to the Lord Jesus Christ, so as to experience the salvation which he hath purchased; but they make the knowledge of our disease, the cure also; and a desire after salvation to be salvation itself. Would it not be something surprizing, that a sick man, who feels that he is so, and desires a cure, should, on that account, be led to suppose, that he is quite well? And would it not be rather wonderful that the miser, who is deeply athirst for abundance of gold, should ever vainly imagine that he is actually in possession of all the gold in the universe? And is it not equally strange, that any one should suppose and teach, that the man who feels that he has got a guilty conscience, has an interest in Christ, and is in possession of the peace of God? That the man who has got a wounded spirit, or a broken and contrite heart, is notwithstanding this, already healed, and all his wounds are bound up, so that he has no need to trouble himself any further? And the man who feels himself to be carnal, and sold under sin, who with the apostle is crying out, "O wretched man that I am, who shall deliver me from the body of this death?" is already delivered,
and

and is actually brought into the glorious liberty of the sons of God? Might they not, with equal truth, persuade us, that darkness and light, misery and happiness, bondage and liberty, are just the same thing? In *such teachers* we may see Satan transformed into an angel of light, and the words of the prophet fulfilled, "They have healed the hurt of my people slightly, crying, peace, peace, when there is no peace."

LITERARY INTELLIGENCE.

SIR,

THERE being a vacancy in the office of Vice President of the Society for the Encouragement of Arts, Manufactures and Commerce, in the Adelphi, in consequence of the death of the late Lord Ranelagh; two of the members of that Society, who are well-known *literary* characters, have started for the office, and, though contrary to the practice which has hitherto prevailed in the Society, have addressed *printed* letters to the members in *town*. As one of these gentlemen is so great a personage, as the *most profound* and *learned* biographer of the late Lord Chief Justice of England, and whose correct, chaste, and elegant style, has, on *former** occasions, drawn forth *your* marked approbation; I cannot, in justice to him, and to the Society, to which he so *liberally*, though *diffidently* (being at the intercession of friends) tenders his services, withhold communicating (through the medium of your invaluable publication) to those members who reside in the country, the *printed* letter I have received from this eminent lawyer on the occasion. I will not waste your page by commenting upon it, as I presume it will satisfactorily appear on perusal, that the ex-conveyancer's *literary*, are equal to his *natural*, abilities, and consequently that he is *highly* and *duly* qualified to fill the office of *chairman in rotation*, to the Society for the Encouragement of Arts, Manufactures, and Commerce. I take leave to state that no personal allusion is intended to be made to the physical defect in this gentleman's speech.†

Dec. 26. 1800.

SIR,

THE vacancy of a VICE PRESIDENT in the Society of Arts, &c. (of which I have been many years a member) and the *intercession* of FRIENDS, have induced me to request the favour of your vote and interest. Permit me to add, that if, by the suffrages of the members, I should have the honour of *supplying* that vacancy, you may be assured, (that, by a faithful discharge of the duties attached to the of-

* See Anti-Jacobin Review, Vol. III. p. 276.

† The other candidate, who is the author of the *Orchardist*, labours under a similar impediment.

pointment,) I shall study to promote the real interests of our useful and flourishing institution; *volvo am,*

Sir, your very humble servant,

Great Ormond-Street, Dec. 26th, 1800. JOHN HOLLIDAY.

TO MR. POLWHELE.

SIR,

IN reading Drew's Answer to your "Anecdotes of Methodism," I find the anecdote which concerns *the Methodist of Camborne, and the farmer of Illogan*, animadverted upon with undeserved severity on account of its inaccuracy, which was occasioned by the gentleman who gave it to me not attending to the date of its transaction and other trifling circumstances. The following communication may be relied upon, as I have investigated every document that would throw light upon this nefarious business; with such reference to the Methodist's accounts, &c. as will put every particular herein related beyond the least doubt. If any one entertains a doubt as to the authenticity of this communication, let him apply to the person aggrieved at Kanarton in Illogan, where he may examine the papers and obtain such other information as will fully prove the veracity of this.

The anecdote is inaccurate in the following particulars, when it asserts, that the transaction which respects the croft or common happened a few months ago; it happened prior to March 1792, (which may be seen by the date of the assignment.) The application was not made by the brother, but by the sister; at which time the farmer was confined by a bad hand, and his wife and family by a fever. [This is the farmer's communication] The sum advanced on the mortgage, in 1792, was 196l. 1s. 10d. [See the accounts] The farmer waits upon the mortgagee as soon as he is able to get out, and requests the loan of 1l. 1s. advanced on the estate, but is refused: [the estate of the farmer being at this time worth 35l.] Tregajorean having been sold, some time after this transaction to the Methodist in question, for 107l. and the other to another person for 250l. in the year 1799 or 1800. [this is the farmer's communication] The common then becomes the object for which this loan is to be advanced; but whether the tender was made by the farmer, or requested by the Methodist, the farmer cannot recollect. The farmer, however, is obliged to sell an acre and quarter of the common for 1l. 1s. [see assignment, March 1792] The year following, his circumstances oblige him to make the same application, and such was his situation that he was compelled to sell the remainder to the Methodist for 3l. 11s. [see assignment, Feb. 1793] which was about 3 acres and $\frac{1}{4}$ of ground. The sum, therefore, given for the common, was 4l. 12s. and, after the deduction for high rent and amercement (which is 12s.) this charitable brother pockets more than 30 per cent. by the bargain. The objection to his advancing more money on the mortgage, stated in the reply, is, that the person, in question, *discovered*

discovered that this estate was entailed upon a former will, and a further advance would be on an uncertainty. [see "Observation," Pr. 48, 49.] Now false this is, the fact of himself buying Tregajorean for 107l. a gentleman interfering by the desire of a neighbour of this poor farmer, and paying off the mortgage, and purchasing the estate afterwards as above stated, will fully prove. [The mortgage was paid off by this gentleman, June 3d. 1799] This will expose another falsehood, that *the farmer, on a change of circumstances, redeemed the estate.* [see p. 48] It is, moreover, asserted that *the spot has become desirable*; but it must not be understood by any cultivation made by the reduced farmer, on the conscientious purchaser; for the outlet has undergone no improvement whatever; and it has only become desirable because it is an indispensable appendage to the estate, and would give the proprietor an advantage in the sale of the estate; as it would sell considerably beneath its value, by the common being in the hands of another. The person, who afterwards bought the premises, had likewise an outlet adjoining to the ground, and seeing the finesse and other oppressive means practised to procure the estate for less than its value, came forward and gave for it a fair price. Since which time, the Methodist, in question, has sold the same common to the purchaser of the estate for eleven guineas, the price originally demanded by the reduced farmer, and so late as the year 1800. The next palpable falsehood in this answer is, *the Methodist being paid his interest, and having a little advantage on the common-ground aforesaid, GAVE the farmer about six pounds on the settling the account,* a more infamous falsehood was never obtruded on the public; as the 6l. 2s. 11d. he was obliged to allow for illegal interest. This affair was transacted June 3d. 1799, four or five years after he became a methodist, if we adopt the date two years after the sale of the second part of the common in 1793. Yet it is triumphantly asserted, that this business happened *two years before he became connected with the Methodists.* It is a notorious fact, that prior to the year 1792, he was in the habit of attending the Methodist meeting. But this was, possibly, during his noviciate; which time was employed in such works of love and charity, as rendered him a distinguished ornament of Tucking-Mill preaching-house, and no doubt, will in due time entitle him to be canonized a saint of the same.

With regard to the other anecdotes you had from this part of the world, no person, who has had an opportunity of enquiring into the facts, entertains a doubt about the truth of them. Amongst the numerous signatures of the newly baptized Messrs. there is only one respectable man, who is a really good man; to whose unassuming piety, your correspondent is as ready to bear testimony, as the St. Austle cobbler. I have been thus particular, in correcting Drew's misrepresentations, to expose the arts used to invalidate the authenticity of your Anecdotes; which, in this instance, (as it often happens) have been the means of establishing their credit. One of the men, if I mistake not, whose signature stands to rescue the Methodists from the imputation of political restlessness, as evinced during the riots at Camborne; made himself pretty conspicuous by

his activity in the riots; and that very early on the Monday morning: (see *Observations*;) It is hardly necessary to attempt to prove the disaffection of the Methodists to the present government,* as it is a fact so well known; nay the illustrious COBLER himself, not many years since, with several others of St. Austle, sufficiently betrayed a symptom that tended to disorder the political fabric, which drew upon himself and his associates the notice and interference of the neighbouring gentlemen.

Mr. ——— who gave me this piece of intelligence, told me his father withdrew his custom from him, with several besides. The Methodists smart under your lash: and, I trust, nothing will induce you to shrink from the laudable task you have undertaken; confiding in which I beg to remain

Your most humble Servant,

M. F.

* It is very remarkable, that the cause of the Methodists is strenuously defended in all the Jacobinical prints; whence we may fairly presume, that the Jacobins consider the Methodists as their brethren. The union of Atheists and Methodists seems a strange phenomenon. *Rev.*

GOOD MR. EDITOR.

AS a plain man confined six days in the week to my compter, and dedicating the seventh in the old fashioned way to a regular attendance at church and other religious duties of the day, occasionally interrupted by a walk with my family to enjoy the pure and delicious air of the city road and Islington, I confess my ignorance of what is passing in the world is so great, that an unwillingness to expose that ignorance has deterred me for these three weeks back from applying to you for information, as to what the booksellers deal in now-a-days.

In my time, and that is not above forty years ago, the Whole Duty of Man, Cocker, the Spectator, a bible, and prayer-book, formed the library of a young apprentice; and when any of the two latter were worn out, for, to say the truth, we did not spare them, we had nothing to do but go or send to the next booksellers, and we were sure of what we wanted. Now the case is quite altered; I doubt whether you will believe it, Mr. Editor, but may I never measure a yard of tape again if it is not true. Not to keep you longer, I must tell you that my wife's eyes being rather the worse for the wear, through working aprons, gowns, handkerchiefs, &c. in fine needlework when she was young, and teaching her children (and we have a charming number) the same nice arts with the addition of carpeting, as it is at present manufactured in private families, in all the colours of the rainbow, she found herself obliged to give her small prayer book to her youngest daughter Sukey, and to provide one of a larger print.

She

She accordingly went to one or two shops where she thought she might be suited, but what they had did not answer her purpose, and, passing through Leadenhall Street, she observed a very large bookseller's shop, indeed, which was a printing-office likewise; but, Mr. Editor, guess her surprize when confident of success, and boldly asking for a prayer-book with large print, the shopman told her, with a look implying extreme contempt for her ignorance, that they *never kept such books*; her astonishment, involuntarily, threw her eyes upward, when, on the outside of the house, she found this was a famous circulating library. Now as all in our family are too simple folks, and are too much engaged in domestic duties, to dip into the contents of any books but what I have mentioned, and they are all heir-looms of the family, I should be glad to know whether this exception of our standard, religious books, extends to all the libraries about the town; if it does, it probably affects the majority of the booksellers too, and from what I have heard of you, I am sure that in this case you can recommend me to some bookseller, or, probably, even some librarian, who is not ashamed to keep bibles and prayer-books in his house; for my poor wife has not yet got the better of her surprize, and even fright, at the sad change in the times; and I fear nothing but a word from you will answer the purpose, for she has a great esteem for your character.

I am, Sir, Your's

Cornhill, Dec. 4th. 1800.

MOSES GREENSOD.

TO THE EDITOR.

SIR,

AT the commencement of the French revolution, an English gentleman of fortune, whose extensive landed possessions gave him a very considerable degree of influence in the county of ———, had conceived, in common with many other well-meaning but misguided-theorists, an idea, that the sum of human happiness would probably be increased by the event of these struggles which a great nation was making for liberty; he was pleased with the dawn of Gallic freedom; he rejoiced that the feudal chains were broken, though he had too much goodness of heart to approve of the methods by which the beneficial work was effected.

Under this persuasion he remained for some months, till an itinerant apostle of democracy found his way to the village of ———. No sooner was this wretch arrived, than he began to frequent those places of resort where the workmen and labourers of Mr. ——— assembled; he insinuated himself into their acquaintance; he obtained their confidence; he heard the little details of their trifling sorrows, and momentary discontents; if discontents on any occasion arose.

And do you not see, said he, an obvious remedy for all these evils? Do you not see that by one strong, unanimous, decisive effort, you have it in your power to become happy and independent at once? to put an end to the necessity, of toiling like slaves for a miserable

pittance, unequal to the support of yourselves and your families? to partake in full measure of the liberal gifts which heaven has granted, but which tyranny has usurped! Listen to me, and follow my advice. Rise to a man, and assert your natural inherent rights. Do an act of justice on the *great man*, who lords it over you all. When he is removed out of the way, all difficulties will cease at once, I will be on the spot to direct your measures, to assist you in carrying them into effect, and to make the fraternal allotment of lands and possessions, in equal portions, among you all!

Happily, the project was too atrocious, and the innocent object of this intended barbarity, too deservedly beloved to allow his servants and dependants a moment's hesitation. They came, with honest rage, to their patron, and told him all that this fiend in human shape had been counselling. Immediate measures were taken to seize the counsellor of evil; but guilt and suspicion never sleep. When the authorised officers of justice came to lay hold on him, he was already fled; and with him were fled for ever the revolutionary politics of a very respectable and valuable man, whose eyes were sufficiently opened to the blessed fruits of the tree of liberty, and to the practical consequences of a very beautiful theory. From that time he has lived, and still lives, revered and beloved by all ranks and descriptions around him, an example of loyalty, a preacher of obedience, and a decided enemy to Jacobinism, and all its works.

I am, Sir,

Your's, &c.

R. H.

POETRY.

Extracts from a Mock-HEROIC POEM (MS.) entitled,

"THE MYSTERIES OF METHODISM."

In Seven Cantos.

*From Canto the First, "THE ITINERANT'S HARANGUE, or
THE HORSEBLOCK HERO."*

"HIGH on a Horseblock, in his vasty mind,
That sham'd ' the thrones of Ormuz or of Ind,
Old Zachary stood; and, squinting, look'd around,
Then fix'd his orbs of vision to the ground;
Then, from the pavement slowly rais'd his eyes,
As gathering crouds with dust obscur'd the skies.

Thin was his lath-like form; and wan his face
By choler stain'd, and tortur'd by grimace;
As in the wildness of his long lank hair,
A living miracle 'twas his to bear—
Half as the sable black, and half, I trow,
No sorry rival to a flake of snow.

Yes!—And he said, his tresses prov'd him "*sent,*"
His high credentials, wherefoe'er he went."

— — — — —
" Full soon he told, how, one extatic night,
All, on a sudden, half his hair turn'd white :
'Twas, at that moment, he receiv'd the call,
As flash'd, like light'ning, curtains, bed and all ;
Whence Witlings, tickled by a fight so quaint,
Had nam'd him, half a finner, half a saint."

— — — — —
" Full oft (the preacher cried) will Mammon cross
Their paths, and draw them to its filthy dross ;
Ere yet, secure amid Satanic traps,
They brave the filthy notion of relapse.
The devil (he said) to prove how great a curse
Was Mammon, once way-laid him with a purse :
But, deeming if he pull'd the tempting strings,
That, soon, his fingers might encounter stings,
He pass'd the snare——yet, conquering all his qualms,
Turn'd back, and seiz'd it for the sake of alms ;
When, from the foldings, which he lay so squat in,
Jump'd out and vanish'd, purse and all, old Satan !

He told, how, sudden, on the pulpit-stairs,
When Satan, by a thousand earthly cares
Had every trace of Holy Writ perplex'd ;
The spirit supplied him with a proper text.

He pictur'd, as with more than mortal force,
His voice of thunder check'd the demon's course,
And dealt damnation from the mountain-tops,
His hearers tumbling round him, thick as hops !

He told, how once in dread convulsions lay
A sin-struck maid, or seem'd one lump of clay ;
When, as he bade the spirit o'er hell prevail,
Old Nick, departed through her great toe-nail.

He told, how once, assail'd with pond'rous stones,
That might to atoms break a finner's bones ;
Nor he, nor his dear Deborah turn'd their backs,
But felt each stone, more soft than Virgin-wax ;
And from a cudgel how he hail'd the blow,
Bending—with love and pity—bending low !"

— — — — —
" Then, with abrupt temptation would he slide
To parsons, who, encas'd in carnal pride,
Ne'er gave their pamper'd bodies to the rod,
But, rich in worldly gifts, belied their God !
While now, the spirit effervesc'd, like yeast,
In vengeance against every parish-priest !"

*From Canto the Second:—"THE STILL SAINTS," or
"THE DEMURE DEVOTEES."*

— — — — —
 "Now the still moon, emerging bright
 Had cloath'd the dropping leaves with light ;
 When many a faintly shape was seen,
 Here wandering the hoar trunks between,
 There, up a hillock winding slow ;
 Here, fix'd as if absorb'd in woe.
 Here stood a Carle ; his lifted eyes
 "Commercing with the secret skies :"
 There, in the maze of fancy lost,
 A pallid youth the path-way crost,
 There, starting back, his fears betray'd,
 As if some vision he survey'd
 Pictur'd upon the silent air ;
 Then stopp'd, and rais'd his hands in prayer,

Meanwhile, from out a cavern'd tree,
 Sudden, a virgin devotee
 With loose dishevel'd locks appears,
 Whom pitying angels hail'd in tears—
 Young Saganilla : not a maid
 More fair, hath grac'd the Tavy's shade ;
 Her modest blushes, pure as glows
 The dewy tincture of the rose."

— — — — —
 Alas ! Religion's alter'd child,
 Oft as she gaz'd her visions wild,
 Each suitor strove, with weak essay,
 To chase the gathering gloom away—
 Till Doctor Slopstud, now call'd in,
 Gave rapture to her sense of sin,
 Dispensing two-fold sweets, I wist,
 The Lover and the Methodist.

Soon as his flock was scatter'd round,
 Old Zachary, o'er the lawny ground,
 Had follow'd his accustom'd clue,
 To pick up a stray saint or two ;
 When, viewing the deep wood askance,
 He spied, with quick and roguish glance,
 The museful maid ; and, skulking near,
 Met in her eye a trembling tear
 That, as it ask'd to be forgiv'n,
 In silence was uprais'd to Heaven."

— — — — —
 (*To be continued.*)

TO THE EDITOR.

SIR,

THE public are infinitely indebted to you and to Mr. William Gifford for the chastisement you have given to a writer, who has libell'd with impunity all that is excellent and respectable in public or in private life without the least regard to rank, sex, or profession. He has long deserved the punishment which he has received in more ways than one, and he merits much more; and if you think the following lines worthy of a place in your Review, I shall be happy to contribute my mite, in the virtuous cause, of holding up to contempt and detestation a character uniformly infamous.

A SUFFOLK FREEHOLDER.

To WILLIAM GIFFORD, Esq.

Quid vetat et nosmet?

SECURE, at least, the wretched * World to please,
A mob of gentlemen who wrote with ease,
Mellifluous Bards, in panegyric verse
Were wont each others praises to rehearse,
While Lady Poets in the contest strove,
And tun'd their lyres to every kind of love;
Then merry spun the Gossamery line,
And Robinson replied in lays divine,
Nonsense and Crusca bore unrivall'd sway,
Till Gifford's satire swept the swarm away:
To latest times each † Dunciad shall remain,
As Horace keen, and strong as Persius' strain.
Come then, with wit and various learning grac'd,
Correct our manners as you form'd our taste;
A nobler cause your zealous aid demands,
And justice, Gifford, claims it at your hands:
Cut to the quick this doggel man of rhyme,
Who takes the title of a Bard sublime;
Deals out, with here and there, a lucky hit,
Treason and trash, obscenity and wit;
To each vile purpose prostitutes his Muse,
The friend of vice, the champion of the stew.
Whate'er is eminent in church and state,
E'en female excellence insures his hate,
Lives there a Prelate, ‡ who in virtue's cause
Would curb the worst of crimes with wholesome laws?

* Another manuscript says,

Secure the world, vile Topham's World, to please—

† The Bayiad and Mæviad,

‡ The Bishop of London.

ANNUAL WEDDING DAY VERSES.

To Mrs. R . . . with a Trinket.

I have no pipe of seven years old
 By Thelluson supplied ;
 No Indian gems, no Spanish gold,
 For flatt'ry nor for pride.

My income scanty bounds enclose
 Earn'd hardly, hour by hour,
 My tithes a pittance, and ev'n those
 Withheld by scorn or pow'r.

Still something from my little store
 To alien wants extend—
 "A present help" to cheer the poor,—
 A welcome for my friend.

And still, to blest indeed my heart
 In ev'ry happier view ;
 The residue can yet impart
 Comfort and joy to you.

Oh ! then to take this pledge, though small,
 With unmatch'd smiles incline
 From him whose love, whose hope, whose all
 Are thine and only thine.

ON PETER PINDAR.

HAVE you ne'er seen a large Newcastle coal,
 When lighted on a kitchen fire,
 Spurt out a flame immense and clear,
 Then throw a smoke that higher rose and higher,
 Black as its very foul ;
 Of brimstone and of pitch combin'd
 Leaving a foul and ugly stench behind,
 Still giving warmth to comfort, blaze to cheer, —
 'Till having fizz'd and spurted, flar'd and stunk
 It wasted to a mere, mere cinder — ?
 Just such a coal is PETER PINDAR ;
 His once bright spirit sunk,
 No curling smoke upon his brow,
 No blazing glee,
 No flame to animate,—no cheering flashes,
 A mere, mere CINDER now
 And soon to be
 But DUST and ASHES.

24

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For FEBRUARY, 1801.

Si istis ad maledicendum disertis et eloquentibus esse licet, nos, in optimâ nostrâ causâ, ad verè respondendum haud sanè convenit esse mutos.

Juelli. Apol.

ORIGINAL CRITICISM.

The History of the Campaign of 1799, in Holland. Translated from the French. 8vo. PP. 496. 15s. Cadell and Davies. 1801.

THIS forms the fifth and last volume of the military history of the war from the beginning of the campaign of 1796 to the close of that of 1799. It is composed with the same ability, the same scrupulous attention to facts, and the same rigid impartiality, which so eminently distinguished the former volumes. It contains, beyond comparison, the best, and, indeed, the only complete and satisfactory account of the Expedition to Holland, which has hitherto appeared in Europe. The author has, evidently, had access to the most authentic sources of information, and he has availed himself of them with equal judgment and skill: the military operations, in which the troops of this country took so decided and so distinguished a part, are detailed in a manner at once the most perspicuous and the most scientific, so as to afford the fullest information to the common reader, and the highest satisfaction to the professional student. The end and object of the Expedition are clearly and forcibly explained, and ably rescued from the imputations of ignorance, and the perversions of malice. Here, as before, the author has rendered a public service by ex-

posing the faithless accounts and wanton fabrications of the French; and the gross errors and wilful misrepresentations of different writers; among others, of General Dumas, the author of the *Précis des Evénemens Militaires* (now belonging to the French Staff) whose publication has acquired much more credit than it deserves. As the remarkable action of the 19th of September, which may be truly said to have decided the fate of the Expedition, has been an object of more general discussion in Europe than any other, and has been the ground of more recrimination between the Russians and the English, we shall select the author's account of it, as being peculiarly interesting in itself, and as affording a fair specimen of the attention which he has paid to every part of the subject.

“ It had been ordered that the attack should begin on all sides at break of day, but nearly two hours before that time the Russian Major General Southoff with his chasseurs and a battalion of grenadiers, which formed the advanced guard, passed the canal in front of Petten, and advanced towards Camperduyn. Whether he thought it indispensably necessary to support General Southoff, or that he partook of his impatience and that of his troops, General Herman an hour after caused the canal to be passed by the first line of his corps, and marched to the attack of the enemies' entrenchments upon the Slaperdike. Although it was not yet light, the first Russian battalion advanced with the greatest boldness in column of divisions, and carried a traverse which the enemy had constructed on the dike. The latter still occupied a small work on the extremity of the dike which covered in part the entrance of the village of Groet, where they had a piece of cannon. The grenadiers, followed by the remainder of the first line, pushed on without stopping to the end of the dike, and with the same impetuosity carried the work and the piece of cannon. The French surprised by the vivacity of this attack opposed in front a slight resistance, and fell back towards their right. The Russians suffered little from their fire, but much from their own; the obscurity being such that nothing could be distinguished. The chasseurs of the advanced guard, several of whom found great difficulty in extricating themselves from the marshy ground, which lies between the sea dike and the Slaperdike, also directed their fire towards the ground which was already occupied by their first line. The soldiers clamorously called for the support of their artillery, although it was impossible to direct its fire upon any distinct object, and it naturally did more harm than good. Part of the Russians upon quitting the Slaperdike, proceeded in a very close column, and with very little order upon the road under the Sand-hills, which leads through the village of Groet, while the rest filed to the right among the sand-hills of which they never covered the whole extent, because the advanced guard, which was to march along the strand, in the dark confounded itself with the first line, with which it continued mixed
the

the whole day. The first of these corps took no precaution to secure its left flank, nor the second its right flank. That which marched along the road, advanced rapidly, but in great confusion and without forming or preserving any order: it soon reached Groet, carried that village easily, and continued its progress. The French troops, which were in the village, not having time to fall back quick enough to join those who were attacked in front, probably apprehensive of being cut off, had thrown themselves upon the left flank, where without being further noticed by the Russians, they dispersed as *tirailleurs* in the enclosures, the hedges, and the ditches; and the latter suffered severely both from their fire and from that of their own friends in the Sand-hills, who, although in fact rather behind them, nevertheless directed their fire in part to the left.

“ Unfortunately, immediately after the attack of the village of Groet, where his horse had been wounded, General Herman with the greatest part of his staff had gone into the Sand-hills; and no officer who was particularly entrusted with the direction of its movements remained with the column, which followed the road, crowded by the troops, which, fatigued with marching in the Sand-hills, left them whenever a natural interval or a path enabled them to seek for more easy ground. As soon as the village of Groet was taken, Lieutenant-General Herman had ordered the second line to advance under the orders of Major-General Arbeneff; but this line in opposition to his orders, either from its own impatience or the nature of the ground, instead of forming a reserve to support the first, soon mixed with it, and completed the confusion. The British brigade of Major-General Manners, with the 7th regiment of dragoons and the horse artillery, which according to the orders of General Herman were to follow this second line, were much retarded by the march of the Imperial troops, which from marching in column necessarily employed much time in filing off, and occupied almost the whole extent of the road. When at last that brigade was enabled to quit the Slaperdike, it directed itself to the left, and was soon engaged with that part of the enemy's corps, which had remained upon the flank of the Russian column. Major-General Manners repulsed them; and as they retreated to Schoreldam, he was induced to take the same direction.

“ During this time the Russians pushing on without hesitation, arrived at the village of Schorel, attacked it with the same bravery they had done that of Groet, carried it with the same facility, and marched towards Bergen; their ardour not being at all abated, nor their progress checked by the severe loss which they experienced. About a mile from Bergen begins an avenue of trees, which continues nearly in the same direction, until it reaches the Sand-hills above the village where it turns short to the left and leads in a straight line to it. A number of houses are scattered on each side of this avenue; and at about 300 paces from Bergen the ground opens considerably to the left. The French had placed, at about 800 paces from the avenue, a battery of several pieces of cannon, which was protected by a line of cavalry mixed with some infantry. The enclosures here were more frequent

frequent and woody than at the beginning of the avenue, and were lined on the right and left with *tirailleurs*; so that when the Russians reached this point they found themselves exposed at once to the fire on their flanks, to that from Bergen in front, and to that of the battery which was likewise directed upon the head of the column—Stopped for a moment by the destructive effect of this fire, and by the appearance of the French upon their flank, the Russians loudly called for their artillery, which there was great difficulty in bringing up, owing to the sandy nature of the ground, the rapidity of the march which had fatigued the horses, and the confused mass which obstructed the road. The fire of the cannon checked the French who were advancing on their left; and the Russians again pushed forward.—At this period of the action General Essen reached the head of the column and immediately ordered the troops to halt and form—two pieces of cannon were placed at the above mentioned opening, and another upon the road leading to Bergen. A battalion was sent into the fields to the left of the road; but the same precaution was not taken to cover the right; and the remainder of the troops proceeded in their march to Bergen. The column continued to be increased by a number of men who quitted the Sand-hills, and it was at last joined by Lieutenant-General Herman, who also having hitherto been engaged there, was ignorant of what had been passing on the left. This brave officer was received with marks of joy by the soldiers who adored him; but nevertheless it was in vain that he used every effort to restore order among them: they seemed to be deaf to his voice and no longer to acknowledge his authority; and the fire of the enemy having in the mean time obliged the battalion placed on the left to fall back into the avenue, the confusion became as great as ever. In the interval the head of the column arrived about eight in the morning at Bergen, penetrated into and took possession of it. The troops being then protected by the houses on the right, and continuing exposed to the fire of the French only in front and on the left, the Russian General succeeded in forming a battalion of fusileers in front of the church almost opposite to the canal, and another of grenadiers in a street a little on the right of the church. The rest of the troops were distributed between the houses and in the openings of the different avenues leading to the centre of the village. Such were the hasty dispositions of General Herman to endeavour to keep the long but narrow extent of ground of which the possession had been so rapidly gained, until it should be possible for the brigade of General Manners and for the column of General Dundas to come up to his assistance.

“The march, or rather the rapid and irregular progress of the Russians, had, as may be imagined, surprised and disconcerted the French. Driven from post to post with an impetuosity which did not give them time for recollection, they had scattered themselves, as has been observed, on both sides of the road, less perhaps from design than from instinct, and less because it was the best than because it was the thing most easy to be done. Thus they had suffered that impetuous torrent to pass before them. Generals Brune and Vandamme seeing

ing the left of their position pierced in all its depth, and the rear of their centre outflanked, and having reason to fear that in the end their line might be entirely turned and cut off if they allowed the English time to support the Russians, had brought up their reserve from Alkmaar with all possible haste, and had likewise drawn from the Koedike a detachment of the division of General Dumonceau. A part of these troops were directed towards the Sand-hills, and the rest joined those near Bergen. As soon as these reinforcements were arrived at their destination the Republicans marched to the attack of the two Russian columns. That which was in the Sand-hills, and which till then had not ceased to advance with the same quickness and the same confusion as that upon the left, found itself turned by a corps of the enemy which marched along the shore. Being in very little order and having expended its ammunition, it fell back, and the French advanced between it and the column of the left which had crowded into Bergen. The latter column, which, for 20 minutes, had been exposed to the most violent fire of cannon and musquetry, now saw itself threatened in the rear, while on the left the enemy was penetrating by the opening into the avenue. To secure that important point General Herman immediately sent there the battalion of fusileers which he had formed in front of the church; but the Republicans soon surrounded the village under cover of a very severe fire from their artillery which could not be returned; for out of three pieces of cannon which the Russians had, two were without ammunition: the third, which was placed at the entry of the village towards the Koedike, did not stop the enemy, who got possession of it and penetrated from that side into the village: General Herman, who had just gone from the church-yard to the troops upon the right, was cut off and taken prisoner with a part of his corps after making a most vigorous resistance near the castle of Bergen, from which he endeavoured in vain to effect his retreat across the Sand-hills. Major-General Essen, whom he had left near the church, taking advantage of this circumstance, which occupied the enemy, collected as many of his men as he could and forced his way through the avenue to the Sand-hills, from which the French troops retired at his approach, and upon the ridge of which he succeeded in some measure in forming his men. After having halted there for a short time he continued his retreat towards Schorel.

“Such was the event of the attack on the right, and the unfortunate consequence of the inconsiderate and improvident bravery of the Russians. As the operations of this column had a great effect upon the fate of this day, and it may even be said upon that of the whole campaign, and as they have as yet been but imperfectly related, it has been thought proper in this place to give a very complete detail of them.”

The conduct of the Russians, under General Essen, in a subsequent engagement on the 2d of October, was the very reverse of what it was on the 19th of September, and, in each case, it was equally fatal to the cause, in which they were sent to co-operate.

The following instances of most flagrant attempts to impose on the credulous multitude on the Continent of Europe, by the most impudent falsehoods, both by the Dutch and French Republican Commanders, cannot be too generally known.

“ In the relation which General Daendels has given of this action, he says, ‘ that the English yielded with the greatest precipitation to the attack of his grenadiers, when he returned into Oude scarpsel ; that he took there 100 prisoners and two pieces of cannon belonging to the English, besides retaking his own, &c. &c.’ All this is absolutely false : General Daendels did not recover the village by open force, nor even attack it. The English evacuated it in consequence of the orders they had received, without a single shot being fired, and without the Dutch even making their appearance. Twenty-eight men too severely wounded to be transported, were obliged to be left in it ; all the English cannon were carried off, and those taken from the enemy, as has been said, were thrown into the canals, their carriages and ammunition being destroyed. The loss of the column of Sir James Pulteney was 38 men killed, 174 wounded, and 28 missing, in all 240 including 21 officers. The Dutch General however has not hesitated to say, that the English left 500 dead upon the field. In other respects the recital of Daendels is very correct, and on the whole much better drawn up than that which he made of the affair of the 27th of August.

“ In the report which Gen. Brune made at the times of this action he said, ‘ that the Allies lost more than 3,000 men in killed and wounded, 2,000 prisoners, and 25 pieces of cannon, that General Essen had been severely wounded, and the English General Knox killed.’ Meaning doubtless to give to their story a greater appearance of truth, he said afterwards, ‘ that his loss consisted in 50 killed and 300 wounded.’ Luckily he added, ‘ *this will appear incredible* :’—all the world was certainly of his mind with regard to this last point.

“ In the same report it is stated, ‘ *the Anglo-Russian committed the greatest excesses in the villages which they occupied during the action ; the poor Batavian peasants were massacred and burnt in their houses with women and children ; several villages are still on fire, and the English in particular distinguished themselves by their cruelty.*’ It is the duty of an historian to contradict imputations which are as false as they are serious. Three villages it is true were burnt, Schorel, Schoreldam, and Crabbendam. The first was set on fire by howitzers during the action : but if this is a subject of regret, it certainly is not one of reproach. Schoreldam was set on fire by the fire of the French during the time the English were in possession of it, and the accident was disadvantageous to the latter ; but at the same time it would be unjust to attribute it to the former as a crime. Crabbendam was intentionally burnt by the English in the evening of the 19th, because, as we may be convinced by turning our eyes to the map, this village was much too near to their position, and might have covered the approach and greatly favoured the attack of the enemy in this part.

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The English acted upon this occasion upon the same principle, and are entitled to the same excuse as the commander of a fortress who destroys the suburbs, and who would be militarily inexcusable if he did not do it. The author believes that the inhabitants of Crabbendam were indemnified.

“As to the cruelties which General Brune imputes to the English, the author can affirm that no act of this kind nor any pillage was committed in the villages into which they entered, such as the Langedike, Warmenhuyfen, Schoreklam, and all that part of the country over which the corps of General Abercromby marched. On the right the troops were so mixed, and the villages were so often taken and retaken, that probably some excesses were committed in the heat of action. But it is probable, that the blame attaches as much to the French as to the Russians.”

In the concluding chapter a masterly review of the campaign is given, and the conduct of the Commander in Chief, in the execution of the plan, as well as that of the authors of it in projecting it, is fully justified. The following accurate estimate of the loss of the Allies most effectually remove all doubts, and silence all clamour on that head.

“In recapitulating the loss of the English in the five different actions, it will appear that the total of officers and soldiers killed, amounted to 540; of wounded 2,761; and of missing 1,340. Upon calculations made, and on which we believe we can rely, only one man in 70 of the wounded died. The whole then of those killed on the field of battle, or who died of their wounds, is 579, that is to say, much less than have been lost in a single action, more than forty times in the course of the war. With respect to prisoners, as always happens, a great number of those put down as such in the returns made immediately after the action, returned to their colours.

“The Russians landed 17,000 men: nearly 15,000, including the wounded, re-embarked. They lost then very little more than 2,000 men in killed and prisoners. We see, therefore, that the loss of the Allies in both these respects did not exceed 4,000; and from information received, we have reason to believe, that the loss of the enemy of the same description was not less. The author has already in the preceding volumes had occasion to shew how much smaller (happily for humanity) the number of men killed in war is, than the hasty estimates of the public and of gazetteers represent them to be.”

There are four large and most accurate maps of the theatre of war annexed to the book, with an appendix containing all the official documents, including some never before published. The translation is, in general, correct, though some few gallicisms occasionally occur, particularly in rendering into English the compound past tenses of French verbs; an error common to all translators, with very few exceptions indeed.

Address of the Associate Synod, to the People under their charge, respecting the present Difference on the Subject of the Preamble to the Formula. 8vo. Pp. 27. 4d. Pillans. Edinburgh. 1799.

The New Light Examined; or, Observations on the Proceedings of the Associate Synod, against their own Standards. By William Porteous, D. D. 8vo. Pp. 56. Glasgow. Printed by D. Niven. 1800.

A Defence of the Associate Synod, against the Charge of Sedition, addressed to W. Porteous, D. D. By James Peddie, Minister of the Associate Congregation of Bristo-Street, Edinburgh. 8vo. Pp. 78. Edinburgh. Printed by J. Ritchie. 1800.

IN order to enable ourselves to judge of the merit, views, and tendency of these three pamphlets, we have taken the trouble to enquire into the history of the sect to which they refer. As this history will be new to most of our readers on this side of the Tweed, and is necessary to make the pamphlets intelligible, we will give it as fairly and distinctly as we can.

From the establishment of Presbytery in Scotland, soon after the revolution to the year 1732, all the Presbyterians were members of the established church. They acknowledged the Westminster confession of Faith as the standard which contained the doctrines of their creed, and prescribed their rules and forms in church government. The election of Ministers to vacant charges which, on the charge of the constitution of the national church, had been lodged in the hands of the heritors of the parish, and elders of the Kirk session * was, in 1712, abolished by act of Parliament, and bestowed upon those patrons who had formerly exercised that privilege. Patronage

* The Kirk session is a court composed of the minister of the parish, and a number of laymen called elders and deacons. The office of the elders, in many respects, resembles that of our church-wardens; but the elder has a kind of spiritual jurisdiction over his portion of the parish, which the church-warden has not. We believe he has a right to inspect the morals of the people, and to make his report to the minister and other elders assembled in session; and by the vote of the majority it is decided whether the person accused is to be admitted to the Lord's supper or repelled from it. If we be not misinformed, the minister has no vote in the decision of these questions except when the lay-elders are equally divided in opinion. We

tronage after this period was often complained of in Scotland as a grievance; but no formal opposition was made to it till the year 1732. In that year a petition was presented against it to the General Assembly of the Church subscribed by more than forty clergymen. But the Assembly having no authority to repeal or alter a law made by the Parliament of Great Britain, rejected the petition. This conduct of the Assembly gave great offence. It was asserted that patronage deprived many individuals of their natural right to choose their own pastors; that it was prejudicial to the honour of the church, to the edification of the people, and contrary to the appointment of Jesus Christ, and the practice of the Apostles. Absurd as these opinions must appear to all who have studied the Scriptures and the history of the church, one man appeared who was bold enough to attack the Assembly in an open and violent manner for not perceiving their truth. This was Ebenezer Erskine, one of the ministers of Stirling. In a sermon, which he preached in 1732, at the opening of the Synod of Perth and Stirling, he inveighed against the conduct of the General Assembly, and alleged that it was contrary to the word of God, and to the constitution of the church. This public attack on the supreme judicatory of the church naturally excited the indignation of the Synod; they ordered Mr. Erskine to be rebuked and admonished from the chair. Against this sentence he protested, and appealed to the next General Assembly, which was to meet in May, 1733. The General Assembly affirmed the sentence of the Synod; but, instead of submitting to it, Mr. Erskine acted in a very extraordinary manner. He protested against the conduct of the General Assembly, from which there can be no appeal to any court upon earth, and declared that as his conduct was agreeable to the word of God, and the standards of the church, he would still consider himself as at liberty to preach the same truths on every proper occasion. As this was direct disobedience, and, indeed, offering open defiance to the authority of the church, had the Assembly immediately proceeded to suspend Mr. Erskine, they would have done nothing but what the honour and peace of the church required them to do. Instead of this, however, they acted with the most indulgent

do not precisely know what are the powers of the Scotch deacons, but we believe that though they have a right to be present, they have no vote in the session. Their office has certainly very little resemblance to that of St. Stephen and St. Philip as stated in the Acts of the Apostles, or to the office of deacons in the church of England, and we are informed that they are generally uneducated men.

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lenity. They appointed a committee to confer with Mr. Erskine, and three other clergymen who adhered to him, in order to prevail upon them to withdraw their protest. They refused to withdraw it. But the Assembly still unwilling to punish them for disobedience, gave them more than two months to consider the matter; at the same time enjoining their commission,* which was to meet in August following, to suspend them from the exercise of their ministry, if they did not then comply. The commission met, but the four clergymen were still inflexible, and accordingly were suspended, and cited to appear before the next meeting of the commission in November. All this indulgence rendered them more obstinate. They were, therefore, removed from their respective charges, and their churches declared vacant. They now protested that their ministerial office should be held as valid, as if no such sentence had passed, and that though they were obliged to make a *secession* from the prevailing party in the church courts, they would still continue to preach the gospel according to the word of God, and the established principles of the church of Scotland. Thus, it appears that Mr. Ebenezer Erskine, and his adherents, considered themselves as the true church, who were obliged to abandon the corrupted Babylon, which was now required by an act of parliament to oppose the word of God, and the rules which itself, in its purest state, had wisely adopted!

Notwithstanding the very disrespectful and rebellious conduct of those clergymen who had seceded, the General Assembly, which met in May, 1734, displayed a degree of clemency, perhaps unparalleled in ecclesiastical courts. They empowered the Synod of Perth and Stirling, to receive the ejected ministers into the church, and to restore them to their respective charges. But, because the General Assembly had not thought it proper to acknowledge the injustice of their former decisions, those clergymen would not condescend to accept as a *favour* what they deemed themselves entitled to demand as a *right*. They, therefore, spurned at the mild offers of the Assembly, erected for themselves a new church under the guidance of what they termed the *Associated Presbytery*. They published, by way of manifesto, what they called *an act, declaration, and testimony*, in favour of the doctrines and worship of the church of Scotland, and in opposition to the notorious defections, which learning and wisdom had intro-

* By commission is here meant a committee of the Assembly. The word in this sense is, perhaps, not English; but we use the legal language of the church of Scotland.

duced. Hitherto they were only suspended from the exercise of their functions; but for their contumacy they were, in 1740, solemnly degraded, or, in the ecclesiastical language of Scotland, deposed from the holy ministry.

This deposition they despised, and had even the address, by pleading the merits of suffering, to convert it to their advantage: but in the year 1747, a grievous convulsion took place, which rent their infant society into two parts. The inhabitants of Burghs, in Scotland, are obliged, upon certain occasions, to take an oath by which they acknowledge the religion authorized by the laws of the kingdom, to be the true religion, and promise to defend it, and to renounce the Roman Catholic religion. About the true import of this oath, the seceders differed widely in opinion. One party contended that it contains nothing contrary to the principles upon which the secession was made, and that every seceder may swear it with a safe conscience; whilst the other party affirmed that no seceder could swear it, without virtually renouncing his *act and testimony*. The former of these parties were called *burgher*, and the latter, *antiburgher* seceders; and each party, claiming to itself the lawful constitution of the *Associate Synod*, the anti-burghers, after several previous steps, excommunicated the burghers, and with great solemnity delivered them over to Satan!! Ever since this period the seceders have continued in separate communions. Besides their different views of the nature of the Burghers oath, they soon contrived to introduce other subjects of contention, to render the breach wider and wider. The Antiburghers having adopted different ideas from the Burghers with respect to what they call *covenanting*, renew, occasionally, in their several congregations, the *Scottish national covenant*, and the *solemn league and covenant*; whilst the Burghers, though they acknowledge covenanting to be a *moral duty*, and consider the solemn vows of their ancestors as obligatory on themselves, have never renewed either of the two covenants since their separation from their brethren, alledging that this is not the proper season for engaging in such a work! After this short history of the seceders, which we give upon evidence, which no seceder we are sure will deny, we are now prepared to examine the pamphlets to which our attention has been called by a respectable correspondent. They relate to the Burgher seceders only; and the proceedings which gave occasion to them, we trace back to May, 1795. A petition was then presented to the Associate Synod, by one Mr. Frazer, in which it was stated that their standards taught doctrines respecting the power of the magistrate in matters of religion, which he was afraid some of their members did not believe.

In consequence of the petition, an *Act of Forbearance*, as it was called, was proposed, in which it was said that "as the powers respecting religion, ascribed to the civil magistrate in the confession of faith, and larger catechism, as also in the national covenant of Scotland, and in the solemn league and covenant, has been, and still is, matter of doubtful disputation among good and faithful men, the Synod no longer make it a term of ministerial or Christian communion, but will exercise forbearance with brethren, whatever their sentiments be upon this article." The same committee which had drawn up this act of forbearance, proposed, also, a variety of alterations in the Formula which consists of a list of questions, put to all candidates for ordination respecting their belief of the Scriptures, assent to the confession of faith, &c. These two proposals, it is said, much to the honour of the lay-seceders, excited such a strong opposition among them, that the Associate Synod judged it prudent to forbear from urging their *Act of Forbearance*, and from making any changes upon their Formula.

At length a different plan occurred to the Associate Synod. This was not to alter the Formula itself, but to put a preamble before it. It runs in these words—

"Whereas some parts of the standard books of this Synod have been interpreted, as favouring compulsory measures in religion, the Synod hereby declare, that they do not require an approbation of any such principle from any candidate for licence or ordination: and whereas a controversy has arisen among us, respecting the nature and kind of the obligation of our solemn covenants on posterity, whether it be entirely of the same kind upon us, as upon our ancestors who swore them, the Synod hereby declare, that while they hold the obligation of our covenants upon posterity, they do not interfere with that controversy which hath arisen respecting the nature and kind of it, and recommend it to all their members to suppress that controversy as tending to gender strife rather than godly edifying."

The avowed intention of the Address of the Associate Synod (the first of the pamphlets before us) is to recommend this preamble, which it was thought would unite all parties. Accordingly the address begins with bewailing the necessity which constrained their venerable predecessors to secede from the church of Scotland. They would not have withdrawn if they had been permitted to continue in the church without becoming partakers of her sins. They hoped, and prayed, that the church would see her errors, and return to that purity of administration, from which her courts had departed; but they have waited in vain. The church of Scotland has obstinately persisted in her defection till at length

no probability remains that they can soon return to her communion. They then congratulate themselves on account of the great unanimity which has prevailed among them, except in one mournful instance (the division into Burghers and Antiburghers.) But at length, they say, their sky is overcast with black clouds, which threatens, as some think, to blast the beauty, and destroy the unity of the secession church. (for so they are pleased to designate themselves.) They bewail the decrease of brotherly love, acknowledge that a spirit of party has made its appearance, which is hostile to peace; they also complain much, that their measures have been misrepresented. They know that the great body of the Christian people (their own hearers) are lovers of truth and peace, but they have been misinformed respecting the principles and conduct of the Synod. They then proceed to state the particulars of their conduct for the instruction of the Christian people and their own vindication. They are surprized, that so small a matter as the alteration of the Formula should have produced any dread of innovation, as they say it has been frequently altered before. They then reply to the assertions which, they say, have been made, that the preamble was devised to conceal designs hostile to the state. The appeal to their loyalty in their public prayers, and private life. The controversy in which they are involved respects the power of the civil magistrate, but, say they, it is not a political, it is only an ecclesiastical, dispute. The question is, whether the standard books of the Synod affirm that the magistrate ought to interfere with the decisions of church courts, in matters which are purely ecclesiastical, and to compel men to be of the religious profession of the state. The Synod have been too cautious to attempt to determine the meaning of their standards on these points; but they are not surprized, that many of their members are of opinion, that they give to the civil magistrate a power inconsistent with their doctrine elsewhere, respecting the headship of Christ, and the liberties of conscience. They disclaim, in the strongest terms, all intolerant principles, which, they say, have been uniformly disclaimed by every generation of seceders; though there are passages in their standards, more particularly in the solemn league and covenant, which to some of the present generation seem to countenance such principles. It is about the true meaning of these passages, that controversies have risen among them; and it was to put an end to those controversies, that the preamble was prefixed to the Formula, and that this authoritative address to their people was published.

If there were nothing to bring the principles of the Associated

ciated Synod under suspicion, but the preamble to the Formula, and this address to the people under their charge, truth compels us to say that they would be at least as much entitled to the confidence of the public, as the most orthodox and legal of their predecessors. Thinking, as we do, of that nefarious engagement, called *the solemn league and covenant*, which brought the virtuous Charles to the block, we are sorry that the Associated Synod has not renounced it wholly and explicitly ; but if this was too bold a measure to be hazarded, it was certainly proper to disclaim the authority of that sanguinary clause, which obliges them to *extirpate* popery and prelacy from these kingdoms, and to bring to condign *punishment* all who shall oppose the covenant. It is, however, ridiculous to declare that the solemn vows and engagements of ancestors are binding on their posterity, and with the same breath refuse to explain the nature of that obligation. Considered by itself such language is, indeed, *only ridiculous* ; but it deserves to be branded with an epithet of much greater infamy, when those who make use of it set themselves free from *part of an undefined obligation which they acknowledge*. Men who can absolve themselves from *one* oath may absolve themselves from *every* oath of the same nature ; and it does not appear from the pamphlet before us, that the members of the Associate Synod consider themselves as more strictly bound by their own oaths, than they are by the oaths of their ancestors, which they have here dared to set aside. The door which is thus opened for a breach of the most solemn engagements is very wide ; and it certainly authorizes Dr. Porteous, more, perhaps, than his own reasonings, to affirm that the Burgher seceders “ are advancing boldly in the paths of innovation ; that they set aside the confession of faith and catechisms of the church, and even those covenants which they used to consider as the Shibboleth of their party, as often as they come in their way, and seem to interrupt their progress.” Such an inference would be fairly drawn from the principles which they have here avowed, respecting the obligation of oaths ; but the learned writer draws it from other premises.

These premises are, *the Act of Forbearance* already quoted ; the *alterations proposed to be made in the Formula* ; the *known opinions* of some members of the Associate Synod, respecting *establishments of religion* ; and the principles of *democracy* which are supposed to prevail among Dissenters from the established church.

(To be continued.)

Sermons preached at Laura Chapel, Bath, during the Season of Advent, 1799. By the Rev. Francis Randolph, D. D. Prebendary of Bristol, and Chaplain to His Royal Highness the Duke of York. 8vo. Pr. 250. Rivingtons. London. 1800.

" **T**HE Old Testament is not contrary to the New ; for both in " the Old and New Testament, everlasting life is offered to " mankind by *Christ*, who is the only mediator between God and man, " being both God and man. *Wherefore they are not to be heard which " feign, that the old fathers did look only for transitory promises.*"

Such is the unetring chart by which the sound and able divine, whose work we feel the highest satisfaction in recommending to the distinguished patronage of the public, has steered his course, with all the success which might be expected from the powers of a luminous mind employed in expounding and illustrating the truth of God, and the fundamental principles of the Christian religion.

They, indeed, who would exalt the revelation of Jesus, at the expence, and on the ruins of antecedent institutions, may not be said to mistake the Antediluvian, the Patriarchal and the legal dispensation, but also to weaken the authority of that gospel which they attempt to enforce. Because all these several religious systems had the same divine original, and the same specific object ; all of them proceeded from the true Jehovah, who, in his heavenly wisdom, thought fit to unfold, by regular gradation, the wonders of redeeming goodness ; shadowing out by types and figures, by rites and ceremonies, what should afterwards be accomplished in that Divine Person, who was sent into the world to be the end of the law, and the fulness of the gospel. To establish these very important truths ; to furnish the orthodox believer with arguments, which all the power of the adversary cannot gainsay nor resist ; to trace the system of redemption through the generations of the world, from the fall of human nature in the first Adam, to its restoration in the second ; these are the objects, to the accomplishment of which the author of the discourses now under consideration, has devoted his splendid professional talents—to the strength of solid argument, uniting all the fascinating graces of diction ; combining elegance with erudition, and taste with piety ; and in language always impressive and interesting, sometimes animated and sublime, preaching Jesus Christ, the same yesterday, and to day, and for ever.

It can scarcely have escaped the observation of those, who by their studies and pursuits, or by their disposition of mind, have been led to the investigation of the subject, that from the moment when that virulent attack upon Christianity (the traces of which are written in characters of blood throughout the civilized world) had its commencement, the defenders and advocates of our holy religion have been more diligent to disseminate and inculcate those tenets which are more especially the objects of faith. Assured, that while they had recourse to this divine armoury for the weapons of their spiritual warfare, the efforts of their enemies would be vain and fruitless, they have wisely availed themselves of the advantageous position, which they were thus enabled to assume, and, entrenched within an impregnable bulwark, have triumphantly repelled the fury and malignity of their assailants. If ever, indeed, a time could have been found when the adoption of a contrary symptom might have been tolerated, certainly the present hour is not fitted for the frigid ethics of Aristotle, of Antoninus, or of Seneca, in "defence and confirmation of the gospel," once delivered to the saints. The adversaries of religion have aimed a deadly blow at her existence; her friends have not been deficient in vigilance or intrepidity. And among the distinguished champions for the truth we feel a degree of conscious pride and pleasure in recording the name of Dr. Randolph; whose admirable discourses on the connection and harmony between the gospel of Christ, and the faith of Noah, of Abraham, of Moses, bring with them such conviction, and assemble such a mass of evidence, from the visible world, from the records of inspiration, and from the comparison of ancient predictions with their subsequent accomplishment, that if by some disastrous event, we had been deprived at once of all the compositions of the ancient fathers, divines, teachers, and apologists, this one work, had it been preserved to mankind, would have been sufficient, under the authority of the Scriptures, to have stemmed the torrent of infidelity, and to have established on an unshaken basis the truths which they who believe in Christ hold most dear and sacred.

The Discourses are seven in number, delivered on the four Sundays in Advent, on Christmas Day, on the succeeding Sunday, and on the first Sunday of the new Year: the whole forming a clear and connected system of divinity, the parts of which mutually illustrate and elucidate each other, so as to embrace all which can be necessary to the discussion of the most important of all subjects, and to impress the stamp of gospel truth, firmly and indelibly upon the mind. Of these, the first sermon
(Hebrews

(Hebrews text, xiii. 8.) is the proem, or introduction; the last, (Psalm lxxiv. 9.) the peroration, or close. In the five intermediate discourses, the main body of the evidence is collected; and its accumulated force is brought forward with an effect of which we shall be able to convey but a feeble idea in the analysis, to which we shall proceed in the subsequent month. A design planned with more judgment, or executed with more felicity, the Christian church has not witnessed, from the days of Chrysostom to the present hour.

For the present we shall take our leave of this admirable performance, with the insertion of the dedicatory epistle to the author's illustrious friend and patron. We think that few of our readers will differ from us in opinion, that in this style of composition, which requires the refined judgment of a master, our author has nearly reached the palm of perfection.

"It is not to shelter the following Discourses under the protecting influence of an illustrious name, that I dedicate them to your Royal Highness; because, whatever merit they may be thought to possess, it will only be acknowledged, in proportion as their interesting truths shall appear to be sanctioned by higher authority.

"At the same time, let me own myself far from being indifferent to your Royal Highness's approbation of them; since, in addition to the weight of such testimony, in these times, in favour of Religion, when all earthly possessions are shrinking from the grasp, when every decoration splendour of this life is fading away, they will have furnished reflections to render peaceful its awful close, and, perhaps, perpetuate in your Royal Highness's memory an esteem for him, who, with pride and gratitude, subscribes himself

Your most faithful

And obliged humble servant,

F. RANDOLPH.

(*To be continued.*)

Remarks on the Cassandra of Lycophron; a Monody. By the Rev. H. Meen, B. D. 8vo. Pp. 54. Rivingtons. London. 1800.

WE were not unacquainted with the critical abilities of this gentleman, though we were strangers to his name till "THE REMARKS" were put into our hand. We long ago perused his occasional annotations on Lycophron in the European Magazine, under the signature of E. And though we were momentarily pleased with something like sagacity; yet it was rather that quality which is possessed by an unriddler of enigmas, than the acuteness and discrimination of the classical

commentator. In the present publication, there is a great deal of the *difficilis nugæ*, though the general observations are not absolutely devoid of merit.

"That the *Cassandra* (says this writer) is but little read, and perhaps less understood, must be ascribed to its obscurity. Obscurity is that bane of good writing, which every instructor in the art of rhetoric has condemned by precept, and which every writer, who aspires at excellence, has in practice avoided. But, before the author of *Cassandra* be included in that censure, and consigned to that oblivion, which the generality of obscure writers most justly merit, it may be proper to investigate the causes of his obscurity; and to shew, whether from a defect of genius, or from the choice of his subject, whether from necessity, or design, his obscurity * originates."

The author attributes this obscurity to the nature and character of the poem itself.

"The poem, that is confessedly oracular and prophetic, must conform to that style, in which prophecies and oracles have been delivered. It must be figurative. It must abound in metaphors and hyperboles. Mixed metaphors, words arbitrarily compounded, and of different dialects, may be adopted, as in this poem, with propriety. The names of animals may be substituted for the names of human creatures; and, as those animals excel in strength or intrepidity, in swiftness or sagacity, their names may suggest the like qualities in men. The known appellations of heroes and of gods may be suppressed, and their achievements and attributes may be admitted in their stead. By such artifices may the shades of obscurity be occasionally, but not constantly heightened. The veil that separates the past from the future must not be equally opaque. Its texture must vary as circumstances require. Some prospect, though distant and confused, must be presented to the inquirer's view, sufficient to arrest his attention and encourage his researches."

The name of Lycophron (a native of Chalcis) has often occurred among those competitors for fame who resorted to Alexandria, to enjoy the patronage of Ptolemy Philadelphus.

And the "æra of the Ptolemies, (says Mr. M.) the most auspicious to literature in general, was singularly favourable to the production of a prophetic poem. The celebrated library at Alexandria

* We can perceive, that this writer, though a good classical scholar, has not been much accustomed to English composition. He is deficient in ease. His periods are sometimes most painfully laboured. With what a strange inversion are we presented in the above sentence; an inversion, worthy the critic and the translator of Lycophron!

was open for the inspection of the curious. The Greek version of the Old Testament, undertaken by the Seventy at the command of Ptolemy Philadelphus, was here deposited. The researches of the learned were gratified by a ready access to the works, not only of profane poets, but of sacred prophets. Here not pagan songs alone, the fancied dictates of some fabled muse were submitted to their perusal; but hymns of an higher order; the sacred songs of Sion, the unparalleled productions of genuine inspiration."

"The prophetic form, into which his poem is cast, was, moreover, happily adapted to the taste and genius of the people among whom it was written. Egypt was early famous for judicial astrology and the occult sciences. Seers of every name and description were here fostered and encouraged. The learning, which was diffused through the nation by their celebrated magi, was involved, both with regard to its substance and its form, in mystic obscurity. It is recorded of Lycophron, that he excelled in anagrammatic writing. These productions were probably the playful amusement of his lighter hours; pursued with less attention to the bent of his own genius than to the taste of the times, whose predilection for the intricate and obscure was evidenced by their fondness for this species of composition."

For the subject, "let it not be objected to this pseudo-prophetic poem, that the tale of Troy's destruction, so often told, once more solicits the reader's attention. The epic, the lyric, and the tragic muse have at different periods dignified and adorned it. On this subject the muse of Pindar has occasionally descanted. Æschylus, Sophocles, and Euripides, have successively taken up the tale, and devoted to the service of the drama its most interesting parts. It now meets us in another form; and comes recommended to our notice by those singular decorations, and that novel dress, with which the frantic prophetess has clothed it. Let it not abate our admiration of Cassandra's rhapsody, that, however desultory and vague it may seem, some resemblance to these illustrious archetypes is still retained; and that, even through the disguise of artificial obscurity, we recognize these excellent originals."

In order to prepare us for his own criticisms, Mr. M. informs us, that his favourite poet hath been honoured with the attention of Canter, Meursius, Potter, and other commentators of eminence, who have endeavoured to reduce the ravings of Cassandra to some degree of consistency. But, as the frantic prophetess was too hard for them all, Mr. M. has ventured forth into the regions of poetic obscurity; a bold adventurer indeed, confiding in his single arm, and calling upon the learned world to survey his prowess, and reward his achievements. Yet our daring knight may call as loudly as he pleases: the learned world will not attend his summons: his voice will become less and less distinct, as he follows Cassandra to the field: and he will renew the combat almost with-

out a spectator. Enveloped in thick mists, in vain will he "elicit from the dark lanthorn of Lycophron, some scintillations of light." To little purpose will he "work his way through the most perplexing wilds," or approach the seat of prophecy, the turret of Cassandra, "the avenues to which had been hitherto inaccessible." If he storm the castle, who will witness his valour? If he snatch the trophies of victory, "they will disappear in darkness."

Lycophron, it seems, has never yet been translated into any modern language. Mr. M. therefore, exhibits himself as a poetical translator, as well as a critical commentator. And, in order to display the felicity, and set forth the merit of a first attempt, he thus speaks of the versifier of the classics in general :

"Translation, once the arduous enterprize of a few, is placed within the reach of every versifier. If therefore literary vanity look for gratification, it must seek it in some other department than that of translation. Yet, though its day of fame be passed, its utility remains. Every first, however feeble be the attempt to clothe an ancient author in a modern dress, is entitled to some attention. For a vernacular version comes in aid of illustration. It gives to an obscure original a more general notoriety and an easier access."

Perhaps, poetic translation was never so highly valued, or so justly appreciated, as at the present day. However facilitated by former versions, the last English translations of the Grecian bards could never have been produced but by classical learning and poetic genius. Fastidious as the age may be, these last translations have been received with great applause. Cowper's Homer is the only instance to the contrary.

We shall now proceed to bring our author's double character of critic and translator to the test. This may be done, perhaps, to the satisfaction of our readers, by a few specimens from the notes and from the verse.

Ἡ τῳγγος ὑγρόβοιτος ἀλοχίται.

"Quam [Helenam] Aquila undivagus gignit.

"Interpreters remark, that τῳγγος, which usually signifies a vulture or eagle, means *here* a swan. The epithet ὑγρόβοιτος seems to have suggested this interpretation. Let it, however, be observed, that in every other passage of Lycophron, where τῳγγος occurs, it signifies a very different animal.

"Oracular language delights in circumlocutions, figurative expressions, and symbols. Jupiter is here emblematically represented; and his emblem is an eagle. The bird of Jupiter is substituted for Jupiter himself. The compound epithet annexed, ὑγρόβοιτος, reminds the reader of the swan, whose shape the god assumed. It should seem then, that τῳγγος ought not to be rendered *eagle*, but *aquila*. The
former

former interpretation is inartificial and unauthorized; the peculiarities of Cassandra's oracular diction are preserved by the latter."

In our opinion, *τεργος* has been properly translated *olor*, a swan. That Jupiter begat Helen upon Leda, in the shape of a swan, is a fable known to every schoolboy. And the epithet *υεροφοιτος*, appropriate to the swan, would never have been applied to an eagle, by Cassandra, in the maddest of her fits. But our commentator is much attached to double meanings; and would render even the riddling Lycophron still more enigmatical. L. 144. We approve of *πενταγαμδεα* for *πενταγαμδεα*; but we should be glad to know from what source of information Mr. M. learned, that "Virgil read Lycophron's Cassandra with singular delight; imitating often, as his custom was, the most admirable passages in that poem." Virgil's Imitations (could he have produced them) would have enlivened the dreariness of his subject—would have imparted even fruitfulness to sterility. L. 324. *Ιφιδος λεων*. The observations, in this note, are more ingenious than solid. It would be difficult to prove, that Ptolemy's Poets read the Bible, either in the Greek Version, or the original Hebrew. The supposition is absurd. Polwhele, in his notes on Theocritus, fell into a similar error. Longinus seems to have been the first Heathen author, who was conversant with the sacred Scriptures. L. 357. Here the conjectural emendation is specious enough; but the old reading is unexceptionable. The advantage of Mr. M.'s reading above the common one is, that *γαμφραισιν αεπης* expresses only the *beak* of the hawk; but that *γαμφραισιν αεραις*, bended *books*, comprehend both *beak* and *talons*. L. 359. We object to *Κερω* as applied to Venus, and prefer the old reading and interpretation to the new. L. 1435. "If, instead of *γαια* and *παλας*, we read, *διναις αλος*, the antithesis will be preserved." A violent transmutation not warranted by the occasion. Strong measures are sometimes necessary in politics, and bold conjectures in criticism; but they are justified only by the greatness of the object. L. 1,443. This is a good note. We give the following as a specimen of the translation.

"SECT. 17.—*The ransom, paid by Priam for the recovery of Hector's body, remanded by the Trojans when Achilles was slain—his ashes deposited in an urn, given to Thetis by Bacchus—his death lamented by the Muses—his concealment to avoid the war—Cassandra's grief renewed for Hector.*

"But he, to whom was paid the ransom-price,
Poiz'd in an even scale the sum precise,
Soon with Pactolus' ore the scale shall freight,
And for his ransom pay an equal weight.

To Bacchus' urn his ashes shall descend,
 Who dares the carcases of heroes vend ;
 Wept by the nymphs whom Bephyrus' streams delight ;
 Who near Pimplea haunt Libethrus' height.
 He his allotted doom difmay'd shall hear,
 The soldier shrinking with a coward's fear ;
 Content in female robes his form to hide,
 And through the threads the rattling shuttle guide ;
 Last of his host on hostile ground to leap,
 And terrify thee, brother, e'en in sleep.
 Gods ! our lorn house of this one stay bereft.
 What pillar then to prop the state is left."

After all, whatever Mr. Meen's pretensions may be to the character of a critic or a poet, we think his labour lost in the present instance. Lycophron is not only "ambiguously obscure, but incorrigibly dull." For the character however of his poet, we refer the public to Mr. Meen himself, "To assist the reader's progress and alleviate his labours, this poem may be divided into parts, and those parts into sections, and to each section may be prefixed its contents. For want of these artificial helps, which are so needful here, the poem appears of an unusual length and fatigues at once the eye and understanding. It presents to both, a *chaos without form*, a labyrinth without a clue, a *wilderness*, wild and waste, difficult of access, and dangerous to enter. For though Cassandra raves, her readers are sober."—In truth, it is high time to put a period to her ravings !

Lectures on Ecclesiastical History. To which is added, an essay on Christian Temperance and Self-denial: by the late George Campbell, D. D. Principal of Marischel College, Aberdeen. With some account of the Life and Writings of the Author. By the Rev. George Skene Keith, Keith Hall, Aberdeenshire. 2 Vols. 8vo. Johnson, London. 1800.

SO many men of eminence in the republic of letters have had their reputation lessened by the injudicious publication of posthumous works, that it was not without anxiety, and even some degree of alarm, that we opened the volumes before us. Dr. Campbell's fame rests so securely on his *Dissertation on Miracles* in answer to Hume, on his *Philosophy of Rhetoric*, and on the *dissertations* preliminary to his translation of the gospels, that we should have been afraid to publish any posthumous work of such an author, if he had not himself left express directions for the publication, lest the super-
 structure

structure raised by himself had been shaken by our ill-poised buttress. A man of such literary eminence as bishop Hurd may indeed take liberties with the works of a friend with whom he was so intimate as his Lordship was with Bishop Warburton; but we have no evidence whatever of Mr. Skene Keith's being on the same footing with Dr. Campbell, and we have very complete evidence that his abilities will not bear to be brought into comparison with those of the Bishop of Worcester.

As an introduction to these Lectures, he gives us a life of Dr. Campbell, written in a very unequal style, and with very little judgment. Because his hero was a great and a good man, he is determined to make him one of those "faultless monsters whom the world never saw." He is extremely ill-pleased with one author for having compared him to Dr. Leechman, late principal of the college of Glasgow, though the comparison, from his own account of it, seems to have been not only natural, but almost unavoidable. Because another writer, speaking of *the Philosophy of Rhetoric*, says, that "his (Dr. Campbell's) philosophy in general is the philosophy of Dr. Reid; and where he differs from that acute reasoner respecting abstraction, and some other objects of metaphysical disquisition, it is impossible to refuse him the pre-eminence in every thing but style;" he labours, with some degree of ceremony, to prove what no man seems to have denied, that his style is *equal* to Dr. Reid's. Nay, he goes the length to say, that had Dr. Campbell's prelections in theology been finished in his best manner, and given to the public, "they would have been, in his opinion, the greatest present that not only Christian divines, but also private Christians, who are men of literature, have received since the days of Jerome," forgetting surely the present that was made to private Christians, if not to such learned divines as Mr. Skene Keith, when the scriptures were *first* translated into English, and the other vernacular languages of Europe.

Such extravagant panegyric as this defeats its own aim, and is infinitely more prejudicial to the character of him who is the object of it, than the severity with which, to the great offence of such flimsy writers as our biographer, Johnson has treated the later British poets. With all due veneration for the memory of Dr. Campbell, whom we consider as one of the ablest defenders of our holy religion, we cannot think him disgraced by being brought into comparison with Dr. Reid, a man who has often been compared to Bacon, to Malbranche, and to Locke! Of Dr. Leechman, indeed, we know very little; but we can hardly suppose the head of one college to be

so very inferior to the head of another, as to authorize Mr. Keith to call them *spirits of different orders*! And to prefer any course of theological lectures, proceeding from the pen of an uninspired author, to the English version of the sacred scriptures, appears to us to be something bordering upon blasphemy. That the man who can write in this style should boast of Dr. Campbell's knowledge of the Greek language, and set him far above our *Burneys*, and *Glasses*, and *Porsons*, will not surprize our readers; though, "in the apprehension of this writer and others," to speak in the style of Mr. Keith, a knowledge of the Greek language is the very last foundation on which the friends of the learned Principal should attempt to build his fame.

His translation of the Gospel is not the subject of this review. We should not, therefore, have noticed either its excellencies or its defects, had not we been called upon by this rash man to compare a section of it with as much of the common version, and then to say, "which of the two, on the whole, has the best effect on our minds." We have made this comparison between the two versions of *the Sermon on the Mount*, as it stands in the gospel by St. Matthew; and we say, with confidence, that the *old* version has the best effect on *our* minds, for this good reason, that it does not so often deviate from the sense or the elegant simplicity of the original.

Dr. Campbell renders the first verse of the sixth chapter thus: "Take heed that ye perform not your *religious duties* before men, &c." But *ελεημοσυνη* never signifies *religious duties*, but *alms*, as our translators have properly rendered it; as the Fathers of the Church always understood it; and as the etymology of the word and the sense of the context absolutely require it to be understood in this place. Our blessed Lord is here giving directions how to perform rightly the three capital duties of religion, *Almsgiving*, *Prayer*, and *Fasting*. He begins with *almsgiving*, then proceeds to *prayer*, and concludes with *fasting*; and Dr. Campbell might, with as much propriety, have rendered the words *και οταν προσευχη* (in the fifth verse) *οταν δε νηστευη* (in the 16th) *when thou givest alms*, as he has rendered *ελεημοσυνη* (in the first verse) *religious duties*.

Dr. Campbell translates the fourth verse of this chapter: "that thine alms may be in secret; and thy Father, *to whom nothing is secret*, will himself recompense thee." No doubt, this is *nearly* the meaning of the original; but the words—*to whom nothing is secret*, *will himself recompense thee*, are no translation of the Greek words; *ο βλεπων εν τω κρυπτω, αυτος αποδωσεν σοι, εν τω φανερω*, which are very properly rendered by our translators,

lators; and might be still more literally rendered thus; "who seeth in secret, shall himself reward thee *in public*."

In this boasted translation, the 7th verse is thus rendered; "And in prayer *talk not idly* as the Pagans, who think that using many words will procure them acceptance." The people known in Judea by the Greek denomination οἱ ἔθνηοι, were never in that country called *Pagans* in Latin; nor was the term anywhere used as it is now used, for three hundred years after our Saviour's ascension. Οἱ ἔθνηοι and *Pagans* are indeed, even yet, words of very different meaning: the former denoting such antient nations as "were aliens from the commonwealth of *Israel*, and strangers to the covenant of *promise*;" the latter, such inhabitants of the Roman empire, as after the conversion of Constantine, continued to oppose the *religion of Christ*. We are fully aware of the difficulty of ascertaining the precise and *original* import of the word βαρτολογησῆτε, but μη βαρτολογησῆτε is very improperly rendered into the vague expression *talk not idly*, since its meaning in this place is ascertained by the subsequent words to be what our translators have rendered it—"use not vain repetitions."

In Dr. Campbell's version the first verse of the seventh chapter is thus translated: "Judge not, that ye be not judged; *for as ye judge, ye shall be judged; and with the measure wherewith ye give, ye shall receive;*" but μέγετε does not signify *ye give*, nor ἀνιμελεσθήσεταί υμῖν—*ye shall receive*, nor ἐν ᾧ γὰρ κρίματι—for *as ye judge*! The authorized version is here so perfect that it seems impossible to improve it either in sound or in sense; and the learned Principal's version is certainly inferior to it in both. His translation of the next verse, however, is still more extraordinary; "and why observest thou the mote in thy brother's eye, but art insensible of the *thorn* in thine own eye?" That *Δένδρον* never signifies a thorn we will not be confident, though we have never met with it in that sense; but that it does not signify a thorn here is most obvious, because a *thorn* in the eye would produce such exquisite pain, that no man could be supposed, even in a *metaphor*, to be insensible of it in his own eye. The truth is, that the eye is sometimes subject to a disease, in which a dark line reaches from the upper to the lower part in such a manner as to divide the pupil into two, making every object appear double. It is to this disease that our Saviour alludes, when, in the 22d. verse of the preceding chapter, he says, if thine eye be ἀπλούς single, (not *sound* as Dr. Campbell translates the word) "thy whole body shall be full of light." The black line producing this double vision was, by the Jews, called a *beam*, probably because the person affected with it, really sees objects indistinctly

tinctly as if a beam were interposed between his eye and them ; and hence, a censorious person, who extenuated his own faults and magnified those of his neighbour, was, among that people, proverbially said to have a *beam* in his eye.

The doctor translates the words *το δε σακρον δεινδρον*, in the 17th. verse, "every *evil* tree ;" but the word *evil* is so vague, that when applied to a tree it has no precise meaning. The word *σακρον* literally signifies *rotten*, or, as our translators have rendered it, *corrupt*, and the whole verse might be properly translated ; "every *fresh* tree yieldeth good fruit, but every *rotten* or corrupt tree, evil fruit."

These few strictures, and we might have made triple the number even on the single section entitled *the Sermon on the Mount*, are perhaps sufficient to show the extreme rashness of Mr. Skene Keith, where he claims for Dr. Campbell a very high place among the Greek scholars of the age, and much more when he holds him up as a greater master of that language than the divines, who were employed by King James I. to translate the Greek Scriptures. The truth is, that Dr. Campbell appears to have been a man of very various attainments in *metaphysics, morals, theology, Belles Lettres, and botany* ; and when all this is considered, together with the laborious duties, which, for nine years, he performed as the pastor of a country parish, we are so far from being surprized at his not being the first Greek scholar of the age, that we are rather surprized at his having attained so considerable a share of Greek learning as he undoubtedly possessed. Our indignation is excited, not against him, for he did more than most men for the cause of truth, but against his biographer for not restraining his own labours to a simple narrative of his hero's life, and getting his literary character described by Dr. Beattie or some other man capable of estimating it. Highly as we think of Dr. Campbell, it is too much to say of him that "few of the children of men have possessed his reach of mind and diversified *erudition* !"

Our readers will form their own opinion of his reach of mind and his erudition, and that opinion will be high, when they consider what he performed during the course of not a very long life, of which the following narrative contains the principal events.

Dr. George Campbell was the youngest son of the Rev. Colin Campbell, one of the ministers of Aberdeen. He was born in that city on the 25th of December, 1719, and was by death deprived of his father before he had completed his ninth year. His education, however, was not neglected. Having studied the Latin tongue in the Grammar School of Aberdeen,

he was admitted, we know not in what year, into Marischal College, where he went through the usual course of Greek philosophy and mathematics. Being intended for the profession of the law, he served an apprenticeship to a writer to the Signet in Edinburgh; and to this circumstance, his biographer, differing widely in opinion from Swift concerning the general effects of legal study, attributes his ingenuity in reasoning.

Becoming dissatisfied with the employment of a lawyer, which, he said, had made him lose a great part of the Greek that he had learned at college, he entered himself a student of theology, first in the University of Edinburgh and afterwards in that of Aberdeen, and redoubled his assiduity to recover the language which he had lost. Not satisfied with barely attending the prelections of the theological professors in the University of Aberdeen, he instituted a theological club or society for the improvement of such students, as, like himself, were desirous of combining the pleasures of conversation with the pursuit of sacred literature. This club seems to have been admirably calculated for the improvement of the young men who had the happiness to be members of it, and by its regulations did great credit to the judgment of its founder.

On the 11th of June, 1746, Mr. Campbell was licensed by the presbytery of Aberdeen as a *prelectioner* or preacher of the gospel; and, being in 1747, disappointed of a church living through the baleful influence of *clanship*, he was, next year, presented to the church of *Benchary Ternan*, seventeen miles west from the city of Aberdeen. This presentation did equal honour to the patron and the presentee. Sir Alexander Burnett of Leys—the patron—knew nothing of Mr. Campbell, but his fame as a preacher, and his general good character; and considering patronage as a sacred trust, he conferred the living upon a young man of such acknowledged merit, without having been solicited to do so by a single individual, who knew even the *Christian* name of the preacher.

It was in the parish of Benchary Ternan, that he first conceived the idea of translating the four Gospels; and in the same sequestered place, he composed a part of his *Philosophy of Rhetoric*.

On the 23d of June, 1757, he was translated to one of the churches of Aberdeen, when he became a member of the *literary society*, which was composed of the professors of the two colleges of which the university of that city consists. In the year 1759, he was presented by His Majesty to the office of Principal of Marischal College, procured for him by Archibald Duke of Argyle, not in consequence of his literary

terary eminence, but because he had descended from the family of Argyle. He soon made it appear, however, that he was worthy of his new dignity. On the 9th of October, 1760, he preached, before the provincial Synod of Aberdeen, a sermon on the subject of miracles in answer to Hume's artful essay; and being requested by his learned audience to publish that discourse, he threw it into the form of a dissertation, and gave it to the public in 1763. That dissertation, of which the merit has been universally acknowledged—acknowledged even by Hume himself—has had the honour not only of going through several editions at home, but also of being translated into the French, Dutch, and German languages. Previous to this publication, he had been created D. D. by the university of King's College.

As principal of Marischal College, and one of the ministers of the city, Dr. Campbell conducted himself in so exemplary a manner as to gain the love and veneration of all with whom he was connected. On the 26th of June, 1771, he was elected, by the town-council, professor of divinity in the college over which he had presided, with such credit to himself, for twelve years; and, in consequence of this appointment, he resigned his pastoral charge as one of the ministers of Aberdeen, though he was still obliged to preach every Lord's day in one of the established churches. He increased the duties of the professorship, improved the plan of theological study, and delivered those admirable lectures, of which his biographer gives so extravagant a character. This compelled him to return to his studies, which we are here told he had for some years neglected, and the fruits of those studies were the preliminary dissertations published with his translation of the gospels, and the volumes of lectures which are now before us.

In 1766, he published, besides his *Philosophy of Rhetoric*, in two volumes, a sermon preached on the national fast, of such intrinsic merit, that 6,000 copies of it were afterwards printed and circulated, at the desire of Dean Tucker, through America. He published, indeed, at different times, many occasional sermons, which our limits permit us not to enumerate far less to characterize; but his greatest, though in our opinion not his happiest, work, was the translation of the Gospels, which, with the preliminary dissertations, issued from the press of Strahan and Cadell, in two vols. 4to. 1789.

After this period he continued to discharge in that exemplary manner in which he had ever discharged them, the duties of various offices, till feeling the powers of his nature much weakened, he offered (we know not in what year) to resign

resign the professorship of divinity, provided any one of three gentlemen, whom he named, should be appointed his successor. The terms were not agreed to by the town-council of Aberdeen, and he continued to hold the office till June 1795, when he resigned it in favour of Dr. William Laurence Brown, who had been driven from the university of Utrecht for his loyalty to the Prince of Orange, and his attachment to his native country. Sometime afterwards His Majesty conferred upon Dr. Campbell a pension of 300l. a year on condition of his resigning the office of Principal of Marischal College, in which also he was succeeded by Dr. Brown.

The well-merited bounty of his Sovereign, this great and good man did not long enjoy. On the second of April, 1796, a stroke of palsy deprived him of the power of speech, and apparently of all sensibility; but he lingered not long under this heavy distress, for, though Mr. Keith does not specify the day of his death, he informs us that his funeral sermon was preached by Dr. Brown on the 17th of the same month in which he was first rendered speechless by the palsy.

Dr. Campbell was married, but seems from the narrative before us to have left no child behind him. From his character, as drawn by his biographer, he appears to have been as amiable in domestic, as he certainly was respectable in public; life; and we read, with peculiar satisfaction, that this acute metaphysician "highly disapproved of the modern Socinians or rationalists, as they call themselves, who attempt to explain away the peculiar doctrines of the Gospel."

To his biographical sketch of Dr. Campbell, Mr. Keith subjoins a *general view of his prelections in theology*; from which we learn that he divided the subject "into two principal heads, viz. *theory* and *practice*. By the *theory* he meant *all that was (is) necessary to be understood* by a young man in point of knowledge; by the *practice*, *all that was (is) necessary* either for a minister of a parish, or a student of divinity, to enable him to make a proper application of that knowledge, so as to render it most beneficial to others and most satisfactory to his own mind." We know not what is meant by practice, enabling a student of divinity to make a proper application of that knowledge which, as a student, he must be supposed not yet to have acquired, and which he is called upon by no duty to communicate to others.

"Under the first head, or theory, Dr. Campbell included sacred or church history, sacred criticism, and polemic divinity. Under the second head, or practice, he included pulpit eloquence, propriety of character in *private* life, or teaching by example, and propriety of character in *public* life, or a proper discharge of public duties, viz. catechizing, preaching, public worship, and administering the sacraments;

ments; as also a faithful discharge of a minister's duty, as a member of the Church courts of the Scotch establishment."

These are the outlines of a valuable course of theological lectures; and yet they have disappointed us. From a Professor of Divinity, eminent for his metaphysical acumen, we should certainly have looked for, at least, one lecture on *natural religion*, if it had been only to guard the students against being misled by the *ignes fatui* of system bearing that title. Whether there be any system of religious truths and religious duties that can be called *natural*? If there be, to *what* truths and duties that system extends? and in what *sense* such truths and duties are to be considered as *natural*? are questions of the highest importance, which few men have been better qualified to answer than Dr. Campbell. We are, therefore, astonished that he should have passed them without notice, in a course of lectures meant to comprehend *all that is necessary to be understood* here, whose future destination is to "feed the flock of Christ," and defend it from "wolves who come in sheep's cloathing."

(To be continued.)

The poems of Allan Ramsay.—A New Edition corrected and enlarged, with a Glossary.—To which are prefixed a Life of the Author, from authentic Documents; and Remarks on his Poems, from a large View of their Merits.—In two Volumes. 8vo. Cadell and Davis. 1800.

OF all the occupations, in which talents and judgment can possibly be exerted, there is perhaps no one more laudable, and certainly few more pleasing, than that of appreciating the merits of a celebrated writer. Not many, comparatively, are the men, whatever their genius may actually have been, who have received any thing like justice, at the hands of their cotemporaries. It is only when they have passed from the stage of life, when the voice of envy, and the jarrings of competition are heard no more, that an after age is enabled to rejudge their exertions, and pronounce with candour. So strikingly true is, indeed, the remark, and so capricious the allotment of literary reputation, that frequently the authors who have obtained the highest niches in the temple of fame, are not those who, while living, were most fondly idolized, but those, on the contrary, who were as strangely undervalued by their equals, until they were placed beyond the reach of censure or of praise.

The

The present editors of the poems of Allan Ramsay (for more than *one* person we must believe to be concerned in the work) are doubtless entitled to no inconsiderable portion of our applause, for the elegant and attractive manner in which they have brought forward, in this new edition, the very various, and as unequal compositions of the Scottish Theocritus. To an author, who, during his life-time, was so sedulous in collecting and publishing his own pieces, little, if any thing that is new, now remains to be added, after the lapse of more than seventy years: of course, there is little, in regard to original matter, that can be expected to call forth the examination of the critic. But, as the present editors have enriched their work with a new biography of their author, and a copious essay on his writings and genius; we are persuaded we shall both gratify our readers, and promote the main object of our design, by giving some account, not only of the poet himself, but of the merit of these his editors; pointing out, at the same time, as our duty is, the tendency and effects, which the well known celebrity of the one, aided and embellished by the labours of the others, seems calculated to produce.

Allan Ramsay was born, as his present biographer informs us, on the 16th of October, 1686, in the parish of Crawford-moor, in Lanerksire.—

"A zealous genealogist," he says, "could easily trace, Ramsay to the family of the Earl of Dalhousie. His father was Robert Ramsay, who inherited, as it were, the management of Lord Hopeton's lead-mines, in Crawford-moor: his grand-father was Robert Ramsay, a writer in Edinburgh, who had the management of the same mines: his great-grand-father was captain John Ramsay, the son of Ramsay of Cockpen, who was brother of Ramsay of Dalhousie. Of this genealogy our poet speaks proudly, when he recollects,

Dalhousie of an auld descent,

My chief, my stoop, my ornament.—PP. 5. 6.

While yet an infant, Ramsay had the misfortune to lose his father; and the marriage of his mother, which soon after happened, leaving him "without property, or the means of procuring any," he was, in 1701, in the fifteenth year of his age, sent to Edinburgh, and bound apprentice to a wig-maker; an occupation, as we may suppose, little suited to his temper or genius. This profession, his laborious biographer is careful to tell us, is not at all the same as that of a *barber*; adducing various evidence (by which we are not convinced) in order to prove, that, in the metropolis of Scotland, "the two trades were not *co-incident* in that age." If they were not then

co-incident

coincident, to use a phraseology so perfectly appropriate to a *wig-maker*, they were, at least, not widely *divergent*; and so accordingly they continue to this day. Although a reader of poetry in his twentieth year, and the frequenter of a literary club, of which we find the learned and accomplished Dr. Pitcairn was also a member, our bard produced nothing that could remind us of the infantine performances of Cowley, of Milton, or of Pope. His first attempt, which has been carefully preserved, is an address "to the most happy members of the Easy Club." It is, to confess the truth, a contemptible effort, and not calculated to give the most distant promise of future excellence.

In 1716, we find his habit of writing greatly improved, as well as his fame and consideration in the city of Edinburgh.

"He wrote many petty poems, which from time to time he published, at a proportionate price. In this form, his poetry was at that time attractive; and the women of Edinburgh were wont to send their children, with a penny, to buy 'Ramsay's last piece.' Pr. 14, 15.

It was about this time likewise that he published an edition of "Christ's Kirk on the Green," a ludicrous poem of King James the First's of Scotland, to which he successfully added two cantos: and, in 1721, he at length ventured to send forth his miscellaneous poems "in the dignified form of a quarto;" concluding the work, after the manner of Horace, *ad librum suum*,

Gae, spread my fame:

Away, and fix me an immortal name.

Ages to come shall thee revive,

And gar thee wi' new honours live.—

This "dignified" volume, as it appears, was ushered into the world by a numerous list of subscribers, "consisting of all who were either eminent or fair in Scotland," and actually procured for the poet, besides a distinguished patronage, the more solid recompense of four hundred guineas; without doubt a considerable sum at the commencement of the present century.

From this period, Ramsay was regarded as among the foremost poets of his time, whether in the south or north. In 1724, he published "The Tea-table Miscellany," being a collection of songs, both Scotch and English, which he freely dedicated

To ilka lovely British lass,

Frae Lady Charlotte, Ann, and Jean,

Down to ilk bonny finging Bess,

Wha dances bare-foot on the green.

So singularly pleasing and popular was the work, (to which two other volumes were afterwards added) that it soon went through no fewer than twelve different editions; a surprising number at a time, when booksellers, as yet, had not learnt the happy art of procuring, for a favourite author, the fame, if not the profit, of as many editions as they please, with the expense and trouble of only a single impression*. During the same year, we find, that he likewise published "The Evergreen," a collection of Scotch poems, "wrote by the ingenious before 1600." Here Ramsay is very justly charged, by his biographer, with having not only so "changed the orthography, and modernized the verse, that the state of the language, and the nature of the poetry, during former times, could no longer be discovered," but, also, with inserting in his collection several compositions, which he must have known to be of far more modern date. Among the latter description, was the curious, and well-known piece, entitled "Hardyknute a fragment," (republished afterwards by Doddsley in 1740) which our indefatigable biographer pretty clearly traces to a female pen, viz. that of Lady Wardlaw of Pitrevie in Fifeshire, and whom he afterwards (at page 38.) inaccurately calls "Lady Elizabeth Wardlaw."—

Of the precise era, when Ramsay exchanged his profession of wig-maker for that of bookseller, we are not informed; but, from a note at page 35, it appears to have been some time between 1716 and 1725; in the latter of which years he is no longer styled "Piriwig-maker," but distinguished by the more honourable appellation of "Bookseller," in the parish-registers. This event, together with the consequences, both internal and external, which it must have produced on the poet, was, beyond question, the most remarkable occurrence in his life, and might, in our judgment, advantageously have occupied that portion of the biography before us, where some awkward attempts are made at the exercise of criticism, and the display of taste. But as the author seems to possess but a small portion of the *divina particula auræ*, this

* In our own memory, if we rightly recollect (but previous to the commencement of our labours) the very notable performance of Mr. Barrister Erskine, entitled "a View of the Causes and Consequences of the War with France" went through a fewer than five and forty editions within the year.

is a style of writing, for which his talents are but little fitted. We, however, learn, that—

“ In 1726, Ramsay removed from his original dwelling, at the Mercury, opposite the Cross-well, to a house which had been the London Coffee-house, in the east end of the Luckenbooths. With this change of situation, he altered his sign; and, instead of the original Mercury, he now adopted the heads of two poets, Drummond of Hawthornden, and Ben Jonson. Here he sold, and lent books, till a late period of his life: here the wits of Edinburgh used to meet for amusement, and for information. From this commodious situation, Gay, a congenial poet, was wont to look out upon the Exchange of Edinburgh, in order to know persons, and ascertain characters. PP. 39. 40.”

This “congenial poet,” we think, must have looked out upon the exchange with an eye of *prophecy*, (a poetical gift also) as well as discernment; for the building so called, in Edinburgh, was not begun to be erected till less than* half a century ago.

Somewhat previous to this period, Ramsay seems to have turned his thoughts to pastoral poetry, the species of composition of all others the most peculiarly adapted to his genius. He wrote a pastoral, entitled “Richy and Sandy,” on the death of Addison, and another on that of Prior. He composed, in 1721, “Patie and Roger,” and addressed the piece to Josiah Burchet, one of his earliest patrons, who was long Secretary to the Admiralty, and a poet also of that day†. In 1723, he published “Jenny and Meggy,” being equal to the pastoral just now mentioned: and by the advice of his literary friends, about two years after, he happily executed the project of conjoining the two pieces, and giving a dramatic form and character to the whole. Thus was produced “The Gentle Shepherd,” a pastoral drama which we do not hesitate to pronounce to be the finest effort of that description, by any author, or in any language with which we are acquainted. Why the time of its appearance should be esteemed “a moment so propitious for (what the biographer

* See Arnot's History of Edinburgh.

† “Burchet left behind him ‘A History of the Navy,’ which is now nearly forgotten. This gentleman seems to have been greatly captivated by Ramsay's muse:

Go on, famed bard, the wonder of our days,
And crown thy head with never-fading bays;
While grateful Britons do thy lines revere,
And value, as they ought, their Virgil here,—P. 18.”

(calls)

calls) *shepherdish* poetry," we cannot tell; as it will scarcely be said that Pope, the contemporay of Ramsay touched the true notes of this species of song: but we most heartily concur with the author, in reprobating the uncommon petulance, and still more the uncommon dullness, of the editor of antient Scottish poems, (published An. 1786) who has taken it upon him to declare, that the Gentle Shepherd is "more barbarous and stupid than the Beggar's Opera," by which he appears to possess but a very incompetent notion of the real character of either†. In June 1725, Ramsay dedicated his performance, in plain prose, to Susannah, Countess of Eglington.

"There was at the same time," as we are told, "a poetical dedication, of more elaborate praise, by Hamilton of Bangour, an amiable man, an accomplished poet, who finished his short career, at Lyons, in 1754, at the age of fifty. This is the same dignified lady, to whom, at the age of 85, Johnson and Boswell offered their homage; whose powers of pleasing continued so resplendent, as to charm the fastidious sage into a declaration, that, in visiting such a woman, he had spent his day well." PP. 34, 35.—

On this delightful drama, this *monumentum ære perennius*, we forbear to enlarge, until we come to speak of the critical essay on the writings of its author.

• In spite of the malice of enemies, and the envy of rivals, Ramsay still continued to write, and to publish, and to please the public. He printed his "Fables and Tales" in 1722; his tale of "The Three Bonnets" in the same year; "The Fair Assembly" in 1723; together with his poem "On Health," which he addressed to the great Earl of Stair, the same who was Ambassador at the court of Lewis XIV. and in this manner he was enabled, in 1728, to send forth a second "dignified" quarto, including "The Gentle Shepherd," and his "Masque on the Nuptials of the Duke of Hamilton." Of this quarto an 8vo. edition came out, in 1729; and both quarto volumes were re-printed in London, for the booksellers, during the year 1731. His last work was "A Collection of Thirty Tables," which made its appearance in 1730. At the age of forty-five, we find that Ramsay ceased to write for the public eye, after his fame had spread and his compositions were diffused, not only over England and Ireland, but

† See Antient Scottish Poems (1786) p. 113; which should be carefully distinguished from a very different work, published by the late accomplished, and learned Sir David Dalrymple, Lord Hailes, in 1768, where there are much ingenious remarks, and elegant criticism.

also over the colonies, in various and repeated impressions.— He died at Edinburgh, on the 7th of January 1758, when past seventy-two, and, as it is believed, in affluent circumstances. Ramsay left two sons, and several daughters. The eldest son, of his own name, was portrait-painter to his Majesty; and the son of the latter, John Ramsay, is now, we understand a Lieutenant Colonel in the 3d regiment of foot-guards.

Thus we have cursorily sketched, from the work before us, and for the entertainment of our readers, the life of a poet who has justly been styled the Scottish Theocritus, and, with the exception only of Thomson and perhaps of Burns, is, without doubt, the most eminent of any that have yet appeared North of the Tweed.

(To be continued.)

Benson's Vindication of the Methodists.

(Continued from p. 170, Vol. vii.)

IN regard to the *Class Meetings*, we have reason to believe that the reporters are not so *entirely unacquainted* with the nature and purport of them as Mr. B. insinuates, or as he, perhaps, would wish them to be. From our own knowledge we can venture to affirm, that nothing has been advanced respecting the meetings, which we consider as the grand nursery of Methodism, of the truth of which abundant proofs are not ready to be produced. We will, therefore, in our turn, give the author of the *Vindication* some little information as to the manner in which these class meetings are conducted in the country. The reporters have not, that we know of, positively affirmed that the pretenders to exorcism have practised their capricious forms and modes of it in the class meetings only; such an assertion would not have been strictly consonant to the truth; for almost all the members of the society resident in the district alluded to, know full well, that those raving enthusiasts, known by the name of the Yorkshire Colliers, were cordially admitted into their respective meeting-houses, that there they practised their exorcisms, and many other gross delusions; and that they were, moreover, espoused, caressed, and treated with the utmost hospitality, not only by their preachers, both stationary and supernumerary, but also by many others the abettors of methodism. All that they meant to say, as far as we are able to comprehend their meaning, was that various gross misrepresentations and impostures had been *chiefly propagated and supported* by means of those class meetings; and this, we believe,

believe, to have been literally the case; for at those more private assemblies, every thing transacted at the meeting-house, whatever has been done or said by the preacher, is there copiously detailed by the leaders of the classes, in such terms as cannot fail of making the wished for impression upon the minds of their hearers.

That "the person who presides in the class meetings, and who is termed the leader, is frequently a preacher," we confidently deny. For in the district to which the report relates, which contains almost two hundred parishes, there are not more than five or six preachers in the connection, and one supernumerary stationed; it is utterly impossible, therefore, that, out of this small number, a preacher should be found to preside in the various class meetings which are held weekly in this district, and that generally on the Lord's day. In cities, however, and large populous and commercial towns, we are ready to allow that the case may be as Mr. B. has represented.

According to the rules of the society, *a leader ought to be a person of clear experience and sound judgment, truly devoted to God, zealous for the salvation of souls, of upright conversation, and one who has GIFTS proper for the work.* It is his business, moreover, to see each person in his class *once a week at least*, and to inquire *how their souls prosper; how they keep the rules of the society; how they grow in the knowledge and love of God; and he is to advise, reprove, comfort or exhort, as occasion may require.*

From this account it will appear, that the leader of a class has indeed an arduous office upon his hands, and that very few persons in the country will be found who are duly qualified for such an undertaking; for no *small share of judgment and discretion* is requisite on the part of him who is to make the foregoing inquiries, lest, peradventure, overrating his GIFTS, he should overstep the line of his duty, and be tempted to a gross abuse and perversion of his office. Many instances of this nature, we scruple not to affirm, have been known to exist, and do at this present time exist, in the Lincolnshire district. Several of the leaders of classes are there known to us, whom we could enumerate by name, who can hardly be said to have been trained up in the first rudiments of knowledge, and who, of course, are wholly unqualified for the office of teachers or exhorters. Of these some are butchers and shoemakers, and others shepherds, day labourers, and menial servants. Will then Mr. B., whom we consider as the Goliath and doughty champion of his sect, have the temerity to decide absolutely upon the character of these men? Will he venture positively to assert, that persons of low and obscure stations, who have been nominated to the

office of leaders, are, without exception, *men of clear experience and sound judgment, and endowed with Gifts* proper for the work? We, alas! can assure him, that the case is far otherwise; we know that many of these ignorant and fanatic leaders are the inveterate enemies of the establishment, and are altogether indefatigable in their endeavours to draw aside the honest cottager and the industrious labourer from his duty, and to prevent the attendance on the public worship of the church, telling them that churches are but useless buildings, being nothing but a heap of stones; that the pure doctrine of the Gospel is seldom, if ever, preached therein; and that out of their own society salvation is not to be had. These men, likewise, presuming upon their office, imagine themselves to be transformed into preachers, and accordingly perform more than is required of them by the rules of the society; for, in addition to singing, praying, and relating their own EXPERIENCES, and hearing those of others; they arrogate to themselves the right of expounding the scriptures; and thus, by handling the word of God, ignorantly and deceitfully, they seduce the unwary, and propagate errors of a dangerous and destructive tendency.

These class meetings, therefore, we cannot but view with a suspicious and fearful eye; they are the very hot-beds of superstition and enthusiasm, from whence an almost inconceivable number of ignorant and deluded persons are yearly transplanted out of the established Church into the conventicle or meeting-house: and the country leaders, of whom we are now speaking, may be considered in many respects, to resemble those who, in the words of the Apostle, were wont to *creep into houses*—to insinuate themselves into private families, and *lead silly women captive*—those of weak and unstable minds, who were ready to run after and to hear every new teacher; and who, *tossed about by every wind of doctrine, are never able to come to the knowledge of the truth*, or to attain any fixed or steady principles with regard to religion. In like manner do these men, by the recital of trifling and unmeaning anecdotes, by an exaggerated relation of the *experiences* of themselves and others, and supposed miraculous interpositions, and by false pretensions to miracles, of various and extraordinary kinds, at length win over to their own extravagant tenets a manifold variety of deluded converts, *who, after their own lusts, have heaped to themselves teachers, having itching ears.*

To these ignorant leaders of classes may be justly applied the epithet of “*blind guides* ;” *they are, indeed, blind leaders of the blind*; and we fully agree with Mr. B. *that if the blind thus lead the blind, they both must, inevitably fall into the ditch*: and to these unauthorized and uncommissioned teachers, we would strongly recommend

recommend, in future, an attentive consideration of the following texts:—"Let every man abide in the same calling wherein he is called:" the meaning of which is, let every one remain in that state, profession, or circumstance of life, in which he was educated and brought up, and in which various opportunities occur for him to evince the sincerity of his faith, by shewing that "in whatever state he is, he hath learned therewith to be content;" and "living soberly, righteously, and godly, in this present world," let him also *study therein to be quiet, and to do his own business, working with his hands the thing which is good.* Phil. iv. 11. Tit. ii. 12. 1 Thess. iv. 11. Ephes. iv. 28.

There is another circumstance, of which we think it our duty at this juncture to remind Mr. B. as it is possible he may, **THROUGH INADVERTENCE**, have overlooked it in his present *Vindication*; that is, in his recapitulation of the duties attached to class leaders, he hath evidently forborn to mention what we must ever deem a most essential one, inasmuch as the prosperous or declining state of the funds of the whole society principally depends upon the due performance of it. In the *General Rules*, published in 1798, the leaders of classes are directed "*to receive what each person is willing to give for the support of the Gospel; to pay the stewards what they have received of their several classes; and to shew their account of what each person hath contributed.*" On the individual exertions of these leaders much, therefore, depends; and great care, no doubt, is taken, in the selection of this description of officers, that they are *duly qualified, and have GIFTS proper for the work.* What is to be understood by the word **GIFTS**, we are really at a loss to comprehend; but we conceive that the **GIFT of enticing words wherewith they may beguile their hearers**, and by which the cunning craftiness of men who lie in wait to deceive, is wont frequently to impose upon others, will here be found to be of no little service: and from this consideration we are enabled, in some measure, to account for the unrelenting violence with which they calumniate the Clergy, and revile the Establishment.

As the Author of the *Vindication* has undertaken to justify the conduct of these men, from a particular passage in the third Epistle of St. John, we would observe thereon, that the words of the Apostle afford no sanction, no pretext whatever, for the inquisitorial usurpation of these men over the minds and consciences of the members of their respective classes. This Epistle is by no means to be considered as a catholic one; it is addressed to a private individual, who was the esteemed friend of the Apostle; and the language adopted in the second verse is merely expressive of the benevolent wishes of the writer to

his beloved Gaius, that in bodily health, and in all his worldly concerns, he might, under the divine blessing, be made to succeed and prosper, even as *his soul had been made to prosper*, by the knowledge of the Gospel, and the influence which its enlivening truths had already had upon his life and conversation. The verb *Evodunai*, we consider in this passage, as having a signification similar to that of the Hebrew verb in the conjugation Hiphil.

We have been thus copious in discussing the subject of the class meetings, because here Mr. B. seems to rest the chief part of his defence, and priding himself on the supposed ignorance of the reporters, as to the manner in which those meetings have been conducted in the country, he considers himself as standing upon vantage ground, and from thence, with a supercilious confidence, he bids defiance to his adversaries. But enough, we trust, has now been said to convince our readers, that great, very great, abuses do indeed prevail in this department of methodism, which loudly call for some legislative remedy.

(To be concluded in our next.)

A Journey from London to the Isle of Wight. By Thomas Pennant, Esq. 2. Vols. 4to. Pp. 424. 3l. 3s. West and Hughes. 1801.

“THE merits of the late Mr. Pennant” (says the editor of these volumes) “as an author, are too well known to require encomium: his talents as a naturalist stand unrivalled; and, as a tourist, he was the first who enlivened the dryness of topographical research with historical and biographical anecdote, and illustrated description with the decorations of the pencil. Several tours, thus recommended, were published during his life-time, and have gone through numerous editions; others, which he never printed, are enumerated, in his literary life; amongst these stands conspicuous the tour from *London to Dover*, and from *Dover to the Land's End*.

“In regard to the tour from *London to Dover*, which forms part of his great work on the outlines of the globe, he thus expresses himself: ‘Vol. II. describes a tour commencing at the *Temple Stairs*, comprehending my passage down the *Thames*, as low as *Dartford Creek*, and from thence to *Dover*.’

“The tour from *Dover*, which forms another part of his outlines of the globe, he thus describes in page 31: ‘ever since the year 1777, I had quite lost my spirit of rambling. Another happy nuptial connection suppressed every desire to leave my fire-side; but, in the spring of this year, I was induced once more to renew my journies. My son had returned from his last tour to the Continent, so much to my satisfaction, that I was determined to give him

him every advantage that might qualify him for a second, which he was on the point of taking over the kingdoms of *France* and *Spain*. I wished him to make a comparison of the naval strength and commercial advantages and disadvantages of our island, with those of her two powerful rivals: I attended him down the *Thames*, visited all our docks, and, by land, (from *Dartford*) followed the whole coast to the very *Land's End*. On his return from his second tour I had great reason to boast that this excursion was not thrown away: as to myself, it was a painful one; long absence from my family was so new to me, that, I may sincerely say, it cast an anxiety over the whole journey.

"The interest which every reader must feel in the description and delineation of these portions of our isle, will be greatly enhanced by the consideration that this is among the posthumous remains of that correct observer, and experienced investigator, whose glance penetrated through all the recesses of nature—whose taste in embellishment and accuracy in description, subjected to the eye, and indelibly impressed on the mind of his reader, those images which were so happily conceived, and so interestingly blended in his own. This work is among the last treasures drawn from that mine of learning and science which the hand of providence has closed for ever—that mine by which our national treasures have been copiously augmented, and from which some of the most estimable ornaments of British literature have been derived.

"Considering these tours are part of a grand unfinished project, they present a model to that kindred genius who shall venture to perfect what PENNANT left incomplete. Considered as a fragment of an illustrious author, they will not want value in the eyes of his countrymen, as they display that grand portion of the British territory where force, wealth, and that commerce from which both are derived, have fixed their chief, and, it is hoped immovable residence.

"These tours, now presented to the public, were kindly communicated by David Pennant, Esq. the son of the author. The editor has spared neither pains nor expence to render this work in all respects equal to Mr. Pennant's former publications: it is embellished with forty-nine Plates, consisting of views of the most important places mentioned in the tour, and portraits of illustrious persons.

"It is necessary to apprise the reader, that the manuscript has been scrupulously adhered to, and that two or three breaks, left by Mr. Pennant, are not filled up. This conscientious adherence to literary veracity will require no apology, the editor despaired of embellishing, and would not risk disfiguring the work of so excellent a hand."

This scrupulous adherence to the manuscript is carried to a length that is truly ridiculous, as our readers will admit when they are told that the *breaks* which are left might easily be filled up by a child; for instance, in the account of Greenwich

wich Hospital, speaking of the pensioners, the author says—"the number, at present amounts to"—to supply this omission a reference to the books of the Hospital would have sufficed, and the number might surely have been added without any risk of *disfiguring the work*. The other blanks are chiefly of the same nature, and the omission to fill them up, of course, in our opinion, *does* require an apology.

Those who are acquainted with Mr. Pennant's style of writing will know what they have to expect from the perusal of these volumes; but, notwithstanding the laudable partiality of the editor, they will not, we fear, afford that degree of gratification to the general reader, which might reasonably be hoped from the past publications of this ingenious and well-informed writer.—The work is composed too much in the style of a journal, and contains too little novelty, to arrest attention, communicate information, or even to supply amusement. Still it is occasionally interesting, and our traveller has not failed to glean all that could possibly be collected from a field that had been so often visited before.—We shall select two or three passages as fair specimens of the work.

NORFOLK HOSPITAL, GREENWICH.

"There are, in *Greenwich*, two hospitals of private foundation, I shall only mention that called *Norfolk*, which stands on the river-side, a little to the north-east of the Royal Hospital. Notwithstanding it was founded by *Henry Howard*, Earl of *Northampton*, yet it bears the title of his brother *Thomas*, Duke of *Norfolk*.—*Northampton* had the honour of founding two others, at *Clun* in *Shropshire*, and at *Castlesifing* in *Norfolk*. He seemed to rest entirely on a few good works, to expiate for a multitude of sins, to compound with heaven for a life most enormously wicked: he was treacherous, dissembling, mean, and cruel. The *Howards* must not boast of their blood in this corrupted stream. He is mentioned as *subtiliter subdolus*, and a cunning serpent; the grossest flatterer alive; externally a Protestant, internally a Roman Catholic; adapting his religion to his conveniency. He enjoyed the highest honours of the times, yet could sink into a pandar, and promote the intrigue between the favourite *Somerset* and his own niece, wife to the injured Earl of *Essex*. To fill the measure of his iniquity, he persuaded the murder of Sir *Thomas Overbury*, and fortunately for himself, died before the detection of that nefarious transaction.

"He had the hardiness to prosecute, in the Star Chamber, certain persons, who had been indiscreet enough to say some severe truths of him. Sentence was about to be passed on them, when the honest Abbot, Archbishop of *Canterbury*, arose, and bluntly told the Court, that there were sufficient grounds for the reports, and, pulling out a letter of the Earl's to Cardinal *Bellarmino*,

mine, read from his own confession, 'that his conformity to the Protestant religion was no more than a compliment to the King, but his heart stood firm with the Papists; and that he would be ready to further them in any attempt.' His Lordship was so struck with this, that he went home, made his will, confessed himself a Roman Catholic, and died soon after. As he was Warden of the *Cinque Ports*, and Governor of *Dover Castle*, he was buried there; and a superb monument, made by *Stone*, at the expence of 500*l.* erected over him in the Chapel of the Castle: his figure is represented kneeling on a sarcophagus, in the robes of the Garter, and with his hands clasped. His heirs seemed to have inherited his love of flattery; for, at each corner of the tomb, they have placed a figure of a cardinal virtue. His death happened on June 15th, 1614; in 1696, when the Chapel grew ruinous, his body and tomb were removed into the Chapel of the Hospital.

THE POWDER MAGAZINE AT PURFLEET.

"From *Erith*, we crossed the river obliquely to *Purfleet*. Its great chalk hill rose before us, in this flat country, like an *Alp*. A considerable quantity is burnt into lime for sale. We landed at the tremendous national magazines of gun-powder, erected here about the year 1762. Before that time they were at *Greenwich*, which was thought to be too near our capital. They consist of five large parallel buildings, each above a hundred and sixty feet long, and fifty-two wide, five feet thick, arched beneath the slated roof; the arch is three feet in thickness, and the ridge of the roof covered with a coping of lead twenty-two inches broad. The building was reserved for the reception of the barrels of powder brought out of the magazines, in order to be tried in the proof-room, to which there is a passage, with a railed floor, covered on the bottom with water; so that, should any grain drop, no accident could set them on fire. At present this building is disused, all the experiments being made in the open air, and in the musquetry or artillery, to the use of which it is destined. All these buildings are surrounded, at a distance, with a lofty wall. In the two outmost is kept the powder, in small barrels, piled within wooden frames, from the bottom to the roof; and between the frames is a platform of planks, that the walkers may go in without fear of striking against any substance capable of emitting a spark. As a farther security, those who enter this dreadful place are furnished with goloshoes and a carter's frock. Nothing of iron is admitted, for fear of a fatal collision. The doors are of copper, the wheels of the barrows are of brass. The four buildings usually contain thirty thousand barrels, of a hundred pounds weight. Should an explosion take place, *London*, only fifteen miles distant in a direct line, would probably suffer in a high degree. The dread of such an accident by lightning, struck the *Board of Ordnance* so forcibly, that, in 1772, it consulted the *Royal Society* on the most effectual method of preventing it. A Committee from the Society was appointed, who determined on fixing conductors; such were set up with unusual precaution.

caution. These were, on the principle, advised by Dr. *Benjamin Franklin*. The very same philosopher, who, living under the protection of our mild government, was secretly playing the incendiary, and too successfully inflaming the minds of our fellow subjects in *America*, till the great explosion happened, which for ever disunited us from our once happy colonists. On May 15, 1777, the inefficacy of his pointed conductors was evinced: lightning struck off several pieces of stone and brick from the coping of the *Board-house*, which stands at a small distance from the Magazines; neither the conductor on this house, or any of the others, acted; but Providence directed the stroke to that alone; the mischief was very trifling. Mr. B. *Wilson* had very ably dissented against the method proposed by Dr. *Franklin*; but the evil genius of the witty philosopher stood victorious, and our capital narrowly escaped subversion. At present these important Magazines are made as safe as human wisdom can contrive. The house in question is a handsome plain building, and is called the *Board House*, from the use made occasionally of it by the *Board of Ordnance*. It commands a fine view up and down the river, and the rich gentle range of hills in the county of Kent."

QUEEN ELIZABETH AT TILBURY.

"Elizabeth was superior to every weakness but that of love. (Surely the author should have excepted *vanity* also, nor have wholly omitted her *vices*, which, unfortunately, were numerous.) "She visited the camp in person, rode from rank to rank, and animated her troops by the most inspiring speeches.

"As I am now on the spot, I shall mention the part of one, as the most animated of any which ever really fell from the mouth of an heroine. She has been compared to a *Deborah*, a *Boadicea*, and a *Zenobia*. Had her Highness been put to the proof, her deeds might have not been less celebrated! But I question whether any one of them confirmed their resolves with so round a period as did the daughter of our bluff Monarch, in whom, on this occasion, his spirit fully burst forth. She alludes to the cowardly desertion of the country at the appearance of the *Armada*, by several of the gentry who lived on the coast. "I understand," says she, "that numbers of the gentry have quitted their seats on the sight of the enemy: should they ever again betray the like want of courage, by G-d I will make them know what it is to be fearful on so urgent an occasion!!!

THE CHURCH OF ST. NICHOLAS AT BRIGHTON.

On an altar-tomb, near the south side of the Church, is the following memorial of the loyalty and services of *Nicholas Tattersul*, master of the small bark, which, in defiance of all danger, conveyed *Charles II.* safe to *France*. That prince, after experiencing a long series of miraculous escapes subsequent to the battle of *Worcester*, was at length conducted by his faithful friends to *Brightelmston*, which was thought a more secure place to meet at, than at *Shoreham*,
where

where his vessel lay. His Majesty was immediately known by *Tattersal*; for it seems he had been taken by the King when Prince, with his own and several other vessels belonging to this town in 1648. The man behaved with unshaken loyalty, and conveying him to *Shoreham*, set sail on October 16, and landed him in the night, in a creek not far from *Fescamp* in *Normandy*.

Captain *Nicholas Tattersal*, through whose prudence, valour, and loyalty, *Charles II.* King of England, after he had escaped the sword of his merciless rebels, and his forces received a fatal overthrow at *Worcester*, September the 3d, 1651, was faithfully preserved, and conveyed to *France*, departed this life the 26th of July, 1674.

" Within this marble monument doth lie,
Approved faith, honour, and loyalty;
In this cold clay he has now ta'en up his station,
Who once preserv'd the Church, the Crown, and Nation:
When *Charles* the Great was nothing but a breath,
This valiant soul stept 'tween him and death:
Usurpers' threats, nor tyrant rebels' trown,
Could not affright his duty to the Crown:
Which glorious act of his for Church and State
Three Princes in one day did gratulate,
Professing all to him in debts to be,
As all the world are to his memory.
Since earth could not reward the worth him given,
He now receives it from the King of Heaven.
In the same chest one jewel more you have,
The partner of his virtues, bed, and grave."

" Soon after the Restoration, *Tattersal* brought his vessel up the river *Thames*, and moored opposite to *Whitehall*, in remembrance of his Majesty's escape. An annuity was granted to that loyal sailor, and his heirs for ever, of 100*l.* a year; but for a considerable time past it has been discontinued."

It is worthy of enquiry, how an annuity so settled, and for such a purpose, came to be discontinued. The *Regium Donum* to the descendants of the men who murdered the father of the prince, whose life this gallant tar contributed to preserve, continues to be paid with wonderful punctuality.

The plates are well executed; and the greater part of the designs display much taste. A Northern Tour, from *Downing* to *Aiston Moor*, by Mr. Pennant, is, we find, in the press.

A Collation of the Hebrew and Greek Texts of the Psalms: in order to account for the Variances between them, and thereby establish the Authenticity of the one, and the Fidelity of the other. By John Reeves, Esq. 8vo. Pp. 286. Price 8*s.* Payne, White, Wright. 1800.

well versed in the Scriptures, and in all parts of Jewish learning, such an assistant would to us be a guide, of whom we should never deem ourselves unreasonably suspicious.

Presuming that the Septuagint translators were anxious to be strictly faithful, and were fully competent to the task which they undertook, Mr. R. concludes, that wherever discordance appears in the Book of Psalms, it must be owing to some change in one of the texts; and such change he feels himself obliged to suppose, has rather taken place in the Hebrew than in the Greek. We do not deny the possibility of such change, but we hope that the time is far distant, when it shall be thought judicious and safe, to correct the Hebrew text by so dangerous a criterion. Fallibility is entirely on the side of the translators; and there can be no authenticity in inspired writers, if we compel them to speak only what their most ancient interpreters have fancied them to speak.

"What prerogative," says Mr. Reeves, "can belong to an original so incompletely written as the Hebrew, when brought into competition with a finished language like the Greek." Is there not an appearance of *undue partiality* in this sentiment? Is there not the same appearance, when Mr. R. declares, that the removal of a single letter in the Hebrew text will often make sense of *what before was nonsense*, or make some other sense *just as natural as the one conveyed by it before*? Is not the same appearance to be again found, where Mr. R. declares, that, after considering the different capacities of these two witnesses, we cannot *hesitate in giving a preference* to that which seems to have *the highest pretension to credit*, and that is *the Greek*? We allow that Hebrew, without points, is a kind of *short-hand*; it has the conciseness of *algebra*; but, like *algebra*, it is not the more obscure for being concise. Its sense is not often ambiguous and doubtful: but may easily be made so by those who, *to preserve a meaning, confide it to a single point*.

After these and other proofs of undue partiality, we were pleased to meet with the following more correct decision on the value of the Masoretic points, which nearly coincides with the opinion of Bishop Lowth.

"I beg the zealous advocates for the Hebrew text to consider, that whatever may be urged in favour of the radical letters of the present text, it never can be maintained that the *vowel points* have an equal pretension; *they are certainly no part of Scripture*; they are only *evidence of an ancient reading of Scripture*; as such they are *respectable, and highly so in my opinion*; but not more so, than *other testimonies of learned men*." P. 37.

This is sound and liberal criticism, to which we heartily subscribe. We as heartily applaud Mr. R. for his good intention

tention of vindicating the fidelity of the Greek translators. We are as anxious as he is, that the biblical student should consult more frequently his septuagint. We consider it as a very valuable witness to the true sense of the original Scriptures. They who have been at the pains to acquaint themselves with the Hebrew, ought neither to despise the Greek, nor to rely implicitly on the Masoretic reading. The Greek and Hebrew schools should, undoubtedly, unite in allowing *a proportionate share of credit to both texts*. They certainly, as Mr. R. has stated, reflect a mutual light upon each other.—Such light it should be the business of the student carefully to collect into one focus, that it may be applied to the effectual illustration of the *naked letter* of the law and the prophets.

We shall not follow Mr. R. through his history of the Greek and other versions of the Scriptures. We shall only notice, that his observation on the translation of the psalms in our Church Bible, is very just: that it is *less known* than any part of our version of the Holy Scriptures. This is very properly ascribed, to the retention of the old version of the psalms taken from Cranmer's bible; which, from scruples of delicacy, has never been removed from our common prayer book. That the version in the Church Bible is the most faithful, every scholar, acquainted with the original, must admit. We are, however, of the number of those, who do not wish to see it take place of the version still in use. Mr. R. shall charge us, if he pleases, with being *prepossessed* in favour of the common prayer psalms, in consequence of having heard them repeated in the Church service from our youth. In the same manner have we heard, and still hear, but without giving them similar preference, the ludicrous staves of Sternhold and Hopkins. Indeed, we suspect that there is something more than the spell of prejudice upon us. At the peril of being reproved by Mr. R. for deficiency in taste and the love of accuracy, we cannot refrain from acknowledging, that we are under the influence of a very obstinate opinion, that *the language and style* of the old Psalter, is indeed, in very many instances, *highly poetical and elegant*. The translator of the bible psalms was equal to his task; he rendered the original *faithfully*, but he also rendered it *coldly*. He caught none of the fire and ardent spirit of devotion, which animated his author. No such defect appears in his venerable predecessor. On the contrary, such is the spirit with which he renders the original, that he may not only be said to follow the Hebrew in many instances *passibus æquis*, but in some parts has even gone beyond it, and expressed himself in language rather too bold for an interpreter. Mr. R. observes that those psalms do not represent

the " Hebrew text, nor the Septuagint, nor any one single text. They seem to have something from all, and something from the compilers ; who finished them according to their own fancy, and no doubt with a view to their effect in the service." This is a severe sentence, but truth accompanies it. It is not to be applied *universally* to the old version ; but there are passages, where it will be difficult to prove that Mr. R. is mistaken. *View to effect* was, however, pardonable ; and we fear, were our old anthems to be rejected, and were new ones to be composed from the Bible version of the psalms, there would be a lamentable difference, between the nerve and energy of the one, and the sameness and insipidity of the other.

Mr. Reeves closes his letter to Mr. Pitt, with an account of books which he intends hereafter to publish. His first object is a good *octavo* edition of the *Church Bible* ; in which he purposes to combine utility and beauty, in a degree which has not yet been experienced. We presume, if *utility* is one of his motives, that his Bible will not be destitute of the *marginal references* ; which are extremely valuable, and the want of which is a great drawback on the merits of Macklin. We hope also, that to *beauty* will be added a *reasonable price*. For should Mr. R. ask for his *Bible* a sum proportionate to that which he has fixed on his *Collation*, he will neither benefit the herd of readers, nor himself. He will excuse us for observing, that *eight shillings for eighteen sheets* is not warranted by the present dearth of paper. It is almost equal to the price of *newspapers* ; which are composed with a much greater proportion of labour, and pay a very heavy tax also. At the same rate of charging, our Review would sell for *three shillings and sixpence* instead of *two shillings*. So great an addition to the *fair price* of the book, is not to be justified, even by the superior *accuracy* manifested in its Hebrew and Greek quotations : though the latter invariably deserves our warmest and most unqualified approbation. The publication which is to follow the above, Mr. R. has thus announced.

" After this tribute to the English reader, I feel a desire to furnish some work, which may unite learning with religion, and be useful to the clergyman and the scholar : I mean some work, which will bring together, into one view, *the original texts of Scripture, and their approved versions, the Septuagint and Vulgate, together with our own Church translation* : a work that may facilitate a critical examination of all these texts."

It is, therefore, Mr. R.'s design to furnish us with an *English, Hebrew, Greek, and Latin Bible*, after the manner of Walton's Polyglott. We sincerely wish him success in such

an undertaking; and congratulate ourselves and the public upon the fair prospect which we have, of its being a work not unworthy of the King's Printer. As to its success, we can only entertain lively hopes, proportioned to the respect in which our English Version is still held. Mr. R. has observed, that *no book has the same sort of regular and general sale*; and we can assure our readers, that the *gross return* made to one of our universities, for *bibles and common prayer books*, does not average at less than twenty thousand pounds per annum.
(To be continued.)

Oratio in Theatro Collegii Regalis Medicorum Londinensis ex Harveii Instituto Habita die Oct. 18, An. 1800. Ab Henrico Vaughan, M. D. Medico Regio Extraordinario. Lond. White, Fleet-street.

A NEAT and appropriate oration on the occasion, dedicated to Dr. Gisborne, the President. It contains just and elegant praises of Linacre, Harvey, Sydenham, Friend, and Mead. We shall quote part of the conclusion, as doing justice to the character of one whose merits will be attested by many living witnesses, the late Dr. Warren.

* Jàm vero naturali quodam Orationis cursu ad nostra fere tempora pervenimus; tempora, profecto, quæ, utcunque aliis ex partibus, iniquitatibus rerum atque hominùm ineptiis satis, et plusquam satis, laborare videantur, Medicinæ tamen simplici isti atque legitimæ veteris dignitatis nihil imminuerunt. Habuimus certè vel nostris oculis obversatos, immò habemus etiamnum, de quibus, sivè ingenii acumen, sive literarum copiam intueamur, summo jure gloriari possumus. Etenim, ut ad eum me convertam quem intra triennium desideravimus, ecquis erat unquam scientiâ morborum locupletatus magis, vel magis curatione exercitatus; ecquis erat unquam qui suavi illâ sermonis et morum humanitate, quæ in ipso remediorum loco haberi potest, ecquis erat unquam qui Warrenum superabat? Erat illi ingenii vis maxuma, perceptio et comprehensio celerissima, judicium ære, memoria perceptorum tenacissima. Meministi, Socii, quam subtiliter, et uno quasi intuitu res omnes ægrotantium perspiceret penitus et intelligeret! in interrogando quam aptus esset et opportunus, quam promptus in expediendo! Omnia etenim artis subsidia statim illi in mentem veniebant, et nihil ei novum, nihil inauditum videbatur.—In eâ autem facultate quâ consolamur afflictos et deducimus perterritos a timore, quâ languidos incitamus, et erigimus depressos, omnium Medicorum facili princeps fuit; et si qui medicamentis non cessissent dolores, permulcebat eos et consopiebat hortationibus et al-
loquio.

..... stetit urna paulam
Sicca, dum grato Danaï puellas

Carmine mulcet.

Hoz.

N 2

Veru n

Verum ea est quodammodo artis nostræ conditio, ut Medicus quamvis sit eruditus, quamvis sit acer et acutus in cogitando, quamvis sit ad præcipiendum expeditus, si fuerit idem in moribus ac voluntatibus civium suorum hospes, parùm ei proderit oleum operamque inter calamos et scrinia consumpsisse. Warrenus autem in omni vitæ et studiorum decursu, si quis unquam alius, Pallade dextrâ usus est, atque omnium quibuscum rem agebat mentes sensusque gustavit, et quid sentirent, quid vellent, quid opinarentur, quid exposcerent arripuit, percepit, novit. Tantam denique mortui comitatem et facilitatem habuit, ut nemo eo semel usus esset Medico, quin socium voluerit et amicum."

POLITICS.

Letters of Sulpicius on the Northern Confederacy. With an Appendix, containing the Treaty of Armed Neutrality, together with other Documents relative to the Subject. 8vo. Pp. 72. Cobbett. Pall-Mall. 1801.

THESE Letters first appeared in a daily paper, THE PORCUPINE, and the demand for them was so great, that the proprietor of that paper very wisely formed the determination to reprint them in the form of a pamphlet. We are not in the least surprised that they should have excited so much attention, since they embrace a question of the first importance to the political and commercial state of this country, which is discussed with a degree of ability, and a strength of argument, that carry conviction along with them. The mind, that, after the perusal of these sheets, can entertain a doubt of the existence of a right in belligerent powers to search the ships of Neutral States bound to an enemy's port, under a well-founded suspicion of their being employed for the conveyance of warlike stores, must be perverse itself. The principle of public law, the point of justice and equity, and the uniform practice of maritime States, are clearly and fully expounded; and the documents annexed form a valuable addition to the Letters. Our very existence, as a commercial nation, depends, as much as upon any other point whatever, on our maintenance and assertion of this clearly-established right; and we had better encounter the dangers of a war with the whole world, than suffer ourselves to be intimidated into a base resignation of it.

An Estimate of the Number of Inhabitants in Great Britain and Ireland. By Sir Frederick Morton Eden, Bart. 8vo. Pp. 94-2s. 6d. Wright. 1800.

THE perfect competency of Sir F. Eden to discuss any subject of political economy, or political arithmetic, cannot be questioned by any one who has the smallest acquaintance either with him or his works. The difference which has appeared in the accounts of dis-

seren,

ferent writers on the very interesting topic of the population of the country, from Davenant to Price and from Price to Beeke, may, perhaps, be more justly referred to the different data which have constituted the basis of their calculations, than to any want of care or to any wish to mislead. Dr. Beeke, whose able letter to a county Member was reviewed in a former Number of our work, estimated the population of Great Britain much higher than any former writer; and Sir F. Eden, who has consulted every preceding writer, after much deep investigation, much attentive consideration, and much able disquisition, is of opinion that the population of the United Empire of Great Britain and Ireland amounts to no less than 16,510,000, allowing to Ireland 3,800,000; and to Scotland 1,500,000 which we incline to think is considerably underrated. The author's calculations seem to be founded on solid data; and he makes it appear that the increase of population in the last century was progressive and regular. This must be a source of heart-felt satisfaction to every Briton who feels as a Briton ought to feel.

Our author laughs at those political economists who "gravely lament that great cities are inimical to the multiplication of the species and that a devouring metropolis drains the country of its inhabitants." But, notwithstanding this rebuke, we shall continue to lament the increasing extent of this overgrown capital, not as political economists, from an opinion that it is inimical to the multiplication of the species, (though it remain to be proved that it is not so, for which purpose, we think, it will be necessary to demonstrate the nutritious qualities of filth and Gin), but, as moralists, from a conviction that it tends to increase profligacy and corruption of every kind, together with a total contempt of all religious and social duties.

We fully agree with Sir F. in the fact, and a most important fact it is, "that our agricultural parishes are better stocked than they were an hundred years ago;"—but when he tells us, that then "the visionary evils ascribed to the existence of commercial and agricultural capitalists did not exist," we cannot resist the temptation of asking him, *when* VISIONARY evils *did* exist?

All doubts respecting the extent of our population will very soon be removed by the operation of the late act; though great accuracy on such a subject cannot be expected. It would, we conceive, have been more effectual, and more easily executed, if it had compelled every householder throughout the kingdom, under a certain penalty, to deliver, on a given day, to the Overseer, or other Officer, of the parish, a statement of the number of persons who slept under his roof the preceding night. This operation would have been equally simple, intelligible, and effective, which is far from being the case, with the regulations which the Legislature have thought proper to enact. But until the result of their labours shall have been ascertained, we shall satisfy ourselves, and we have no doubt that our readers will also be satisfied, with the consolatory reflections with which this judicious writer concludes his interesting tract.

"The population of France and her dependents, the Batavian Republic,

Republic, and Spanish Monarchy, should not appal us, whilst our enemies are besieged at home by our fleets, which blockade their ports from the Texel to Gibraltar, and the British Empire is protected by a military force of half a million of men. "These are the substance, sinews, arms, and strength" of this "Heaven-protected isle:"—whilst she possesses such means of defence, her arts and industry, her colonies and her commerce, will continue to flourish, and her inhabitants live prosperous and free.

"At the close of the last century, Davenant made the following remark on our population; taking it at 5,500,000, according to Gregory King's estimate, (which is confessedly low), and estimating the quantity of land, in England and Wales, at 39,000,000 of Acres, (which is probably near the truth), he says, "we seem now to have about $7\frac{1}{2}$ acres per head; but there are many reasons to think, that England is capable of nourishing double its present number of people, which supposing them now to be 5,500,000, would be 11,000,000, and even then there will be as many acres per head, as they have in Holland. And, when we have this complement of men, either in the natural course of time, or sooner, by the help of good conduct, we shall be in a state of power to deal with any strength in Europe." That we have attained "this complement of men" cannot admit of much doubt; that we are "in a state of power to deal with any strength in Europe," has been proved by our exertions in the present awful contest; and I trust we shall long continue, what we now are,

"A land, that distant tyrants hate in vain."

Letter to the Right Honourable the Lord Mayor, on the Subject of the late Common Halls, for petitioning his Majesty to assemble his Parliament for the Purpose of considering the High Price of Provisions.
By a Liveryman. 8vo. Pp. 30. Downes. 1801.

THIS Liveryman appears to be well acquainted with the nature and composition of those licentious meetings ycleped Common Halls, as well as with the true character and principles of the present worthy Chief Magistrate of the city of London. If his remarks be not very profound, they are very just; and if his language be not very correct, it is very pointed. What he wants in accuracy he makes up in loyalty. He assures us that he recognized at the late Common Halls the same faces which he had formerly seen at "the meetings at Chalk Farm, Copenhagen-House, Palace-Yard, and Thelwall's lecture-rooms." To the needy patriots of this description he gives some wholesome advice, to which it is heartily to be wished that they would attend, as their families would unquestionably experience the benefits of such attention. This pamphlet is professedly *anonymous*, yet we suspect that the author's name is visible, even in the title-page,—to the Critic's eye.

MISCELLANIES.

An historical and practical Essay on the Culture and Commerce of Tobacco.
By William Tatham. Vernor and Hood. London. 1800.

WHETHER the advantages which have been produced by the introduction of tobacco into Europe more than counter-balance the evils which followed in its train, is a question which it would be no easy task to decide. But the great capital, and the numerous hands employed by our merchants and manufacturers in the tobacco trade, have certainly raised it to great importance in a commercial view; while the great revenue which it produces to the state give it no less importance as an article of political economy. The present publication, then, on the *culture and commerce of tobacco*, will, doubtless, prove interesting to those merchants and manufacturers who are engaged in the tobacco trade, and to those persons who wish to be informed about this particular branch of commerce and agriculture. The author appears to have paid great attention to the culture of tobacco, and, having resided in Virginia, where that culture is so well understood, he had the best opportunity of accurate information: his facts, therefore, may be depended on. Much of their interest will, no doubt, be lost in Britain, where no tobacco is raised; but to the Virginians, whose riches, in a great measure, depend upon that plant, they will, doubtless, prove very interesting. The book consists entirely in an account of the mode of cultivating the tobacco plant, in Virginia; of the method of packing it up, after it is ripe, in order to transport it across the Atlantic; and of the duties to which tobacco, imported into Britain, is liable. We shall present our readers with a short abridgement of it for their amusement and instruction; taking the liberty, at the same time, of altering the arrangement, and of omitting what we consider as of little importance, or not connected with the subject.

Tobacco was cultivated by the Virginian Indians long before they had any intercourse with Europeans. Our author, after considerable search, could not succeed in finding the plant growing wild in that country. Hence he conjectures, that it is not a native of Virginia, and that it was brought originally from the more southern parts of the Continent of America, probably by the Chackaw and Chickasaw nations, who seem to be descended from the Tlascalans, and to have migrated to the eastward of the Mississippi, soon after the conquest of Mexico, by the Spaniards. The first accounts of it appear to have been brought to Britain by Sir John Hawkins, in 1565. Sir Walter Raleigh introduced it into England, about the year 1585. It was first imported into Spain from *Tobaco*, a province of Yucatan, whence its common name, *tobacco*. Repeated attempts had been made, by Sir Walter Raleigh, to form a settlement in Virginia, but none of them succeeded. Tobacco, however, had been gradually introduced into Britain as a medicine or luxury; for, in 1606, King James I. laid a duty of six shillings the pound upon it in order to put a final stop to its consumption.

In 1606 two companies of adventurers were established, under the names of the London and Plymouth companies; and they formed the first permanent settlement in Virginia. The planters applied themselves immediately to the cultivation of tobacco, which was soon raised, in considerable quantities, and imported into Britain. In consequence of the attention constantly paid to the culture of this plant, and the wise regulations formed by the Virginia planters, their tobacco soon acquired a superior reputation, which it still continues to enjoy. The botanical name of tobacco is *nicotiana*. It was thus named from *lean Nicol*, ambassador from Francis II. to Sebastian, King of Portugal; because that gentleman first brought it to France. The species cultivated is the *tabacum*, an annual plant, with large lanceolate leave; there are many varieties of it, but our author, who is no botanist, does not pretend to give any description of them.

Tobacco requires a rich soil. The Virginia planter prefers land in its natural uncultivated state. He cuts down the trees with which it is covered, and rails in a sufficient quantity of it for his purpose. In March or April, beds, previously prepared, are sown with tobacco seed, usually mixed with lettuce seed, and a border of white mustard is often sown round the bed to protect the young tobacco plants from a caterpillar, which, without this precaution, would prove very destructive. The caterpillar prefers the mustard, and therefore never attacks the tobacco while any mustard remains. From these beds the plants are transplanted, on the first favourable season that occurs, between the beginning of April and June. The ground intended for their reception has been carefully dug up, with hoes, and formed into loose hillocks, each as high as a man's knee, and their centres are from three to four feet distant from each other, a tobacco plant is planted on the top of each of these hillocks. The time pitched upon for planting is always during a shower of rain, because the plants do not succeed well if the ground be dry. During the whole of the season the planters are busily employed in keeping the ground perfectly clean, and in turning it over frequently, that the earth may lie loosely around the plants. After the plants have arrived at a certain size, the planters rip off the top of each, leaving only from five to nine leaves on every plant, according to their respective vigour. This operation is performed by the finger and thumb, and the Virginia planters allow the nail of their thumb to grow long for the purpose. The remaining leaves become stronger and require greater flavour: in like manner all the small shoots which make their appearance, at the origin of the leaves, are nipt off. When the plants are ripe, which is judged of by the size and firmness of the leaves, and by their yellowish green colour, they are cut down, almost by the root, with a sharp knife. After remaining on the field till they become so pliable that they can be handled without danger of breaking, they are carried into a large open house, like those used in this country for drying paper, where they are hung upon poles and kept to dry slowly. If the weather be moist, small fires are kindled in different part of the floor to promote the drying. When the plants are so far dried that no moisture can be squeeze

squeezed out of the leaves, though they continue soft and pliable, they are taken down. The leaves are stripped off the stem, each of them are neatly rolled up into a bundle, and they are all piled up above each other in a heap. In this situation they become hot, and sweat, and seem to undergo a kind of fermentation. After this, they are squeezed into hogsheads. The hogsheads are so very well packed, that each of them contains 1000lbs. weight of tobacco, and often more. These hogsheads are then conveyed to the public warehouses, where all tobacco, before it can be exposed to sale, must undergo the inspection of certain men appointed for the purpose. If the tobacco be found good, a note is delivered to the proprietor specifying its quantity and quality. This note he consigns over to the merchant who purchases the tobacco, who has only to show it at the public warehouse in order to get the goods. These notes, indeed, go current in Virginia just as our bank notes do here. For tobacco, in that country, is often used as a medium of exchange instead of money. If the tobacco is of a bad quality, it is publicly burnt, by order of the inspector. If it be partly good and partly bad, the good is carefully separated and re-packed, but the bad is burnt. The skill which those negroes, who have been accustomed to the business, display in managing the tobacco-casks, and in hoisting them on board the vessels destined to carry them to Europe, is very great.

The tobacco is usually carried down the great rivers in flat-bottomed boats, called *skids*, and from them shipped on board the European vessels. The whole of the tobacco exported pays a certain duty to the American states. By the present laws, no tobacco can be imported into Britain, except from the British colonies in America, the United States of America, Spain, Portugal, and Ireland. It can be imported only in British vessels, and three-fourths of the crew at least must be subjects of Britain, or of the United States. Each cask of tobacco imported cannot weigh less than 450lbs. Tobacco can only be brought into the ports of London, Bristol, Liverpool, Lancaster, Cowes, Falmouth, Whitehaven, Hull, Port Glasgow, Greenock, Leith, and Newcastle upon Tyne. The regulations respecting the importers of tobacco are, doubtless, interesting to those concerned, but they are too numerous to be inserted here, and do not, from their nature, admit of abridgement. We must, therefore, refer the reader to the book itself.

The quantity of tobacco imported annually into Britain is very great; in the year 1798, for instance, it amounted to above forty millions of pounds weight. The number of ships, laden with tobacco, which arrived that year in the port of London, amounted to seventy-two. A great part of this quantity, however, is again exported; for instance, the quantity of tobacco imported, in 1796, 23,608,775lbs. the quantity of this delivered out for home consumption, was only 11,490,416lbs. the duty paid for which, to government, amounted to 287,252l. 11s. Such is a short abstract of the contents of this publication, but sufficient, we hope, to enable the reader to form some tolerable judgement of its nature and importance.

tance. As a book, containing accurate information, collected with care and industry, it undoubtedly ranks high; but when we consider it as a literary production, it is by no means entitled to the same praises. The author has not been sufficiently accustomed to the art of writing, to be able to arrange his materials in their proper order, or to express himself with ease and perspicuity. His descriptions are in general, too tedious and minute, while those characteristic circumstances are often omitted, which serve to communicate precise ideas better than the most prolix narrative. Mistakes in grammar too, and extraordinary words and phrases, to which British ears are not accustomed, and probably of American growth, are not infrequent. * These faults ought to be attended to and corrected, in case of a second edition. In a work of this nature, intended solely for instruction, they may, perhaps, be more readily pardoned, but they ought never to be neglected by any person who wishes to procure readers.

A Maximum: or the Rise and Progress of Famine. Addressed to the British People. By the Author of "A Residence in France," during the Years 1792, 3, 4, 5, &c. &c. 8vo. Pr. 66. rs. 6d. Wright. London. 1801.

THOSE persons who have recommended a *maximum* as the only cure for the spirit of extortion which, to the disgrace of the country, is daily encreasing in the article of corn, and spreading from that to almost all other articles of primary necessity, are accused by the author of this tract of being either *thoughtless* or *evil-minded*. Our readers cannot have forgotten that we are among the number; and we have found nothing in the book before us, after a very attentive perusal of it, to induce an alteration of our sentiments on the subject. We were fully aware that the example of France would, in this instance, be adduced as a warning to England, and therefore we were careful to anticipate the objection, and to shew that the *Maximum* proposed in this country bore no kind of analogy whatever to the *Maximum* adopted in France, either in its motive, its object, or its effect. We were fully acquainted with all the facts here stated by the author relative to the calamities produced in France by the *Maximum*. But we shewed that the grand object of that *Maximum* was not, in fact, to reduce the price of corn, but to reduce the value of, or, rather to give a forced currency to, the assignats. And it was this compulsion upon the farmer to take paper which he knew to be of *no value whatever* in exchange for his corn that urged him to destroy that corn rather than expose it to sale; and produced all the calamities which this

* Take the following instances. "Otherwise have impeded very troublesome obstacles," page 214.—"As follow."—"To consider it a staple commodity."—"Lands will succeed in any branch of culture," p. 5.—"Moreover than," p. 213.—"Luxuriant commodity."—"Sillage," p. 210.—"Wastage," p. 7.—"Antecedent crop," p. 9.—"Grubbing the Ground," p. 9.

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author so strongly and so justly describes. Previous to the adoption of this measure, corn, if paid for in specie, was comparatively cheap, but if paid for in assignats exorbitantly dear; and it is very well known to her to have been a common practice with tradesmen, at that time, when a customer cheapened any article, to ask whether he meant to pay for it in paper or in coin, and to fix the price accordingly. But how can any person of common sense compare a maximum adopted under these circumstances, with the maximum proposed to be adopted in England, where paper is upon a par with specie? And where would be the hardship imposed on the farmer, if it were fixed, as it certainly would be, at such a price, as would afford him a very high profit, and an ample compensation for all his labour, expence, and risk? To draw a comparison between cases, so radically different, is to trifle with the understanding of the public; and betrays much more *thoughtlessness* than is to be discovered in the remarks of those who do not accord in sentiment with the author.

"The modern innovator"—she says—"whose soberest speculations are not less rash, than a madman's actions, may prove on paper, by line and rule, that a maximum will remedy a bad harvest." It was surely beneath a lady, who is capable of better things, than to raise up a phantom for the mere pleasure of destroying it. She must have known that no innovator, either sober or drunk, had ever advanced so preposterous a proposition. We "need no ghost come from the grave" to tell us that a maximum will not convert a scarcity into plenty; but it will prevent avarice from aggravating the evils of scarcity, by extorting from the consumer an exorbitant and unwarrantable price. Taking the deficiency of corn, at the rate specified in the report of the House of Commons, as equal to *two sevenths* of an ordinary crop, which is certainly not *under-rated*, will this writer assign any reason why the increased price should be *double* the ordinary price? If she cannot, will she say that no measure should be taken by the legislature to restrain this inordinate avarice? She seems totally to have forgotten that the farmer is a distinct being from every other species of trader, who have all an *absolute* property on the articles in which they deal, while *he* can only have a *qualified* and *conditional* property in the fruits of the earth, which are necessary to the existence of man, and were expressly given by the creator for his support. If this were not the case, and he had a right, as the enemies of a maximum contend, to ask any price he chose for his corn, either to bring it to market or to withhold it, he would have a right to destroy it, and, consequently, to starve the public. This *deductio ad absurdum*, as the logicians term it, is the best mode of proving the extreme weakness and folly of such an argument. So clearly do we perceive the incalculable evils which will result to the country from the increased and increasing price of provisions, evils of a permanent and most extensive nature, that we are fully impressed with the conviction, that, without the adoption of some speedy means for checking it, the consequences will be most ruinous. And we con-

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fels, in the present spirit and temper of the times, we can see no means that will be effectual but a *maximum*.

The spirit of *extortion* which pervades almost every description of traders, at this moment, is most disgraceful to the nation; and it appears never to have occurred to our author, that we have the authority of Scripture for pronouncing *extortion* to be a sin, and *extortioners* to be sinners in the eyes of the Lord. To repress the one and so to punish the others, then, seems to be a religious, as well as a political, duty.

It is not to be wondered at that, proceeding upon a false principle, all the author's arguments should be not only defective but irrelevant. Two or three short extracts will suffice to demonstrate their *irrelevance*, and, at the same time, to prove the justice of our assertion respecting the dissimilarity of the two cases which are stated to be parallel. "*Distrust of the assignats, and scarcity of bread, have occasioned a law to oblige the farmers to sell their corn at a certain price, &c.*" (P. 5.) "Before the decree of the maximum if the lower classes of people in France could procure money, they often had bread" when others went without. (P. 7.) "In France, these monopolies were real—people thought any thing better than assignats; so they *purchased and hoarded* whatever came in their way—the whole country was playing at '*Jack's alive*' with the national paper, and every one got rid of it, as fast as he could, to his neighbour, *for fear it should expire* while he held it." (P. 8.) "The farmers, wherever they had the opportunity, concealed their grain, fed hogs and poultry with it, or sold it privately." (P. 6.) In these few lines we have the *cause and consequence* of the French maximum clearly defined; and a complete proof of the author's fundamental mistake and unwarrantable inferences.

The panegyric on the farmers, towards the close of the pamphlet, is most fullsome and unjust; and favours much more strongly of prejudice than any clamour which has been excited against them. We have had as much experience of their disposition and character, as the author can possibly have had, and probably more; and the result of our observation is, that, with many honourable exceptions, they are, *as a body*, the most discontented, growling, and rapacious set of men in his Majesty's dominions. The observations which accompany this strange panegyric are most reprehensible; but the author's apprehensions are groundless, for he may rest assured that, in the mind of an English farmer, malice will never prevail over interest; putting *religious* motives entirely out of the question.

The tract is dedicated to Mr. Reeves to whom some well-deserved compliments are paid; but it is rather too much to be told that his "name will be a pledge for the motives and veracity of the writer." Not that we mean to question either the one or the other; but it surely would be not more unreasonable than unusual to expect that the person to whom a book is dedicated, is to be responsible for its contents.

Reflections on the Justice, Advantage, and Necessity of limiting, within a certain Compass, the Price of Wheat, by Legislative Authority, addressed to both Houses of Parliament. By the Author of Dearness of Provisions, &c. 8vo. Pr. 32. 1s. Jones. Oxford. Stockdale. London. 1800.

-THIS writer is decidedly of opinion, that the stock of wheat in the country should be first ascertained, and then its price, and if necessary, its consumption limited, by law. The first of these objects has been attained, by the sixth report of the committee of the House of Commons, which fixes the annual consumption of wheat at seven millions of quarters, and the last year's produce at five; what reliance is to be placed on the documents on which this calculation was founded, we shall not presume to say; though it certainly appears to us, that both the consumption and produce are under-rated. As to the limitation of the consumption by law, it is a measure unquestionably desirable, though its adoption would be attended with great difficulty. On the limitation of the price, we have already given our opinion; and every day's experience serves to strengthen our conviction, that nothing short of a *maximum* will suffice to check that diabolical spirit of avarice and extortion which gives to a limited deficiency one, at least, of the worst effects of an absolute scarcity, and derives individual advantage from general distress. The author would have the maximum of wheat in London ten shillings (little more than one half of its present price!) and in the country nine shillings per bushel. His suggestions are advanced with fairness and candour, and evidently prove him to be a man of sense and benevolence.

Further Thoughts on the present State of public Opinion; being a Continuation of a timely Appeal to the Common Sense of the People of Great-Britain in general, and of the Inhabitants of Buckinghamshire in particular, on the present Situation of Affairs. By J. Penn, Esq. 8vo. Pr. 204. 5s. Hatchard. London. 1800.

THOUGH Mr. Penn's intentions are unquestionably very good in publishing this work, yet the work itself appears very defective both in plan and execution. We freely confess, indeed, that the plan is to us inexplicable: and the execution is open to a variety of objections. But the author is so truly respectable, his principles are so sound, and his religious and moral character stand so deservedly high in the world, that we shall not perform the ungrateful task of enumerating his literary defects.

Corn Trade. An Examination of certain Commercial Principles in their Application to Agriculture and the Corn Trade, as laid down in the Fourth Book of Mr. Adam Smith's Treatise on the Wealth of Nations; with Proposals for Revival of the Statutes against Forestalling, &c. 8vo. Pr. 38. 1s. Stockdale. London. 1801.

THE object of this tract is to shew that the general principles laid down by Adam Smith in respect of the freedom of commerce can-

not have that unlimited application, which this theoretical writer pretended to give them; and, more especially, that they are wholly inapplicable to the trade of corn, which, being an article of primary necessity, must be purchased, let the price be what it will.

"The distinctions of the article of *bread-corn*, in regard to and comparison with every other article of trade, are obvious, under the two considerations of its being indispensable for subsistence to the people generally, and in a commercial view, further, as a material on the price and value of which that of any (every) manufacture whatever must rest, and the successful trade thereof, in competition with other nations, must ultimately depend.

"From these considerations of highest import to the comfort and very life of our people, and security to the exigencies of (the) state, may be justly and wisely taken a distinction in the conduct of our market, for the article of bread-corn, by holding over it the arm of *regulation* and *control*, in contradistinction to the general principles of free trade."

Our author fully establishes his position, and overthrows the vain theory of the celebrated writer whom he attacks, as far as it affects the corn trade; but we think that he makes too great concessions to his adversary, and that the *principle* of his reasoning might be extended, in a certain degree, to other objects of commercial speculation. To *paper* in particular, from woeful experience we know it might. That article in the course of eighteen months, has experienced a rise of 33½ per cent, principally owing to a monopolizing combination of the most opulent stationers; one of whom has even boasted, that by the additional rise on paper (of five shillings a ream) in consequence of the double duty just imposed, he shall clear *forty thousand pounds*, which could not be done without a stock in hand worth upwards of *two hundred and twenty thousand pounds*! And yet we are to be insulted with the miserable nonsense, of comparing *monopoly* with *witchcraft*. If the Government do not speedily interfere to check the abominable spirit of monopoly which is so generally prevalent, the ruin of the country will be the inevitable, and not very remote, consequence.

Observations on the Publication of Walter Boyd, Esq. M. P.!!!

By Sir Francis Baring, Bart. 8vo. Pr. 3s. 1s. Sewell.
London. 1801.

SIR Francis Baring is a very moderate, *liberal*, *candid*, and cautious assailant of Mr. Boyd. Indeed, the worthy Baronet appears to have so large a portion of philanthropy in his bosom, that the bare idea of doing any thing so unpolite as contradicting another writer seems to shock him. "It is with great reluctance that I attempt to controvert the opinion of *any person*, and particularly that of Mr. Boyd." Yet, we must confess, that, for a writer of such timidity and forbearance, he speaks somewhat plainly. Ex. Gr. "I am inclined to think that, after considering the whole of the publication maturely,

maturely, and combining its various parts, Mr. BOYD is *himself* of opinion, that there is rather a want than a superabundance of paper, to answer the purpose of a circulating medium." Now, most assuredly, if this were the case, if Mr. B. really thought one thing and said another, he would be the most detestable hypocrite that ever sought to mislead and delude the public; because if his ability had been adequate to ensure success to his attempt, the mischief he must have produced would have set all calculation at defiance. But, though we entertain no very high opinion of Mr. Boyd, we certainly cannot believe him capable of an act so atrocious as that which Sir Francis Baring here-impotes to him.

Sir Francis further supports his charge by observing that if Mr. Boyd's notable plan for a new bank, in 1796, had been adopted, he (Mr. B.) would not have been satisfied with the additional circulation of paper to which he now attributes such tremendous consequences. "No; I remember well what passed at that time, and that he would have considered fifteen millions and a half of paper as very inadequate to furnish a circulating medium for the country." Really, Sir Francis, you are too unpolite, these *recollections* are intolerable!

Sir Francis treats with sovereign contempt the preposterous idea that the increased emission of bank notes should have produced the *contrary effects* of raising the price of provisions and of stock! And he, indeed, denies, and supports his denial with arguments and facts, that it could produce any of the consequences which Mr. Boyd has imputed to it. The fall of foreign exchanges, Sir F. concludes, can only operate upon the exported produce and manufacture of the country and not on the internal consumption. His reasoning on this point appears to be equally pertinent and conclusive.

"Let us try it by a case in point, and a case which applies to the whole of the question—I mean the price of wheat, and let us suppose that it sells in the market for 150s. and that the Exchange is 10 per cent. against us; from the price of 150s. deduct the difference of exchange 15s. If the exchange were equal to bullion, it would be 135s. So far Mr. Boyd is right with regard to wheat imported from abroad; but it remains for him to prove that, if the exchange on Hamburg was 33s. instead of 30s. the Farmers in Essex, Kent, &c. would sell their wheat for 135s. instead of 150s. and what is more, he ought to prove that when the exchange on Hamburg is at 33s. the Essex farmer would get as much by the price of 135s. as he would by the price of 150s. when the Hamburg Exchange is at 30s. If he cannot prove this, he must admit that the foreign Exchanges have no influence or effect upon the price of corn grown in this country.

"Perhaps Mr. Boyd is not aware in what manner his own quotations and his own arguments may return against him by the delay of a few days. In the introduction, dated the 31st of December, 1800, he observes that, since his letter was written, the Exchange in Hamburg had fallen from 31s. 10d. to 29s. 10d. which he considers as an additional proof of what he has advanced. In that case he must admit

admit that when the exchange rises, it must produce a comparatively favourable effect. On the 2d of January, 1801, the course on Hamburgh is printed 29s. 8d. a difference of very near 7 per cent. and yet we do not perceive the slightest effect it has produced in lowering the price of provisions, or other commodities grown and consumed in Great Britain, and affords a most unequivocal correct answer to the whole of his argument with regard to the foreign Exchanges."

Mr. Boyd has, for several days past, caused a new edition of his pamphlet to be advertised in the papers; with additions professing to contain an answer to all the objections which have been urged against it. We have waited till the last moment, in the hope of being able to give some account of this new edition in our present Number; but, whether or no it has been purposely delayed, in order to rescue it from animadversion for one month at least, we know not; but it has not yet appeared. We therefore shall postpone our reply to some comments in an insolent letter, which was inserted in a Morning Paper, on our review of Mr. Boyd's pamphlet, which we stand pledged to notice, until we have an opportunity of considering that letter, and the new pamphlet—links of the same chain—together.

A Letter to a Nobleman on the proposed Repeal of the Penal Laws which now remain in force against the Irish Roman Catholics.
From Charles Butler, Esq. of Lincoln's Inn. 8vo. Pr. 16.
Coghlan. 1801.

MR. BUTLER being a rigid Catholic himself pleads, of course, the cause of Catholic emancipation, with equal zeal and feeling. But he certainly has not exercised his usual judgement in the dogmatical manner in which he here talks—for he does not condescend to *reason*—of the Coronation Oath, the only point in his short pamphlet worthy of notice. He roundly asserts that the repeal of the Penal Statutes now in force against the Irish Catholics, by which they would be eligible to seats in both Houses of Parliament, and to all places of trust and power, "does not, in any respect, interfere with the coronation oath." But, notwithstanding the confidence with which this dictum is advanced, and which, after what has recently passed, cannot be deemed very decorous, it is wholly unsupported by *reason* or *fact*.

"His Majesty," says Mr. B. "swears to maintain 'the protestant reformed religion established by law:—' this could only mean the protestant reformed religion, as, from time to time, under the legislation of Parliament, it should be the church establishment of the country. As to the constitutional interpretation of the clause,—it would be absurd in the extreme, unconstitutional, and perhaps even treasonable, to contend that the expression in question precludes his Majesty from concurring with both Houses of Parliament in any legislative act whatsoever. Even if it did preclude him from such a concurrence,
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It would be no objection to his repealing the laws in question, as the repeal of them will not interfere with the legal establishment of the Church, with any part of the hierarchy, or with any of its temporal or spiritual rights and privileges. After all, it may be enquired what system of casuistry made it lawful for his Majesty to assent to the repeal of the large proportion of penal laws, repealed by the acts of 1778, 1782, and 1793, and now makes it unlawful for him to assent to the repeal of the small proportion of those laws yet remaining unrepealed; or that made it lawful for him to sanction a partial repeal of the Test Act in 1782, and makes it unlawful for him to sanction a total repeal of it in 1801. But all this discussion is superfluous. The coronation oath was fixed in Ireland by the first of William and Mary; at that time Roman Catholic peers had their seats, and voted in the House of Lords, Roman Catholic commoners were eligible to the House of Commons, and all civil and military offices were open to Roman Catholics; they were deprived of these rights by the acts of the third and fourth of William and Mary, and the first and second of Queen Anne. Now the coronation oath can only refer to the system of law which was in force when the act, which prescribed it, was passed; but the Irish laws, meant to be repealed, are subsequent to that act; to those laws, therefore, or to any similar laws, the coronation oath cannot be referred."

Here, again, Mr. B. is strong in assertion but weak in argument. No one denies the *power* of his Majesty to concur in any act of Parliament whatever; but how far he could concur in an act which would admit Popish Peers into a Protestant Parliament, without a violation of his coronation oath, is another question. Mr. B. indeed, tells us, in a very dictatorial manner, that such a measure "would not interfere with the legal establishment of the Church." His Majesty, however, it seems, thinks otherwise; and we heartily concur in opinion with him. Nobody appears to doubt, that, if the Catholic peers were ever to acquire an ascendancy in the House, our Ecclesiastical Constitution, at least, would be immediately destroyed;—thinking, as they do, they would not be true to themselves, if they did not labour to destroy it; and it surely would be little short of an act of political madness to admit men into Parliament whose ascendancy would, avowedly, be attended with such fatal consequences. The inquiry which Mr. B. makes relative "to the repeal of the large proportion of penal laws;" had been made before by a writer in one of the newspapers. But can a man of his understanding really put such a question seriously? Any schoolboy would supply the following answer to it—His Majesty consented to the repeal of those statutes because he wished to extend every practicable indulgence to his Romish subjects, and because he thought they might be repealed without endangering the Established Religion of his kingdom, and, *therefore*, consistently with his coronation oath;—and he now refuses to repeal the "*small proportion* of those laws yet remaining unrepealed," because he feels, in common with the majority of his protestant subjects, that they cannot be repealed without endangering the Church Establishment; and, consequently, not without

a violation of his coronation oath. Is there any *casuistry*, any inconsistency in this? Oh! but—exclaims Mr. Butler, most triumphantly—"all this discussion is superfluous." Well, then, to please him, we will wave all farther discussion on this head, for the present, though we shall certainly enter inuch at large into it hereafter, and attend to his decisive argument, that renders all other arguments nugatory and vain. "The coronation oath can *only* refer to the system of law which was in force when the act which prescribed it was passed." Indeed! and is it true, then, that when his Majesty swears to maintain *the protestant reformed religion as established by law*, he is not to maintain it such as it was at the time when he took the oath, but such as it was sixty or seventy years before? By parity of reasoning, and with equal justice, we may be next told, that his Majesty bearing the title of *Defender of the Faith* is not bound to defend the faith such as it was when he came to the throne, but such as it was at the time when the title was first given; and, of course, that he is bound to defend the Popish faith, because the title was conferred on Henry the Eighth by the Pope? Miserable sophistry! unworthy a man of Mr. Butler's sense and talents. Is not Mr. B. aware that he has, in this very passage, supplied us with a very strong argument against himself? After the revolution the Irish Catholics were allowed to enjoy all the most important of the privileges which they now claim; but they were only suffered to enjoy them for a very short time: the Legislature deemed it necessary to deprive them of those *rights*. Is it not, then, fair to infer, from this historical fact, that their admission to seats in Parliament, and to places of trust and power in the State, was proved, by the best of all tests, that of *experience*, to be incompatible with the safety of the Constitution in Church and State? Never, surely, was an argument so triumphantly urged, so weak and inconclusive!

We much fear that the Romanists will, by mistaken zeal, deprive those who have the most friendly disposition towards them, (and we profess ourselves to be of the number) of the means of defending them against their most inveterate enemies. And, certain we are, they will injure the cause which they wish to promote. We could urge many more strong arguments against Mr. Butler's positions, but we have said sufficient to shew their fallacy. We entertain a high respect for the author, but none for his letter. We would much rather see an enlargement of his *Horæ Biblicæ*, than an extension of his correspondence with a nobleman.

DIVINITY.

A Sermon preached at Christ Church, Newgate Street, before the Right Honourable the Lord Mayor, the Aldermen, and Governors of the Royal Hospitals of the City of London, on St. Matthew's Day, Friday, the 21st of September, 1798. By the Rev. Arthur William Trollope, M. A. Vicar of Uxley, Essex. 4to. Ps. 24. London.

THE

THE occasion, on which this excellent discourse was preached, was the annual commemoration of the founders and benefactors of the city hospitals. It was printed, as appears from the dedication prefixed, by the desire of the governors of Christ's Hospital; but, as we imagine, not published; no bookseller's name being in the title-page. A copy falling into our hands, the sentiments according with our own, and it appearing to us calculated to render much service to the cause of religion and virtue, we could not refrain from giving it a place in our Review; not without a hope, that it might induce Mr. T. to afford our readers the like pleasure which the perusal of it has afforded us. The respectable audience, before whom it was delivered, have borne their decided testimony to its merits, by their request that it might be printed: but a topic, so peculiarly needful to be insisted on, in these times of infidelity and scepticism, as that which is selected for the subject of this discourse, (*viz.* the grounds of a Christian's belief in the gospel and so ably treated,) well deserves to be circulated beyond the limits of the royal hospitals.

The Rev. Preacher (from 1 Peter iii. 15.) shews the superior excellence and purity of the morality of the Christian religion above that of all other systems of ethics; the firm foundation on which the Christian's belief of a future state of rewards and punishments is built; the influence of that belief on his moral conduct; and the arts that are employed by the deistical philosopher, to bereave him of every consolation and support, under the sorrows and cares of human life. Having pointed out, in a brief, but satisfactory, manner, the external evidences of Christianity, and defined the province and limits of reason in matters of religion, Mr. T. proceeds to observe (p. 18.) that the source of that infidelity, which rejects "a faith so rational and full of comfort, for the sake of a delusive philosophy, which offers to man nothing, that is capable either of satisfying the hopes, or calming the fears of the soul, is to be traced, in a great measure, to the method that is at present almost generally observed in the education of youth." "Instead of instilling into the tender mind early ideas of devotion and religion, and leading it from the first dawning of reason to a knowledge of the truths of the gospel, and of the evidence upon which they are established; the whole attention of the young student is directed to the acquirement of what are called polite accomplishments; and the doctrines of that church, of which he was made a member at his baptism, form, at best, but a secondary part of his instructions, and are often times left merely to chance, or, perhaps, entirely omitted. We must not imagine, that this is an evil confined to the higher spheres of life; to the families of the noble and opulent: it has diffused itself throughout the middle orders of society: the subtle poison has even spread its infection among those classes, where, independent of [on] more weighty considerations, the practice cannot be justified upon the motives of common worldly prudence and economy. By these means the mind, from its earliest days, acquires an habitual indifference to serious and devout enquiry;

its religion (if it can be said to possess any religion) is *like a house built upon the sand*, which the first breath of strange doctrine overturns; and infidelity is the structure erected upon the ruins."

Zealous as we feel, for the honour of our holy religion, the prosperity of the country, and the welfare of individuals, we would willingly cherish the pleasing hope, that the complaints, which have been so recently made, of the *total* neglect of religious instruction in some of our public schools, are not well-founded; at least, not to the extent in which they have been said to exist. But we must not treat the declarations of such men, as the *venerable veteran of Nayland*, a *Randolph*, or a *Rennel*, as the peevish censures of the fanatic or enthusiast: and, if there be *any real* cause for complaint; if inattention only, in a matter of such momentous concern, as that of instilling sound principles of religion into the yet uncontaminated mind, hath crept into schools with the relaxed discipline of the times;

— ah
Tantamne rem tam negligenter agere!

loudly and imperiously are the teacher and the parent, and all, without distinction, on whom devolves the charge of the rising generation, called upon, to refute, or remove, an imputation, so disgraceful to a Christian country, and ruinous both to individuals and society. Of those academies, boarding schools, and other like seminaries of *liberal* education, that spring up without number, or *licence*, in every town and street, almost, throughout the kingdom, we, at present, make no observation. But, wishing, as we most sincerely do, the untarnished honour, and unceasing prosperity, of those antient and truly venerable foundations for the education of youth, the *public and free schools*; those noble monuments of royal munificence, that have, through so many successive generations, preserved and transmitted to us the invaluable blessings of learning and religion; in which have been formed the most illustrious characters in every rank and profession; we cannot but most earnestly hope that, at least, in these "*true religion and useful learning may for ever flourish and abound*." It lies, in a great measure, with the parent, and directors of these national seminaries, to silence the tongue of calumny, that would fix on the Universities the unmerited blame and disgrace, that attach only to the unworthy individual, who dishonours the place of his education by gross misconduct. Such misconduct, whenever known, is no longer suffered to pass uncensured: nor does it frequently originate in those seats of piety and learning; it oftener proceeds from vicious habits, previously nourished and formed, in the family or the school. In one university, we can assert, from a long residence within its peaceful and studious retreats, that none of our associates, the companions and friends of our early years, so disgraced themselves: and we may add, without fear of contradiction, that no young man, who becomes a member of either university, with his principles formed, and his morals uncorrupted, will be in danger of contamination, unless through his own neglect.

But

But whatever share of blame may belong to any of our public schools, we are happy to agree with Mr. T. that, in this respect, none, without the most palpable injustice, can be fixed on the royal and antient foundation of *Christ's Hospital*; "where," (to use the energetic language of the preacher) p. 21. "piety and learning are united; where religion is made the ground-work of all other knowledge, and the first object is to lead the youthful mind to an acquaintance with the doctrines of our holy faith, and *the reasons of the hope that is in us.*"

Since this discourse was preached, Mr. Trollope (as we are informed) has been called to fill the upper grammar master's chair: a situation of equal respectability and responsibility; which was occupied, during a long series of years, by his worthy predecessor; who retired from that arduous and honorable station, remunerated for his long, faithful, and meritorious services, by the distinguished literary honours, obtained by his scholars in both universities, and the substantial tribute of respect since paid him, by the governors of the hospital.

From the principles and talents of his pupil and successor, we are led to say *non deficit alter aureus*; and we cannot express our good-will towards that school of piety, learning, and good manners, more effectually, than by our sincere wish that it may long continue to possess such valuable services! We shall close our remarks, with the following pathetic *apostrophe*, which forms the peroration of Mr. Trollope's discourse. (p. 234) "Happy, happy family! if the seeds of virtue, now sown in your breasts, strike root, and bring forth their fruit in due season; if the hope, in which ye are now taught to trust, be so written in the tablet of your hearts, as never to be effaced! So shall ye best repay that parental care, which shields your tender years from the dangerous examples of a wicked world; so shall ye at length arrive at the completion of that hope in the enjoyment of those heavenly blessings, which *eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive.*"

A Letter respectfully addressed to the Right Reverend Father in God, Henry Reginald, by Divine Permission, Lord Bishop of Exeter; containing a Vindication of Truth, an Exposure of Detraction, and an earnest Appeal to his Lordship, as a constituted Guardian of the Church, for the Preservation of her Peace, Dignity, and Prosperity. By one of her humble, but most affectionate Friends. 8vo. Pp. 21. Cadell. London. 1800.

"WHEN truth or virtue an affront endures,
The affront is mine, my lord, and should be your's.
Mine, as a friend to every worthy mind;
And mine, as man, who feel for all mankind."

"I am aware (says the letter-writer) that it may be asked, what business I have to trouble your Lordship with my opinions: I can only answer, just as much as Mr. Polwhele had, to favour you with his." Perhaps so. But the contrary is rather to be presumed, till the

writer shall think proper to discover himself. To approach the Bishop in masquerade appears to us an act of disrespect. The author boldly asserts several things, but attempts to prove nothing. His sole intention, indeed, in addressing his Lordship of Exeter, is to request, it seems, the Diocesan's interference in the contest between Mr. Polwhele and Dr. Hawker. This he repeats at Pr. 5 and 6 : and yet, at p. 15, " I rejoice to learn (says he) from Mr. Polwhele himself, that his Letter to your lordship is to close his labours in this controversy !!! "

The writer intimates, that " itinerancy and nonconformity, properly so called, meet his firm disapprobation, howsoever or by whomsoever committed." What, then, can be more clearly proved than Dr. Hawker's itinerancy and nonconformity, in Mr. P.'s Letter to the Bishop of Exeter ? In his itinerancy, taking the word in its most extensive sense, Dr. Hawker glories : he avows his approbation of itinerant preachers, and his own disposition to itinerate, with the view of preaching the Gospel, in the most decisive terms. And, in regard to the other charge, Mr. P. and Mr. Wotton of Plymouth, have adduced a great variety of particulars ; the third part of which would be sufficient to prove Dr. H. a nonconformist, to every unprejudiced mind. Had not pages, indeed, asserting the contrary, been spread before us, at this moment, we should not have believed it possible, that the mists of prejudice could have obscured truths so self-evident ; so palpable ! Having quitted Mr. Polwhele, this author proceeds to instruct the Bishop in the doctrine of evangelical righteousness. His Lordship had observed, in his admirable Charge, " There arises in the minds of some men a *notion* of *I know not what evangelical righteousness*, &c. &c. On which the letter-writer, with intolerable pertness and flippancy, remarks : " As your lordship so candidly confesses, that you know not what this evangelical righteousness is, the *notion* of which you so peremptorily condemn," &c. &c. " *We* understand no other than that which God declared for the remission of sins." " Such, my lord, is that evangelical righteousness, of which a *notion* has been, and will, I trust, long continue to be entertained. If those who have imbibed this *notion* appear still to you to be misled, you will, at least, allow, that they are the dupes of no ordinary deceivers." Enough of such language.

A Sermon on Cruelty to Dumb Animals, preached at the Free Church, now called Christ's Church in Bath, on the Sunday before last, 1799. By the Rev. Charles Daubeny, Minister of Christ's Church, Bath ; Author of " the Guide to the Church." 12mo. Pr. 16. 3d. or 11. 1s. per 100. Hazard, Bath ; Vernor and Hood. London.

" IT should be remembered," says this pious and able Divine, that whatever hardens the heart, tends to render it less susceptible of the impressions of Christianity. For although tender feelings and Christianity are not inseparably connected ; yet, it may be said, that,

that, where tender feelings are wanting, genuine Christianity will never be found. The parent who considers this, and considers, moreover, that cruelty to dumb animals, in spite of all those high pretensions to civilization which we boast, is, it is to be feared, one of the crying sins of this nation; will be anxious to counteract a growing evil, at the only period of life, at which, perhaps, it is to be counteracted with effect." The parent who is not anxious so to do, is certainly neglectful of his duty; cruelty to dumb animals betrays an unfeeling heart and a depraved mind; and should never pass without punishment. When the Creator subjected the beasts of the field to the use of man, he never intended to render them the objects of man's cruelty.—This sermon should be widely circulated.

On the Difference between the Deaths of the Righteous and the Wicked, illustrated in the Instance of Dr. Samuel Johnson and David Hume, Esq. A Sermon preached before the University of Oxford, at St. Mary's Church, on Sunday July 23, 1786. By the Rev. William Agutter, A. M. of St. Mary Magdalen College, Oxford, and Chaplain to the Asylum. 12mo. Pr. 20. No Book-seller's Name. 1800.

SCEPTICS, Infidels, and Deists, having triumphed in the calmness displayed by HUME, and the fears betrayed by JOHNSON, on their death-beds, Mr. Agutter takes occasion to shew, by an able and judicious train of reasoning, that no argument was to be drawn from that circumstance, favourable to the enemies of the Christian faith.

"Considering the common depravity of our nature, and the awful scene of probation closed, our adversaries ought to allow that the Christian trembling, and the Deist laughing, at the awful separation of soul and body, may be illustrated by the case of two criminals, who are going to make satisfaction to the laws which they have violated; the one, from an habitual course of guilt, has attained that total want of reflection which induces him to deride the decision of justice, and to undergo his sentence with that stupid indifference, which superficial observers may mistake for fortitude, while the other, a novice in the practice of sin, is overwhelmed with ingenuous shame, views his violations of the law in the most glaring light, and approaches with undissembled dread to the presence of his God and his Judge. The first of these characters may be applauded by those who are equally hardened in guilt, or equally blinded by infidelity; but we cannot be such strangers to the nature of man, as, from the language of confident boasting, to argue for the rectitude of his judgment, or the integrity of his cause."

We believe this to be a pretty fair statement of the case, as it effects the two objects of comparison. To such men as Dr. Anderson, whose scandalous abuse of Dr. Johnson, (a man as superior to him, in all respects, as an eagle is to a mole) betrays an equal want of feeling and of judgment, we recommend the preacher's just admonition towards the close of his Sermon, where he recommends less attention to the death of others and some preparation for our own. This discourse is alike creditable to the Preacher's talents and his principles.

REVIEWERS REVIEWED.

Polwhele's Grecian Prospects.—*Report of the Clergy of a District in the Diocese of Lincoln.*—*Speech of Thomas Jones, Esq.*

IN our animadversions on the Critical Review, we have, once or twice, asserted, and had occasion to produce proofs of the assertion, that, whilst the praise of the English and the censure of the French are most obnoxious to its disaffected authors, the gentleman, who hath any way distinguished himself for his attachment to his king and country, can expect from them no quarter, in whatever shape he comes forward; whether as a prose-writer, he follow the track of Goldsmith or of Pennant, or as a poet, he chaunt classic numbers in the manner of Pope or of Spenser. Of this assertion, a fresh proof is now furnished by the critique on Polwhele's "GRECIAN PROSPECTS." It is with indignation, that the Sans-culotte critic before us hath noticed the tale which Mr. P. had "detached from the poem as defective in the unities." If "UNFOUNDED SLANDER OF THE FRENCH" (cries this Robespierre of a reviewer) and UNFOUNDED PRAISE OF THE ENGLISH be repugnant to truth and justice, something more solid than the poetic unities is offended, by this feeble fiction!!!* The man's ideas of "truth and justice" are evidently drawn from the Godwinian Philosophy. That such an avowed enemy of his country should be permitted to remain unmasked is a circumstance which we cannot but lament. After quoting eight stanzas, to which he makes no exception, the hypercritic observes, that "the stanza of Spenser is peculiarly unfit for Mr. Polwhele's poetry." Surely, if he would wish to be consistent with himself, he ought to recollect his report of Mr. Polwhele's happy management of the stanza of Spenser, in "*the Influence of Local Attachment.*" "We hesitate not to pronounce (says he) that the poem is executed in such a manner, as to do credit to the author, and give pleasure to his readers. The verse is always elegant; often brilliant; a great deal of pleasing descriptive poetry is happily introduced in the various illustrations which present themselves; the stanza is well managed, and free from that monotony, which, in feeble hands, it is apt to sink into," &c. &c. &c.† What says the Critical Reviewer to all this? Truly "the Local Attachment" was published without a name: and we doubt not but the critic was greatly chagrined at the discovery, that the poem was Mr. Polwhele's.

The notice of "the Report from the Clergy of a district in the Diocese of Lincoln," &c. is glaringly jacobinical. "The Report comes out (says the pretended critic) under very suspicious circumstances." "If such a meeting was ever holden, the name of the district is not communicated to the public. We can scarcely believe

* See Crit. Rev. for Aug. 1800. p. 448.

† Crit. Rev. for September 1796, pp. 19, 20.

that such a meeting ever took place." "The heads of the church, will be careful that examples of irregularity do not proceed from their own body." "The powers of the church are, at present, sufficiently ample: and the spiritual exertions of the clergy will prevent any inroads on the establishment from ignorant and illiterate preachers: at the same time, it will be difficult for the legislature to interfere in the discipline of a meeting-house, without infringing that toleration which it has ever been the pride and honour of the Hanoverian family to maintain."† We have, elsewhere, observed, that Methodists and Jacobins have one common interest.

On "the Speech of Thomas Jones, Esq. M. P." the reviewer is pleased in expatiating. "Mr. Jones thinks, that the ministers are fighting merely for the sake of the Bourbon family; and, if they are not, he desires to know, for what object on earth the people of England are groaning under an unprecedented and inquisitorial system of taxation."*

Bardomachia, Poema Macaronico-Latinum. 4to. 1s. Johnson, London, 1800.

Bardomachia; or the Battle of the Bards. Translated from the Original Latin. 4to. 1s. Johnson. London. 1800.

OUR readers need scarcely be told, that these productions relate to the Russian attack made by the wretch who calls himself Peter Pindar on the respectable author of the Baviad and Mæviad. They have at least one characteristic of poetry, *fiction*, for not the smallest regard to truth is observed in any part of the account here given of the transaction, in as miserable doggrel, both Latin and English, as the stupidity of modern times has produced. The evident object of the author, Dr. GEDDES, (who does not prefix his name to the book but who causes it to be proclaimed in every bookseller's shop,) is to place on a par two men who are as unlike each other as genius and dullness, virtue and vice. The design is worthy the daring and frantic arraigner of the inspiration of the holy writers, of the divinity of the Holy Scriptures; of a man, who, to use the words of an energetic writer, "sweeps away, in the very tone of idiot effrontery, the divine authority of both the codes of Scripture, and involves the New Testament with the Old in his comprehensive range of reprobation."

Yet is this wretched effusion of classical dotage hailed, by the Monthly and Critical Reviewers, as the genuine production of genius; and they have even the folly to quote passages, which give the lie to their praises. By the latter of these congenial critics, the *Bardomachia* is proclaimed to have "by far the advantage of all the productions to which this fertile theme has given birth," and the

† See C. Review for Aug. 1800, p. 477.

* See C. Rev. for Aug. 1800, p. 454.

author is, forsooth! "a learned and facetious divine who has formerly amused us with similar effusions." The former, well knowing his man, would not "be so very fastidious as to require a rigid attention to dull matter of fact;" a pretty apology for lying truly! The lax morality of this critic is wonderfully in unison with the feelings and the principles of his favourite author. But it is too much to be told that "his Latinity evinces an intimate acquaintance with the classics;" and that "his English manifests equal talents and playfulness." Not that we mean to impeach the classical knowledge of Dr. Geddes; but most certainly the lines before us display no proof of that or any other species of knowledge, except, indeed, a knowledge of the art of falsification, in which the doctor is known to be an adept, although it has pleased Dr. Griffiths's sage reviewer to misrepresent him as "celebrated for works in the highest department of biblical criticism."

We shall conclude our remarks on these miserable productions with an epigram which has been put into our hands by an intelligent and estimable friend.

On Dr. Geddes's Bardomachia.

"The fool hath said in his heart, there is no God."

So ran the Royal Psalmist's sacred lines;
And Geddes vindicates the eternal rule.
He scoffs his Maker—there the *Atteist* shines;
He praises Peter Pindar—there the *fool*!

The celebrated Speech of the Hon. C. J. Fox, with the Proceedings of the Meeting at the Shakspeare Tavern, on Friday, October 10, 1800, being the Anniversary of his first Election for Westminster. Wherein he shows the improper Conduct of Ministers, in continuing an unjust War, that has spilt our Blood, squandered our Treasure, contracted a Load of National Debt we are unable to bear, and reduced the People to their present deplorable Situation!!! Fourth Edition. To which are added, Two much admired Songs, sung at the above Meeting by a well-known W'big. Jordan. London.

WE know no one of the whole fraternity of the lower class of *Whigs*, so skilful in the composition of a title-page to a seditious pamphlet, as the miserable being who proclaims himself the publisher of this wretched farrago of inflammatory and libellous declamation, collected from the Jacobin prints of the day. As the publisher of Paine's Rights of Man, the *fundamental doctrine* of which Mr. Fox here maintains, this man, who acted as the tool of another, escaped punishment; he has since suffered imprisonment for publishing some other libel; but neither the impunity which he experienced in the first instance, nor the correction which he received in the last, has made any impression on his mind, or produced any alteration in his conduct; he still perseveres in col-
lecting

lecting all the filth of the Jacobinical sewers, and administering it, in various forms, to his *patriotic* customers.

Since Mr. Fox has thought proper to quit the senate for the tavern, and to continue his occasional harangues at the convivial board, he has had less occasion for the imposition of restraints on his fertile imagination, or for the limitation of his tongue to the repetition of what the Monthly reviewers would call *dull matters of fact*. Where a man incurs no danger of contradiction, unless he be under the influence of integrity, he has neither motive nor temptation to adhere to the truth. If this be a correct report of Mr. Fox's speech, the *licentia mentiendi* was never exercised to a greater extent, as our readers will acknowledge, when they shall have read some of the assertions which we shall extract from the pamphlet before us.

After an appropriate eulogy upon *himself*, (after the manner of Mr. Erskine, who was present, and applauded him,) in which he observed, that he was "an honest man." (an observation which, of course, he deemed *necessary*;) and had followed "a system, just, liberal, and comprehensive," he told his friends that he could not have secured "the approbation of his country," (a Whig's country, it seems, is his *club*) "unless he had formed his conduct upon general principles applicable to all times." Certainly no one, who has the least acquaintance with the public life of Mr. Fox can deny, that his principles are applicable, not only to all times, but to all questions, and to both sides of every question; for there is scarcely any one grand political question which has been brought into discussion within the last five and twenty years, in which Mr. Fox has not decidedly committed himself *on both sides*; as for instance, the question of Parliamentary representation, on which he has at one time maintained, that the sense of the nation could only be ascertained by the voice of Parliament, and at another, that it could only be collected out of Parliament; at one time, that the Members of the House of Commons were bound to obey the mandates of their immediate constituents; and, at another, that being representatives of the aggregate body of the people, they were not bound to obey the instructions of particular electors, but to consult the real interests of the community at large. Such principles may be truly said to be *comprehensive*, in the most extensive signification of the term.

Mr. Fox talks of "rights which are the birth-right of man, antecedent to the establishment of any particular form of government." These can be no other than the rights of Adam, either before or after his fall, when he exercised absolute authority over all the inhabitants of the earth; rights, of course, which cannot be enjoyed by any man who has the misfortune to be born after the "establishment of any particular form of government." But these are mere *verba et vocas*; for Mr. Fox evidently alluded to man's *political* rights, because he immediately afterwards refers to the assertion of such rights by the Americans in the last war. This, however, is declamatory rant, merely calculated for the purpose of deception, for

for Mr. F. must know, that no man can have any political rights but such as result from political establishments; in other words, such as are secured to him by the laws of his country, which constitute at once the source and the security of all political rights. But this interpretation will not bear Mr. Fox out in his argument, which, taken in its only obvious sense, affirms the right in question to be the right of opposing the laws, the *right of rebellion*; yet how such right could exist "antecedent to any particular form of government," it is not very easy to conceive, since, without a government of some sort or other, there would be neither motive to rebel, nor object of rebellion. No matter; Whig orators are not to be stopped by the obstacles which common sense or common honesty interposes to the wishes or designs of common men; and this rhodomontade served, as well as any thing else, as a preface to the declaration that he, Mr. Fox, "did not hesitate to declare in Parliament *in favour of America*, and his wishes for the success of those men who were then *stigmatized as rebels*!" Who were not *stigmatized*, Mr. Fox, but who were declared by our Sovereign and his Parliament to be rebels, and who were notoriously in a state of open rebellion at the time? And was this declaration of protection and encouragement of *rebels* to be made with impunity? Nothing was so disgraceful to the administration of Lord North, as the toleration of this abuse and profligacy, which nearly amounted to treason, and the forbearance to impeach the man who dared to utter such language.

The war which was entered into for the purpose of punishing these rebels, and for restoring them to a proper sense of duty to their sovereign, Mr. Fox asserts to have been only a war "to gratify that party which existed then, and *exists now in this country*; a party that hates liberty, and would employ the arms of this nation to suppress it wherever it has diffused its blessings or endeavours to extend its influence!!!"—As we are neither intoxicated with the fumes of wine, as might probably be the case with Mr. Fox's Whig friends, nor have yet drunk of the waters of Lethe, we can very well recollect what that party was *which existed then*, and what that party is *which exists now in this country*. The first was the party which composed Lord North's administration, and supported the American war; the last, the party which composed Mr. Pitt's administration, and supported the present war. Now at the head of this last party are many of those men who acted with Mr. Fox in opposition to the ministry of that day, and who, according to his own acknowledgment, were as great friends to liberty as himself, while very few of the former party have been in power since the present war; and that party, it must never be forgotten, *that hated liberty*, was the very party with which he afterwards *coalitised* and *acted*!

We pass over the stale tricks of asserting that the war is carried on for the sole purpose of restoring the House of Bourbon, in defiance of truth, and in contradiction to the most solemn and repeated declarations, of his Majesty's Ministers in both Houses of Parliament; of insisting that

that this country has "*neither interest nor justice*" in the contest; and of imputing the high price of provisions, and every other possible evil, to the increase of the *circulating medium*, and that to the war. These paltry manœuvres of faction are beneath Mr. Fox; he should leave them to Citizen Waithman, and other Whigs of inferior note, and confine himself to the higher and bolder flights of Whiggism, such as those which remain to be noticed. Adverting to the Irish Rebellion, and the means taken for its suppression, he tells us; "From what has happened in a neighbouring country, it appears still more clearly, that there is a fixed and systematic plan for depressing the cause of liberty, and enslaving the people."—Anglicé, for crushing rebellion, and compelling subjects to obey the laws. "*Tumults were excited by the most unjustifiable measures, and afterwards were quelled by means of the most dreadful atrocities. Villages were set on fire; torture, in its most horrid forms, was employed to gain discoveries, and military power was freed of all controul from civil authority.*" We should have supposed that Mr. Fox was here drawing an accurate picture of the French Republic, had not *Ireland* been specifically mentioned in the next line. He would not dare to utter such atrocious falsehoods, to pronounce so gross a libel on the loyal protestants of Ireland, in his seat in the House, where he would now meet with men, who, having a personal knowledge of all the facts of the Rebellion, would not suffer him to pass so scandalous an imposition on the public unanswerd nor unexpelled. In one thing only is Mr. Fox *consistent*, in his uniform support of rebellion. He supported the American rebels, he has supported the French rebels, and he has supported the Irish rebels—but to proceed. "I must say, that in *every* country, the *legitimate sovereign is the people*; and that only in proportion as governments are the genuine representatives of that sovereign they are *legitimate*." As this neither is, nor possibly can be, the case in any monarchy, however limited or modified, or indeed in any conceivable state but a perfect democracy, which never did nor never can exist, it follows of necessity, that our gracious Monarch is not the *legitimate sovereign* of these realms. This is something more than faction, it borders so closely upon treason, that had it been uttered by another, and Mr. Fox had been in power, he would, we are persuaded, have made it the subject of an *impeachment*. If such indeed were the genuine Whig creed, as Mr. Fox maintains, if such, indeed, were "the Whig principles," as he asserts, "which brought about the Revolution of 1688, and which alone could justify it," it would be a necessary and inevitable consequence, that *Whigs and Rebels, Revolution and Rebellion*, are synonymous terms. But, as we should look in vain, we conceive, for any such principles as these in the public proceedings of that period, we must follow Mr. Fox up to his conclusion, that "the Revolution of 1688 could not be justified." We leave his partizans of the Whig Club to extricate him from this pitiable dilemma.

As a good thing cannot be too often repeated, the orator again brings forward his political creed, at the conclusion of his speech.

"I shall

"I shall ever maintain that the basis of all constitutions is the **SOVEREIGNTY OF THE PEOPLE**; and that from the people *alone*, Kings, Parliaments, Judges, and Magistrates, derive *all* their authority."!!! If this Whig leader and his Whig associates ever went to *Church*, they would there acquire, from the regular service of the sabbath, a more accurate idea of their King by learning "*whose minister he is*" and "*whose authority he has*." They would be taught also, that it is an old trick of the Devil to tempt men to distrust God, and place his trust in *the people*. But this, perhaps, is too much to expect from them. Some other means therefore should be resorted to for producing a renunciation, or rather to prevent the publication, of doctrines, of which it is difficult to say whether impiety or folly be the leading characteristic.—The newly created *sovereignty of subjects* and *subjection of sovereigns*, has something so truly preposterous in it, that, were it not for the habits of insubordination which it is calculated, and, generally, *intended* to encourage, it might safely be left for the amusement of suckling Whigs.

The *Chief Magistrate of the city of London*—strange to say—was present at this meeting, and expressly sanctioned all the principles and declarations of Mr. Fox. To say that Mr. *Erskine* was there, is to say that he spoke, and about *himself*. But he did more, for, *mirabile dictu!* he lost himself for a moment, in the extravagant compliments which he lavished on his *second-self*, Mr. Fox.—He let the cat out of the bag, however, by admitting that the object of the Whigs was—to *rouse the dormant energies of an insatuated people*; a phrase which, we suspect, he pilfered from the debates of the French Convention, after the 10th of August, 1792.—He pledged himself for the *fidelity* of the First Consul in his offers of peace;—and observed that Mr. Fox had "retired from public labours *to the repose of domestic life*."—Who that heard or read this account of the recluse of St. Ann's Hill, would not suppose that he had actually retired to enjoy the *otium cum dignitate*, the fruits of a well-spent life, an honourable independence, and the social converse of a virtuous wife and an amiable family!—And who will not reprobate this hypocritical cant, that knows, that this leader of the Whigs has basely deserted his parliamentary duty, solely because his voice has not prevailed in the house, and his opinions have not been adopted by the cabinet;—and that he now subsists on the produce of an eleemosynary contribution, in the constant commission of sin, without the excuse of youth or the temptation of passion, surrounded by the partner of his illicit amours, and a spurious offspring!—

After reading this pamphlet, every man must implicitly subscribe to the justice of Mr. Fox's assertion that "dreadful encroachments have been made on the liberty of the press," and that "*now* the most slavish and intolerable silence is imposed!" Our readers, we apprehend, will readily acknowledge that the pamphlet required particular notice; and that had we passed it over without such notice, we should have been guilty of a shameful breach of duty. But the *Monthly Reviewers* seem to entertain a different idea of the
object

object of criticism and the duties of a critic. In their Number for November last, they gave a review of the pamphlet, which we shall extract in toto.

"With a strong and penetrating mind, Mr. Fox here reviews the circumstances of the war; makes an open and undistinguished avowal of his political principles; and declares, that, in his opinion, the war is the principal cause of the high price of provisions."

We have taught these reviewers the policy of caution, at least; they were aware any thing they might say on this hopeful publication, would not elude our vigilance, nor escape our animadversions; and, therefore, they have forborne to commit themselves on the subject, and are contented to give an indirect stimulus to the circulation of the mischief, by stating it to be the production of a strong and penetrating mind. If this be accepted by their readers, for criticism, we shall only congratulate them on having readers so little fastidious, and so easily satisfied.

The Diffusion of Divine Truth. A Sermon, preached before the Religious Tract Society, on the Lord's Day, May 19. 1800, and published at their Request. By David Bogue. Svo. 6d. Williams. London. 1800.

A Sermon preached in the Chapel of Hanover Square, Newcastle, for the Support of the New College, Manchester. By William Turner. Svo. 1s. Johnson. London. 1800.

DIVINITY being my profession, I turn with peculiar interest to that part of a Review, which gives us, under the head of religion, some account of the single sermons of the day. I have paid particular attention to this department of the *Critical Review* for November last. It commences with a pair of critiques on sermons by authors who file themselves, the one David Bogue, the other William Turner. No title of Rev. precedes the name of either, and there is no mark of any degree which follows. Their discourses, however, are so excellent in the eyes of *Critical Reviewers*, that no less than one hundred and five lines are occupied by their praises, and the extracts which have been drawn from them. The two next sermons are publications of clergymen of the Church of England. But, though it is acknowledged of the one, that the language is chaste, the sentiments liberal, the arrangement neat and luminous; and though it is predicated of the other, that it is a discourse elegantly written, and the argument well supported; yet are we indulged with no extract from either, and ten solitary lines contain all the notice which can be afforded to both. Such distinction and preference being given to the two preachers without degrees, and (if we may judge from their stile and title) without ordination also, our curiosity is naturally excited to know who they are, and of what their superior excellence consists. The first, it seems, is well known for his attachment to the missionary preachers who attempted to establish

establish themselves in the Friendly Islands; and, if report err not, was at one time on the point of *deserting* his own extensive and *reputable congregation* at Gosport, and uniting himself with them. The other swells his discourse with a liberal history of *non-conformity*; and his object is to promote the cause of a religious *expiring seminary of nonconformists*. *Par nobile fratrum*.

With respect to *doctrine*, the former of these preachers is particularly impressive to the *Critical Reviewers*, because he laughs at the progress of *atheism*. Some, says he, are *dreadfully afraid of infidelity*. The alarm has far exceeded reality. In conformity to this sentiment, while his colleague William Turner unluckily complains (*such harmony is in dissenting souls!*) of the *deluge of infidelity*, David Bogue maintains that *there never was a country where one tenth part of the people were Atheists*. Such doctrine, Mr. Editor, could not fail to please critics, who wish us to consider *jacobins* as mere phantoms of the ministerial brain. The latter, I have already noticed, it is their plan *non credendo corroborare*; and the former they well know to be characters so strictly and inseparably allied with *jacobins*, that it may be justly disputed whether they are not always one and the same. They, therefore, who question the existence of the one, will naturally plead for the non-existence of the other. Hence the doubts, which the *Critical Reviewers* have attached to Mr. Reid's *Rise and Dissolution of the Infidel Societies*; on which they remark, *our readers had no idea that infidelity had been so organised in this metropolis*. But, Mr. Editor, are not writers, who betray such a determined disposition to be sceptical,* themselves a strong proof that *infidelity* really does exist? *Nemo repente fuit turpissimus*: the progress to depravity of every kind is gradual. The last thing a man disbelieves is the truth of revelation. He begins first to be an infidel in matters of less moment. He perhaps doubts of the existence of Troy: he fancies, with the Jesuit Hardouin, that the works of the ancient profane and ecclesiastical writers are, with a few exceptions, mere forgeries. If a philosopher, he does not believe in the existence of *matter*; if a politician, he discredits every report of conspiracy, and will not allow that any man can have had wicked designs, who has been dismissed from the bar without being *found guilty*. So far have the *Critical Reviewers* certainly advanced into infidelity, that they venture, in the face of positive evidence, to deny what nothing but ocular demonstration can make more certain. Men, endued with such a disposition of mind, are much nearer than they imagine to complete and perfect infidelity. He who doubts, like John Hardouin, the veracity of Homer, will soon dispute the truth of Moses; and disbelief in Moses will be naturally followed by suspicion of the rest of the sacred writers. So again, he who can dispute the existence of *matter*,

* The *Critical Reviewers* are very inconsistent. In their Review for December, p. 462, they admit that *infidelity* is *incessantly endeavouring to undermine the holy truths of our religion*.

will soon explode every idea of *spirit*; and, being blind, to *visible effect*, he cannot be long expected to admit of an *invisible cause*. In the same manner, they who still maintain the innocence of certain unconvicted members of the Corresponding Society; and who, till he confessed his guilt, were infidels as to the atrocious designs of Mr. Arthur O'Connor and his associates; they who declare jacobins and infidels to be *airy nothing*, to which timidity and alarm have given a *local habitation and a name*, are not far from disputing the existence of more august personages, *angels, archangels, and all the company of heaven*. For it is an argument, which has been applied with wonderful force by the author of our salvation, that if we believe not *earthly things* of which we are *told*, when the evidence is sufficient and the veracity of the reporter unimpeachable; it is impossible that we can believe *heavenly things*, be the announcer of them whom he may. Religious *faith is the evidence of things not seen*; which, of course, cannot long dwell in a bosom already disposed to doubt of things that *are seen*, however they may be testified.

The doctrine of the second of these preachers, namely, *William Turner*, is equally well adapted to the taste of the Critical Reviewers. He addresses his auditors as *protestant Dissenters*; and proposes, in laying down the plan of his sermon (yes, Mr. Editor, the plan of his *sermon*) to give a short *history of the English non-conformists*. His professed object is to encourage a due supply of *public instructors*, for one class at least of these *non-conformists*, the class of the defunct academy at Warrington. In prosecuting this edifying subject, the author feelingly laments, that it should have suited the policy of the civil power, to adopt the *Christian profession as an engine of state*. He insinuates that it has been made a *convenient handle to serve political purposes*, even in our own country: but he forbears to mention, that *the Dissenters* of the seventeenth century were, of all Christians, the most notorious, in making it an *engine of state and a handle for political purposes*. From the time when it became an engine of state, the author affirms that the great apostacy began; that *the spirit and principles of the Gospel were gradually adulterated*; that *its teachers degenerated into worldly-minded priests, caballing and intriguing for power*; and that *the people at large grew every day more ignorant and corrupt*. Such the author would have his audience understand to be the natural consequence of ecclesiastical establishments, and the uncontrollable result of the union of church and state. - We may, perhaps, Mr. Editor, with greater justice attribute such evils, to that inordinate lust of dissention, which poured in upon us at the reformation. Men were not contented with moderate and rational reform; but, like the political innovators of France, they were for rejecting whatever had the slightest savour of the ancient regime, whether good or bad. The *wisdom* as well as the *folly* of papacy, the *sound doctrines* as well as the *errors* of the church of Rome, were by some hot-headed zealots impugned and condemned; and the very *garments* of the priesthood, the very *ornaments of their persons and their places of worship*, became heterodox.

Freedom of animadversion created licentiousness of opinion; and one sect was followed by another, until Christianity instead of being the bond of peace and union, seemed to be the very apple of contention, about which (to use Dr. Aikin's expression) *men were made to differ*. Hence has originated that mixture of capable and incapable preachers among us, by which *the spirit and principles of the Gospel have been adulterated*. From the same cause sprung also that union of politics and religion, which has set the pulpits of Dissenters in battle array against the pulpits of the established church. Preachers of this description have always a view to the overthrow of the church of England; they are *worldly-minded enough* to long for a second taste of those good things, that sweet prey, that palatable thievery, from which they were obliged to recede so reluctantly in the days of Yore. Their affections are set on things *below*; they wish to revenge that privation which they have never forgiven; and hence comes *caballing and intriguing for power*. A natural consequence of the opposition thus constantly made to the doctrines of the established church; a natural consequence of schism, organised in ten thousand shapes, and ramified into distinctions that are numberless, is, that *the people at large grow every day more ignorant*, and, as they grow ignorant, they become *corrupt*. Many times, indeed, we see them attending conventicles, where, from the manifest ignorance of the preachers, nothing can be learned: and if they abandon these for meeting-houses of a higher description, they enter them to hear of the hardships and injuries of non-conformists, instead of the sufferings of their Saviour.

The reformation of the church of England, William Turner informs us, was at first *little more than popery in an English dress*. That is, it did not spring suddenly from one extreme to the other; it did not affect *purity* which was impossible, and precision which was minutely ridiculous. It did not, like the Puritan, abandon its *Saint's day*; nor, like the philosopher, abolish its *Sabbath*. It did not, like the puritan, *annihilate* its form of prayer, but *correct* and *reform* it: it did not, like the philosopher, condemn its *whole* code of regulations to the flames, but *such parts only* as more mature reflection had taught it to explode. May we not very justly say of such conduct, in the words of the old song, *Oh! what wonderful moderation!* while, in the words of the same song, we may as justly ridicule the intemperate spirit of innovation which belongs to the puritan and philosopher, by exclaiming *alteration, alteration, Oh what wonderful alteration!*

Speaking of *supremacy* in matters of religion, William Turner actually denies that the Pope has a title to it. But why does he add, that *no man can have the smallest right to exercise such supremacy over the religious belief or profession of the masses of mankind?* See, Mr. Editor, the blessed consequences of republicanism in religion. It seems, that to be a leveller in church, naturally disposes a man to be a leveller in state. He who maintains that there should be no bishops, will of course shortly vote the rest of the House of Lords

Lords to be useless. He who acknowledges no *ecclesiastical* supreme, will soon doubt whether there be occasion for a *civil* supreme. And here, perhaps, William Turner has furnished us with the means of accounting for the martyrdom of Charles I. If the Dissenters, even at that time, held that the king had no right to be esteemed *the head of the church*; it did not require any very great stretch of conscience to maintain that he had as little right to be *head of the State*.

But though the reformation of Harry VIII. amounted to little more, in the estimation of William Turner, than *Papery in an English dress*, he allows that some *excellent translations of the Scriptures were made in his reign*; which, in many instances (continues he) are *far from having been improved upon, by the substitution of that which we now use*. This sentiment could not fail to please Critical Reviewers, who love to see a bolt shot at the establishment. Our present translation of the Scriptures, Mr. Editor, is only offensive to Dissenters, because it was executed by clergymen of the church of England. Had we still retained what was called the *Bishop's bible*, which was the work of fourteen Bishops, it would doubtless have been a version still more exceptionable. Our bible, in its present form, is despised, by Dissenters, for the reason above mentioned; and also because it professed to *follow the Bishops' version* where it was worthy of being followed, and to reject the fine spun puritanical glosses of Geneva. Nevertheless, by such means was a translation of very great excellence obtained. I ask pardon of the shades of Lowth and Newcomb, I claim living forgiveness of Blaney and Wintle, when I assert, that I am far from being persuaded, that their several translations, united, would be preferable to the good old version which they have been so studious to improve; and which they have undoubtedly in many respects illustrated.

Edward VI. meets with more mercy than his father from the pen of William Turner, for having made *some attempts to simplify the forms of public worship*. The *simplifiers of public worship* were, however, obliged to fly at the accession of his Roman Catholic sister; and had now an opportunity of being *struck with the greater simplicity* of the worship of their Protestant brethren abroad. Said *simplicity*, at Mary's death, some wished to import into England; and were desirous to *reduce the forms of their own church to a similar standard*. Others, being not yet childish enough to be in love with *foreign simplicity*, retained (Oh! shocking propensity to popery!) their predilection to the *ceremonies and vestments* to which they had been accustomed. And Elizabeth (a silly queen, not to love the *simplifiers*) warmly sided with the latter party. Yes—*she had her father's spirit—she coerced the very severities she had escaped—she oppressed a body of men, who were so exemplary in their conduct, as to obtain from their less scrupulous (that is, less simplified) neighbours, the appellation of Puritans*. William Turner is right. Queen Bess hated a Puritan. She severely reprimanded an Oxford doctor, publicly, for being *so strict-laced*. To her everness from Puritans, we are perhaps to ascribe that freedom in her conduct, which could

prompt her to be *at a play on a Sunday evening*, when she had absented herself from *the sermon in the morning*. That she had *good reason* to be displeased with the Puritans, William Turner himself has accidentally informed us, when he says, that the Puritans had *NATURALLY proceeded from indulging a greater freedom of enquiry on religious subjects, to form at the same time MORE ENLARGED NOTIONS OF CIVIL LIBERTY*. In fact, Mr. Editor, they mixed *politics* with *religion*, like their descendants of the present day; and this conduct William Turner allows to have been *natural*. I most heartily maintain the same, and plead that he has confirmed my position, that a *republican in church* becomes of course a *republican in state*. When David Home asserts that *the spark of liberty was kindled, and preserved by the Puritans (a sect whose principles appear to him so frivolous and their habits so ridiculous)* he acknowledges (and it is Scottish testimony) that they ever had a wish to *simplify* us in *state* as well as in *church*: when, however, that author maintains, that to the Puritans *we owe the whole freedom of our constitution*, I am of William Turner's opinion that *he pays them a very overstrained compliment*. As well may we attribute to the Whig Club, to the Corresponding Society, or to the minority of a certain legislative assembly, our present independence. That they have *negatively* preserved us, I grant; for they have not suffered the true patriot to sleep at his post. But if we have hitherto been admirably *piloted*, and if our *vessel* is yet *water-tight*, and may bid defiance to the *tempest* that impends, the chief merit is due to the skill of our *Palmeri*. Not a tittle of it can belong to those, who have wished only to *run us aground*, and to turn us from *the right course*, by for ever shouting *breakers-a-head*; though their officious impertinence has served to promote a good look out, and prevented us from being *ship-wrecked* through supineness.

The Puritans of the reign of Elizabeth, William Turner informs us, were the ancestors of the present British non-conformists. At that time, he tells us, *they differed in form rather than in substance from their episcopal brethren—they wished rather to SIMPLIFY the public worship of the church, and to form its government on a more POPULAR and EQUAL plan, than to alter the doctrines held forth in its articles*. I am afraid, Mr. Editor, this is no just picture of their descendants. They seem now to differ from us more in *substance* than in *form*; and such is their zeal to *simplify* us, that they wish for a plan more *popular* and *equal* in our *civil* as well as in our *ecclesiastical* departments. Nor would they be content with an alteration of our *articles*, but they would require us to *simplify* even our *creeds* and our *liturgy*, to make them digestible by the cold Puritan stomach.

EQUAL religious liberty, continues William Turner, had not yet emerged from *the darkness of corrupted Christianity*. If, Sir, all who oppose Puritans, are to be considered as *buried in the darkness of corrupted Christianity*, there never can exist *equal religious liberty* under a Puritan government. Indeed the author is candid enough to allow, that *the Puritans, when in power, were equally strangers to*

to the just principles of toleration, with those whom they had supplanted. If a Dissenter acknowledge them to have been at least equally, we may venture to pronounce that they were *more than* equally, strangers to toleration.

The usurper Cromwell is next appealed to, by William Turner, for his enlarged notions of religious liberty. I agree with him that Oliver's is curious authority; and it is equally curious, that a writer who questions the pope's and the king's right of supremacy, should at once subscribe to the supremacy of Cromwell, and treat his opinion as infallible. 'In matters of religion,' says this pope of the Puritans, 'all men have an equal right to think and act for themselves. While they live in peace with the rest of mankind, they are free to dissent from the magistrate and the priest.' Such, Mr. Editor, is Pope Oliver's bull; and we may consider it as the Puritan's thirty-nine articles "*fidei et religionis*," to which no Dissenter has any objection to subscribe. If, after the publication of such doctrine, the temper of the times was such, that even Oliver could not entirely prevent the different sects from biting and devouring each other—if each in its turn vented its malice against the rest, and against the fallen episcopal church, to what was such conduct owing but to the Arch-puritan's having himself thus publicly maintained the sacred right of insurrection? For if men are instructed that they have a right to act as well as to think; if they are declared to be at liberty to dissent from the magistrate as well as from the priest; it will avail nothing to add that they must live at peace withal, for peace is absolutely incompatible with such a state of warfare. Opinions are armed against each other, the shout of onset is given, and the conflict of anarchy is begun.

In the restoration, says William Turner, the Presbyterians, weary of the distractions which had so long prevailed, joined EQUALLY with the members of the Episcopal church. It might have been hoped, proceeds he, that both parties would have learned wisdom by past experience, and mutually agreed to bury in oblivion the injuries they had inflicted on each other. This, Sir, is the usual outcry of the vanquished; who, having run their career of cruelty, no sooner find the tide of success turned against them, than they preach up the beauty of moderation and forgiveness, although in their prosperity they forgot to be exemplary in the practice of either. But the minds of men, says the author, were not yet sufficiently expanded. The sufferings of the clergy were returned with tenfold vengeance upon the non-conformists. And how were they returned, Mr. Editor? What unheard of cruelties did the church of England practise, when restored to her former possessions? Did she tie the Dissenters to the stake? did she set up a guillotine? did she condemn them to the axe? to the halter? or even send them into exile for the wrongs she had sustained? No. Of what, then, did her tenfold vengeance consist? Hear William Turner. She re-established (oh horrible to relate!) the BOOK of COMMON PRAYER, and the ancient EPISCOPAL FORMS, with several ADDITIONAL RESTRICTIONS. What the author implies by additional restrictions we need not enquire, since

the expression manifestly covers the *lesser* grievances of the Dissenters; a long *et cetera* of hardships, of inferior cruelty to the *re-establishment of bishops and the common prayer-book*. If, at the restoration of the bishops and the common prayer, *two thousand* puritanical ministers resigned the means of their subsistence; that is, gave up the livings they held, *rather than violate the dictates of their consciences*; without inquiring into the means by which they obtained them, and their right of holding them, I will pronounce this part of their conduct to be honourable. But if *tendernefs of conscience* alone was the cause of this original separation from the church of England, which has subsisted ever since in the persons of those Dissenters whose cause William Turner has undertaken to plead; how is it that their descendants are become so *loosely laced* as the preacher has represented? *Whatever may be their own sentiments*, says he, *the ministers of this class endeavour, in their respective congregations, to render it easy for Christians of all denominations to attend them without offence. It is their wish to consider persons there assembled, not as Episcopalians, Presbyterians, Independents, Calvinists, Arminians, Trinitarians, Unitarians, Baptists, or Padobaptists, but as so many individual Christians. On this principle it is their endeavour to model their devotional services; without the most distant wish to impose their own sentiments upon any single hearer.* How changed, therefore, how fallen from the tenets of their rigid forefathers, are these compromising preachers of our days! How are their narrow consciences expanded, and *enlarged without measure*! They who could formerly refuse to worship God, according to the sentiments of the great majority of the nation, and the wisdom of her representatives in parliament assembled, can, in more modern times, *servilely bow* with the utmost respect to the opinions of any sect, however sensible they may be of its errors. They are no longer, Mr. Editor, to be deemed *non-conformists*, save only as that title regards the better doctrines and wiser regulations of the church of England. With respect to every thing that is *sectarian*, be it however fond and absurd, they are *conformists*. They are ANYTHINGARIANS; they are EVERYTHINGARIANS; and coalesce with all Christians freely but the church of England. And why do they thus meanly flatter the weakness of every sectary, and forbear to reprove him for his errors? Why do they wish to combine all sectaries in a mass, and to make one united body of all the Dissenters in the kingdom? It proceeds, Mr. Editor, from a hope of being some day able to assail parliament in such numbers, that it shall not dare to deny to them the repeal of the test-act, and the removal of other obstacles which stand in the way of their ambition. For it is an hereditary opinion of these men, that they have always been *harassed with severe laws and vindictive persecutions* (I use William Turner's words); though, in my opinion, the restrictions imposed upon them have ever been mild and salutary, and extremely sorry shall I be to see them removed.

It is to provide successors in the ministry of this class (a class which avowedly has NO CARE as a term of communion) *that William*
Turner

Turner solicits the liberal contributions of his hearers. In this part of his discourse, it is curious to hear him inadvertently speak of the churches of Presbyterians, and of the advantages of an University education. After dwelling with minuteness upon the catalogue of learned Dissenters, he adds, that it is an object of, at least, excusable ambition to attempt the continuance of an order of men, who have deserved so well of their respective societies, and of the Christian world at large.

But, having pleaded that the continuance of an order of learned and able ministers is an object of great importance, the preacher involves himself in a dilemma, from which he makes many very awkward struggles to disentangle himself. *Far am I*, says he, *from wishing to claim for learning any UNDOE pre-eminence or authority. Far am I from wishing to undervalue the labours of many excellent men, who, with ONLY A KNOWLEDGE OF THEIR NATIVE TONGUE, have devoted themselves to INSTRUCT the ignorant. Far am I from asserting that learning is NECESSARY to a right understanding of the Scriptures, or from denying to any one who understands the Gospel, his undoubted RIGHT to TEACH it.* Conformity to the whims and fancies of sectaries of every description, William Turner had before informed us, is the leading principle of modern Dissenters. He is, therefore, obliged to say and to unsay fine things of learning, lest he should disgust that great majority of schismatics, who, being extremely ignorant, like a preacher the better for being as deficient as themselves. *Far be it from us*, Mr. Editor, to assert that learning is not necessary to a right understanding of the Scriptures. As far be it from us, to maintain that a knowledge of our native tongue alone is a sufficient qualification to enable us to understand the divine writers thoroughly. But farthest of all be it from us, to admit that any man, be his qualifications few or many, has an undoubted right to teach the Gospel. St. Paul, with all his attainments, never opens his lips to instruct others, without a solemn declaration that he has been formally appointed an apostle for that purpose; or, to use his own word, sent. All his speeches and all his Epistles, especially in their first verses, studiously inculcate that he has received ordination to act in the capacity of a preacher; and that he has not taken upon himself to associate with the regularly constituted ministers of God's word, and to partake of their ministry, without special and palpable appointment. Says not the same learned Apostle in general terms of all ministers of religion, *How shall they preach except they be SENT?* The words of the original Greek are here very strong, and cannot by any sectarian artifice be simplified into a sense less substantial than this; that no man can have an undoubted right to teach the Gospel, until authorized by the Church. They, therefore, who undertake to preach of their own accord, have a most awful account to render for their presumption. If they are poorly qualified for the office, their transgression is aggravated. Far, very far, is a knowledge of our native tongue alone from being sufficient to lead us to a right understanding of the Scriptures. When William Turner asserted that it was sufficient, he contradicted himself: for he had before condemned our English Version of the Scriptures as deficient in accuracy, and positively asserts afterwards

that it *was made by men very much under the influence of system*. If these facts are true, it must follow, of necessity, that none are competent to the exposition of the Scriptures, but they who are able to read them in their original tongues. I have, however, already denied the inaccuracy of our English bible in general, and I question its having been corrupted by *the influence of system*. Nevertheless, I will not hold that acquaintance with a translation only, however excellent, can qualify any man whatever, to pronounce with sufficient exactness on the sense of the original. I must ever be of opinion that, learned as the established clergy are, and infinitely as they surpass the generality of sectarian preachers in knowledge, they are yet to be deemed a little short of that standard in attainments, which an accomplished minister ought always to reach. To understand the New Testament, ought not the Hellenistic Greek to be particularly studied? To understand the Hellenistic Greek, have we not occasion for an accurate knowledge of that Greek into which the Hebrew is transfused by the seventy-two interpreters; which forms the basis of the language of the New Testament? To understand that Greek, is it not requisite that we know the Hebrew, as well at least as the divines of the *fifteenth and sixteenth* centuries? To comprehend the Hebrew, shall we not have need of some insight into the Chaldean, Syriac, and Arabic languages, to mention no more? If from these fountain heads we trace the sense of Scripture through all its windings, and never lose sight of its *mæandering* course, till we come down to the Gospels, it may be presumed that we are well qualified, for the interpretation of the Evangelists and Apostles. Without knowledge to this extent, all ministers of the word must be, more or less, unworthy of their office, according to their several degrees of deficiency. If they know nothing of those tongues, they *cannot always understand* the Gospel; they are even in momentary danger of blundering, and it is right that they should be *excluded* from the regular ministry. But if, notwithstanding such exclusion, some are still so vain and infatuated, as to pretend to *teach*, in spite of their *ignorance* of what they affect to *understand*, the mouths of such mischievous empirics, such mountebanks in divinity, should be stopped by LAW.

To give farther countenance to *illiterate* preachers, William Turner observes that the Gospel *was preached, by its original founder, to the poor; and many poor men were first employed in spreading it: but men of erudition and taste, says he, were also employed*. Did it never occur to William Turner, that the *poor* men, selected for this purpose, were endued with all the advantages of liberal education, before they were suffered to preach? Are they any longer *men destitute of letters*, when they begin to *instruct* their fellow-creatures? Are they not rather ministers who are become, by a miracle, *extremely learned*? Where is the Apostle, in these days, who is so well qualified, *by his critical skill in languages*, as they were? And if there was no profit arising from all this superiority of knowledge, why does St. Paul so often pique himself upon the advantages of *his* education? why does he so triumphantly exclaim, *I thank my God I speak with*

with tongues more than you all? So far from allowing that POOR and ILLITERATE men have had any preference, in appointment to the priesthood, I quote the instance of Christ's selecting his Apostles from the meanest of men, to shew that *such men can only be qualified by miracle*; they can only be rendered competent by the laying on of the hands of Christ himself. At all other times, and in the absence (if I may so speak) of our Lord, it has manifestly been signified, that we are not to elect our priesthood from the dregs of society. The priesthood of Israel was dignified. Many are the regulations of the divine law, which provide for its respectability. And when Jeroboam consecrated and ordained whoever chose to minister, when he repeatedly made of the lowest of the people priests; are we not informed that *this thing became SIN unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth?*

There is one qualification, Mr. Editor, which the Apostles derived from the gift of tongues, which I believe has never been adverted to: as it is peculiarly deserving of the attention of those illiterate preachers of whom I am speaking, I cannot forbear to notice it. The Apostles, it must be first observed, were *all* men born in a remote part of the Holy land; in that part of it which was most distant from the capital, Jerusalem. This region of Palestine having been long since over-run, a mixed kind of Syriac had been introduced into it; which was, in many respects, essentially different from the Syriac spoken in Jerusalem. To this rude language had the Apostles been accustomed from their childhood, and, being poor and destitute of the means of procuring education, may be reasonably supposed to have contracted all its barbarisms. Of the nature of these barbarisms, any of your readers, Sir, may obtain a competent idea, by consulting Lightfoot. They were such, that the Apostle who denied his master, evasively answered the high-priest's maid, by saying 'I know not, neither *understand* I what thou sayest;' affecting to hide himself in the peculiar obscurity of his dialect. She, on the contrary, tells him, 'thy *speech* bewrayeth thee.' The Apostles had, it seems, contracted the brogue of that part of Palestine in which they were born; and could no more disguise their origin from a native of Judea, than a poor Scotchman or Irishman could adopt the stile of an inhabitant of London. It was, perhaps, the most remarkable part of the miracle, that this provincial defect was remedied by the descent of the Holy Ghost. For we are very particularly informed that, after the gift of tongues, the Apostles were enabled to speak like *dwellers in JUDEA*: and hence it was, that such striking effect was produced by the subsequent speech of Peter, whose *language* had so lately *betrayed* him. From this extraordinary circumstance, is manifestly to be deduced this important *truth*: that God does not approve of such men being made the vehicles of his word, who are likely to disgrace it by the *vulgarity* of their discourse. And if the Holy Spirit thought proper to correct such a defect, in men whom it had set apart as *travelling* instructors of mankind, may we not reasonably expect from Mr. Rowland Hill, from the Vicar of Charles, Plymouth, and from all other

other itinerary Apostles, who fancy and who profess that they are *peculiarly inspired* for this purpose,—I say, may we not reasonably expect from them, as sound demonstration of their being so peculiarly commissioned, an exhibition of the same versatility of dialect as was conferred on the Apostles? Ought not Rowland Hill to have been of the North country at Kendal, and a Scot beyond the Tweed? Alas, alas! I have waited years and years for some proof of that inspiration which fanatics have blasphemously asserted; but, like the wicked Cardinal, if watched to their graves, they individually disappoint us, *they die and give no sign*. Whereas, the honour of God is most clearly to be impeached, if we suppose him to appoint, as ministers for a peculiar purpose, persons who are defective in qualifications; and if that purpose fail in their hands for want of supernatural assistance.

The translation of our Bible, says William Turner, *was made by men very much under the influence of system, and at a time when the critical knowledge of the original languages was comparatively in its infancy*. Both parts of this assertion may be combated. I believe that translators of the Scriptures could not have been selected from any religious party of those days, who were less likely to give to the Version they produced the peculiar tincture of their own persuasions, than the members of the Church of England. We may consider them, as persons who preserved a laudable medium between the two furious extremes of popery and Presbyterianism. They poised the balance with admirable impartiality, and truth was not sacrificed to either. The simplicity and manly fidelity of their version of the Scriptures, have rendered it an inestimable treasure to those who know how to appreciate its merits. Their ability for the task which they undertook is manifest in every part of the work; and nothing can be more rash, or more untrue, than that *the critical knowledge of the original Scriptures was then in its infancy*. The knowledge of the Hebrew tongue was looked upon indispensibly requisite to the clerical profession. It was no difficult matter to find *fifty-four* scholars of eminence in that language, in the kingdom of England alone; whereas, at present we may challenge the *three kingdoms* to produce a *fifth* part of that number, equally well qualified. If William Turner would see a specimen of the *critical knowledge* of the time, and of the profoundly learned discourses which then fell from the pulpit; let him look into *Joseph Mede*; who must have been at the University at the very period in which the present translation of the Bible was produced, though perhaps too young to be employed in it.

Our author is more fortunate in his observation, when he says that so much attention had not been paid, in those days, to the *customs and manners* of Scripture, as of late years. These, he adds, *have been the foundations of some of the most satisfactory explanations of Scripture passages* which had previously embarrassed us. Granted: and I will mention with peculiar respect, what William Turner, as a Dissenter, ought not to have omitted, the name of *Harmer*. But I must add, that the *Observations of Harmer* not only form a disjointed *sarrago* of information without order or method; but have also something

something radically defective in their very first principle. It is not safe to apply *modern custom*, on all occasions, to the illustration of *ancient writ*. It is first necessary to prove that *such custom* existed *anciently*, and has not been materially *altered*, since the period of those writings which it is so apt to elucidate. Nevertheless, that *customs and manners* have, in many instances, been transmitted to later times from the earliest antiquity, and continue still unchanged (though not immutable) I readily admit. Of the happiness of Mr. Harmer's illustrations there is seldom any question; but conviction of the legitimate origin of the fact applied, in illustration, is very frequently wanted.

Upon the whole William Turner is an advocate for learning in the priesthood: and therefore he undertakes to recommend schemes of public education, such as *have of late years been attempted*. The *most distinguished* of these, says he, was the *Warrington Academy*, where the studies of young ministers were for many years directed by the father of Dr. Aikin. Hence, Mr. Editor, the partiality of the Critical Reviewers to the latter. Soon after the death of Dr. Aikin's father, in 1781, this institution declined. Hence, perhaps, the Doctor's chagrin. On its failure, in 1784, some active persons in Manchester obtained the transfer of its library and a part of its remaining funds. What became of the *pars altera*? did Dr. Priestley take it with him to America? In Manchester a *New College* was established by these patrons of non-conformity of which they have been till now the chief supporters. At length it solicits the charitable contributions of well-disposed Christians, and William Turner is its advocate. The pulpit (*drum ecclesiastic*) is made to resound with his *tattoo*; and all able-bodied young men, of enterprising spirit, are called upon to enlist themselves, as future Presbyterian preachers. But many a recruiting serjeant has shown ten times his skill in *beating up*. It was well, to say that the necessity of rigidly strict economy, during his academical course, would be beneficial to the novice, by preparing him to subsist with greater ease on the stipend of his future settlement. But why does the author tell his audience, that young men are not to be found whose parents are at the same time able to incur the needful expence, and willing that their sons should be educated to the profession of non-conforming preachers? Why does he acquaint them, that there is even an aversion to the measure among those in better circumstances? Why does he proclaim, that the pecuniary prospects of dissenting ministers are not the most inviting; and that it is not at all likely that a son, educated to this profession, should become the richest man of his family? Surely this is not the way to fill the thin ranks of the dissenting squadron with new recruits. There is, however, great honesty in the confession that such are the meager wages of non-conformity. Nor is it a circumstance unworthy of our pity, that the piety of Dissenters should be so lukewarm, as to give cause to the preacher to speak of the universally acknowledged deficiency of the mere annual stipends of dissenting ministers, even in the best places. The most liberal of their incomes, adds the author, are not equal, in the present times, to their respectably supporting that station and character in society.

society, which their hearers expect. Such neglect of its ministers is disgraceful to the sect. Let it not, however, inspire those who are neglected with envy of the established church. Confined as the circumstances of dissenting ministers are, there are distresses to be heard of among the regular clergy which cannot be paralleled. Let us but cast our eyes on the account given, by the Governors of the Corporation of the Sons of the Clergy, of the manner in which they distributed Mr. Stock's donation of *one hundred pounds to ten poor curates* in December last. It is grievous to learn that for the trifling assistance of *ten pounds*, *MANY petitions were presented, containing representations of MUCH DISTRESS.* The *ten clergymen* selected for relief, have, exclusive of their *wives*, no less than *SEVENTY-SEVEN children*; and all their incomes *united* amount to no more than *TWO HUNDRED AND SIXTY-FOUR pounds per annum.* When they had received Mr. Stock's donation, there were not fewer, perhaps, than *NINETY-SEVEN* persons, great and small, subsisting upon *THREE HUNDRED AND SIXTY-FOUR pounds*, for the present year. So that, after having received the benefit of that charity, *ninety-seven* persons are still compelled to live upon somewhat less than *TWENTY SHILLINGS PER DAY.* What heart, which is not *piece of the wether millstone*, can contemplate, without emotion, such an instance of virtuous difficulty, in times like these!

I have at length reached that concluding paragraph of William Turner's long-winded discourse, which seems to have been peculiarly touching to the Critical Reviewers; a paragraph, which drew from the them *feeling* declaration, that *this institution*, which the author recommends, is *a matter of essential consequence.* The new college at Manchester, says the preacher, is the *ONLY English seminary in which young ministers of the above description* (that is, Presbyterian ministers) are at present training up. A similar establishment, in the neighbourhood of London, which was also intended to supply the place of Warrington, has been dissolved through the failure of its funds: and a very respectable academy at Northampton, which had furnished many useful ministers, has since been discontinued. To us, Mr. Editor, this will be no subject of regret. Nor would it have surprised us, to have found that the whole body of Dissenters had gradually dissolved, and melted into one mass with the established church. But when we find that, notwithstanding the failure of a supply of competent ministers, many of them still remain sectaries, we may justly wonder at the little propensity they shew to return to the unity of the faith. Rather than return, we find that they have put up with the *refuse of Scottish and Welsh seminaries, totally void of respectability either in the pulpit or out of it*; nay, that they have even lent their ears to *illiterate lay-preachers.* The whole, however, of such dissenting congregations, have not acquiesced in this unnatural transition. It has *disperfed all the more respectable members*; says William Turner, and brought the *INTEREST to a low ebb.* What he means by the latter expression, I know not; unless he would candidly admit, that the Dissenters had always *political views in keeping themselves distinct from us.* The effect of lay-preaching

also, among the Presbyterians, we are informed by the author, is such, that many *withdraw from their old associates, and either mix with the establishment, or what is MUCH MORE TO BE LAMENTED, decline public worship altogether.* Does William Turner here mean to say, that it is in *any degree to be lamented, that such persons return to the established church?* And does the Critical Reviewer *approve* of such a sentiment? If such be the charity of Presbyterians, such their opinion of our orthodoxy, such their inordinate desire to withdraw from all communion with us, I heartily thank God that he has not left us in the hands of these wayward *simplifiers*. May he defend us, Mr. Editor, from *simplifiers* of every denomination—whether *simplifiers in church*, who would *simplify away our bishops, our vestments, our tithes, and our liturgy—the godhead of our divine master, the inspiration of his disciples, and the creed of their followers—or simplifiers in state*, who would *simplify into annihilation our king, our aristocracy, our liberty, our commerce, our property, and our laws.* Of the miserable effects of *simplification* of the latter kind, we have had sufficient experience in the reiterated convulsions of a nation too near to us: the deplorable consequences of the former kind of *simplification*, we have felt in our own persons. Let us bolt our doors to this treacherous and delusive guest, and admit it in no shape whatever. If Mr. Friend wishes to *simplify* our liturgy, as he has already *simplified* the science of Algebra, reforming what he has fondly stiled the jargon of Sir Isaac Newton, and substituting a *new jargon* of his own, less known and therefore less intelligible—let him be informed, that the church of England has long ago declared her opinion of those *who would have all things devised anew*, and it is this: *in such a case they ought rather to have reverence unto antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations, and new-fangleness, which is always to be eschewed.* A stronger proof of her sound sense she could not have produced. As she has repeated the sentiment at another place, I cannot forbear to notice it. Some, says she, *are addicted to their old customs: and again, on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God and profit them both.* Could an oracle have spoken more judiciously? Hear it, Mr. Friend; hear it, ye *simplifiers* of church and state. Again. *We know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all: nor can expect, that men of factious, peevish, and perverse spirits, should be satisfied with any thing that can be done, in this kind, by any other than themselves.* Was the truth ever spoken in terms more plain and forcible? Mr. Editor. The impugnors of our Liturgy, *peremptorily, as they call for change in the person of the Critical Reviewers, would certainly be satisfied with no sacrifice whatever.* Nothing less than total abolition, and leave to new model (that is to *simplify*) us after their own fashion, would entirely content them. But of their *simplifying schemes*, let us acquaint them, in the firm

and manly language of our church, that we have no need; for we are fully persuaded in our judgments (and we here profess it to the world) that the book of common-prayer doth not contain in it any thing contrary to the word of God, or to sound doctrine; or which a godly man may not, with a good conscience, use and submit unto; or which is not fairly defensible against any that shall oppose the same, if it shall be allowed such just and favourable construction, as in common equity ought to be allowed to all human writings.

ACADEMICUS.

A Vindication of the "Iter Britanniarum, or that Part of the Itinerary of Antoninus which relates to Britain, with a New Comment. By the Rev. Thomas Reynolds," being a Review of the Review of that Article inserted in the British Critic of December and January last, in a Letter to the Editor of the Anti-Jacobin Review.

TO THE EDITOR.

SIR,

I AM a constant reader and a hearty friend of your publication the Anti-Jacobin Review. I have no doubt it has produced, and will continue to produce, a very substantial benefit to this country by its opposition to those detestable principles, which have been so long spreading themselves in this island, without contradiction or controul, to the great regret of every sober and honest mind. But I am particularly pleased with your Reviews of the Reviewers. This is an article which has been long wanted on two accounts; first and principally to combat those dangerous doctrines, which have been so freely and continually promulgated, safe from contradiction or remark, by some writers of this description; and secondly to afford injured authors a place to vindicate themselves against unfair criticisms upon their works, which often appear to have been dictated by the private prejudices and favourite opinions of the Reviewers, rather than by that candour and impartiality which ought to direct their labours. Such an article, conducted with temper and liberality, must be considered as a very important acquisition by every reader, who can estimate its true value.

It has been my misfortune (an author may certainly call it so, when it is considered what an effect such a circumstance may have with regard to the circulation of his work) to have fallen under the very warm censure of one of the Reviews; and of a Review, which I do not complain of without reluctance, because its general principles have my unqualified approbation. But in this Review I have not only been censured, I have been loaded with obloquy and personal abuse, a species of rhetoric inexcusable in any writer, and much more so in one, who takes upon himself to sit in judgment upon the merits of others. My Reviewer, however, has indulged himself so profusely in this way, that scarce a single paragraph, in his long criticism, is without some personal reflection. By this method he probably

probably hoped to give himself more consequence, and add that authority to his decisions, which he was aware his arguments were not likely to produce. If he has succeeded, it must have arisen from the obscurity and difficulty of the subject; in which few are so conversant as to be able to detect the fallacy of those arguments, which are proposed with so bold an appearance of superiority and contempt.

To shew you, that I do not complain without cause of the want of good manners in my Reviewer, I will just give you my character, as it might be extracted from this criticism by some reader of it, who, no doubt, would feel a very ardent wish to be possessed of a work composed by so accomplished an author. "Mr. Reynolds (this ill-fated name is repeated forty times in the two articles) writes against authority and against evidence; contradicts the strongest evidences without discussing them; enslaved to an hypothesis, puts a bandage over his own eyes; acts (in the middle of his work) with an ingenuousness which he had never shewn before; takes refuge behind every bush, and alledges uncertainties, where none appear, to evade reasonings which he could not resist; urges arguments only to puzzle; shuffles with opinions; erects a system, not only false, but the fabrick of his own fancy only; asserts what is known to be historically false; uses his powers of perversion on every occasion; throws down opinions, on which he has rested, and thinks and acts the very reverse; adopts a slight of hand, as disgraceful to the probity, as to the judgement of any writer, with the same injudiciousness of mind; is actuated by a spirit of cavilling in all his reasonings; is a mutable critic; ignorant, blind, presumptuous, of defective judgement; goes beyond the extremity of wildness, and bursts beyond all bounds of sense." It has been hinted to me by a person, whose urbanity of manners forms a strong contrast to the incivility of his colleague, that all this cannot be deemed personal, because the writer could have no acquaintance with me.* But surely personality in abuse does not require a personal acquaintance. Dr. Hey did not think so, when he proposed his canon of controversy against using personal reflections. He explains his meaning by—"what if A. were a dull man, B. a pert forward man, C. a sot, D. a hypocrite," &c. only one of which (if any) could require a personal acquaintance.

The Review commences with a short but very injurious preface. Its tendency is to repress public curiosity and consequently prevent the sale of the work. It remarks, "This is a new attempt at a

* Happening to know the reviewer of this article in the British Critic, we can assure Mr. Reynolds, that he is incapable of suffering his critical decisions to be influenced by any motives of personal dislike; and that, in the present instance, his mind could not possibly harbour any such motives. The insertion of these remarks of Mr. R. reflecting so strongly on a writer, whom we have every reason to admire and esteem, will, we trust, be received as a proof of our impartiality and justice. **ERRATA.**

work which has been repeatedly undertaken before, and executed in general with satisfaction to the public." A writer, who enters upon any difficult research, will have credit for a diligent inquiry after all those who have gone before him in the same path. I cannot accuse myself of negligence in this particular; but I have not been able to discover one commentator upon the British part of the Itinerary, who in the least deserves the character here given. Burton was the only author I could ever hear of, who published a finished work similar to mine. But he lived too near the revival of this kind of learning to give much satisfaction to the present times. Talbot's and Gale's Comments are both imperfect attempts. And Horsley has only added a short essay. Many writers, indeed, have touched incidentally upon Antoninus, (as I have shewn in my preface,) and attempted to fix the situation of some of his towns in Britain. But even in this respect no single author has met with much success. Camden ranks deservedly the first of this class, and yet I have not found reason to agree with him in the situation of more than fifty towns, out of the one hundred and thirty, which the Itinerary mentions in this island. I must therefore contend, that the Reviewer had no foundation whatever for saying, that similar works had been "repeatedly undertaken and executed to the satisfaction of the public," and that he must be well aware, that my work was entirely different from any of my predecessors upon many very essential points, which had never been discussed with any attention, but which were absolutely necessary to be inquired into to establish the value and importance of this curious remnant of Roman antiquity.

The greater part of the criticism is occupied in combating two particular opinions, as if the whole structure of the work depended upon the truth of them. These seem to have excited so warm a resentment, by contradicting some favourite notions, and long established prejudices of the critic, that he was determined to condemn the work altogether, and abuse the author with every opprobrious epithet which his ingenuity could enable him to introduce. A more illiberal article does not often disgrace the pages of any of the Reviews, and in the British Critic I never remember before to have seen any thing so unworthy the well known characters of its Editors.

After a very long examination and very intimate acquaintance with the subject of my inquiry, I have observed that where the towns lie at a greater distance than the numbers will reach, some of our "first writers have supposed a town omitted, and ventured to supply the vacancy, but that the correction of the numbers is much more natural, because we find many instances, where they are certainly faulty; but I have not met with any thing, that creates even a suspicion, that there is a single town less in the Itinerary now than there was at first." And again I have supposed "Hadrian's Wall the boundary of the Empire, when the Itinerary was written." These two positions the Reviewer has selected as particularly objectionable. "The critical idea of the nearly perfect state

state of the Itinerary in general, and—the historical notion of the Romans being (at the time it was written) in possession only of the south of the wall of Hadrian are a notion, and an idea taken up against authority and against evidence, and have led the author wildly astray:” and the far larger part of the criticism is spent in contradicting the latter of these opinions, to this therefore, I shall confine my remarks, that I may not trespass too much upon your pages.

“ That the country between the walls of Hadrian and Antoninus was not given up,” it is observed, “ nor meant to be given up by Hadrian, is demonstrable from several points.” And these demonstrations are declared to be, certain antiquities, found at Riechester and Risingham beyond the wall; and the evidence of Mr. Whitaker.

“ At Riechester, in Northumberland, some miles to the north of Hadrian’s Wall, has been found an inscription on a stone, that was assuredly a part of a temple there, for the safety of Marcus Aurelius Antoninus. This temple therefore was erected in the reign of one of the Antonine’s, when the Romans were in full possession of parts north of the wall, built by Hadrian, and in such secure possession, as to be building a temple. Several coins of the same Emperor have been found at the same place. An inscription was also found at Risingham to one of the Antonines. These sufficiently prove, that this region, north of the wall, was not given up in the reign of Hadrian, and that his immediate successors, the Antonines, still retained garrisons in it. What then can be said for a writer, who, with these evidences all before his eyes, could presume to contradict, yet not venture to discuss, them? Nothing can be said, but that, enslaved to an hypothesis, he put a bandage over his own eyes?”

The triumphant shout in the conclusion would have been certainly better omitted, because it can be proved very easily, that these evidences have really not been contradicted. It is stated by me, that “ Hadrian’s wall continued most probably the bounds of the Empire in this island, during the remainder of his reign, about the term of eighteen years.” The very next line adds, “ under Antoninus Pius, another wall was built. Camden has settled the place between the Friths of Edinburgh and Dunbarton, where its claim has remained undisputed, nor can I see any reason to dispute it.” The plenary possession of Antoninus Pius being thus fully admitted in the country, even to the second wall, how can it be said with any truth, that I have contradicted these evidences? I have really allowed more than they prove. For the inscription, found at Risingham, shews no more, if it does so much, than that Antoninus the philosopher, the successor of Pius, and whose reign did not commence before, at least twenty years after the death of Hadrian, occupied that station. And the inscription at Riechester, Horsley clearly makes out, must have belonged to Caracalla, between whom and Hadrian, was an interval of seventy years. Horsley modestly infers from these premises, that “ about that time, the Romans possessed these stations.” But the Reviewer carries the inference even to the proving the constant and uninterrupted possession of

Hadrian in these parts, to which point they certainly have not the smallest reference. If the possession of countries by Hadrian's successors is allowed to be direct evidence, that Hadrian never relinquished them, history has no doubt traduced the character of this Emperor, in attributing to him the first retrograde movement of the god Terminus. He could not make the Euphrates the bounds of the Empire in the east; for it is certain the Romans had possession of Mesopotamia, and other countries beyond that river to a very late period of the Empire. But if it is granted, that it was Hadrian's peculiar humour and polity to abandon countries, and set bounds to the Empire, why might he not indulge it in one country as well as another? The building of his wall appears to be a positive proof, that he did so in Britain. And the Itinerary of Antoninus adds great weight to this supposition by giving the name of Limes to this vallum, which word cannot well be interpreted to mean any thing but the boundary of the Empire. If the inscriptions and coins abovementioned had absolutely belonged to Hadrian, they could not have been considered as a demonstration of the falsehood of this opinion, because it is more than probable that Hadrian's forces were in possession of the country to some distance beyond his wall, sufficient time to erect inscriptions and leave coins, before the wall was finished, and established as the boundary of the Empire.

But these arguments, I presume, did not appear to the Reviewer himself perfectly conclusive; he therefore proceeds to make the matter clearer by a quotation from a work, which he observes, "seems to be as familiar to me as Horsley's, the arguments of which I have chose to contradict, though not ventured to discuss." This work is Mr. Whitaker's History of Manchester, which to my great astonishment he calls a juvenile work. This is an epithet not calculated to add weight to its authority; yet, at the same time, he rather perversely blames me for not paying implicit obedience to all its decisions. The evidence of a modern, nay of an author, actually living in the last year of the eighteenth century, adduced in proof of an historical fact, which occurred in the early part of the second century, must be allowed to be not a very common, nor yet convincing mode of arguing. And why introduce Mr. Whitaker in a manner so disagreeable for a purpose so unusual? He must have drawn his information from sources open to other writers. It would have been much more satisfactory to have produced his authorities, instead of bringing him forward so invidiously as a testimony, which no one ought to dare to contradict. I should think very unworthily of this learned author, if I could believe him gratified by such an officious exaltation.

The only propositions in the quotation from the History of Manchester, immediately connected with the matter in dispute, are the two, in which it is asserted, that "Hadrian by erecting his wall did not mean to cede Valentia to the enemy;" and "Valentia was constantly in the power of the Romans." But as these are positions, which after a careful examination, did not appear to me supported by

by the authorities, I considered myself at liberty to pass them unnoticed. The latter circumstance, indeed, is not very easily reconciled with the relation given, in the same quotation, a few lines before, of "the Caledonians, in the reigns of Trajan and Hadrian overrunning not only Valentia without the wall, but Maxima within." This surely admits a temporary suspension of the Roman power in these parts, and I contend for nothing more. If Mr. W. means that Hadrian did not cede Valentia by treaty to the Caledonians, I entirely agree with him. I understand, that Iovian was the first Emperor, who brought that disgrace upon the Empire. But I am well assured, that no ancient author or other evidence can be produced to contradict the idea, excited by Antonin's Itinerary, that Hadrian, when he built his wall, made that wall the limes, or boundary of the Roman Empire in this island, and that he gave up to the natives the possession of the country, which lay beyond it. Pursuing the same argument, though not openly and directly, that "the Romans had possessions beyond the wall, when the Itinerary was written," the Reviewer proceeds to criticise the situation of two towns, one of which has been supposed by several antiquaries certainly to lie beyond the wall, and the other has been allotted a situation upon the wall, which countenances the supposition, that two others also lay beyond it. To these two towns, which are Bremenium and Luguvallium, I have thought myself authorised by the Itinerary to assign situations, different from those which have been generally given to them by all former writers upon this subject. To these alterations this critic objects with great warmth; but I cannot say his arguments have in the least tended to change my opinion.

"The first iter, he observes, is made to commence its career, a limite, id est, a Vallo and a Bremenio together." But this ought not so much to be objected to me as to my author. Antoninus made the iter to commence in this manner. That Limes, and Vallum are intended to express the same thing must be allowed, since the latter is only added in explanation of the former, a Limite, id est a Vallo. And the repetition of the preposition *a*, before Bremenio, so completely proves the connection of the town with a Limite and a Vallo, the place of which a Bremenio supplies, that it seems very strange, that any one could ever suppose them not to mean one and the same spot. If Bremenio had appeared without the preposition, there might have been more reason to suppose a possible omission of some towns before it, but in the present state of the terms, no doubt of the kind can be entertained. And this is farther confirmed by the commencement of the second iter, where we again read a Vallo in the title, and a Blato Bulgio as the first town. Blatum Bulgium, Camden has supposed to mean Bulness, and the situation agrees so exactly with the description of the Itinerary, that there seems no reason to dispute his determination. Horsley, indeed, has ventured to propose the situations of both Blatum Bulgium, and Castra Exploratorum beyond the wall, but it is plain he has not done so without some hesitation. His

interpretation of the phrase, a Vallo, is far from giving its natural and direct meaning. Nor can I perceive how the wall could be made the commencement of an iter in any other way than we here see it. Every iter is a journey from one principal town to another. When, therefore, an iter is said to begin from a wall, it must be expected, that the author means from some town, adjoining the wall. And this is found to be the case in two very positive instances, and whoever seeks these towns in any other place, not connected with the wall, cannot take the authority of Antoninus for his guide. The first iter begins a Vallo; the first town is Bremenium, and in the place expected, we find Newcastle-upon-Tyne, a town of great consequence in these parts, and the Roman antiquity of which has never been disputed. It is agreed, I believe, by all our antiquaries, that Corstipitum, the second town in the Itinerary, stood near the present town of Corbridge, about three miles from Hadrian's wall, and within it. Now no other wall but Hadrian's could be mentioned by Antoninus, if the age assigned to this work in my introduction is admitted. If the Itinerary was finished before the death of Hadrian, it cannot be supposed to speak of the wall of Antoninus, which could not be erected till some years after that event. Bremenium then must be expected to be found in contact with the wall of Hadrian, at about twenty miles distance from Corbridge. Towards the west there is no town, or ruins of a town, of any consequence at that distance whereas on the eastern side, there lies a town, which in every respect precisely answers the description of the Itinerary. The second iter also begins a Vallo, and a town called Bulness is found exactly in the situation described by Antoninus for his Bulgium. The communication with the second town, in both the first iters, is by a road, which lies by, or near, the wall, or parallel with it. It cannot appear more extraordinary, that the first should begin at Newcastle, and pass along the wall road to Corbridge, than that the second should commence at Bulness, and pass along the same road to Carlisle. If the abrupt turn in the road in the first iter should seem to any one an objection to the claim of Newcastle, the similar turn in the second iter may reasonably be admitted as an answer to the objection.

"But," says the critic, "Bremenium has been fixed at Riechester, and there fixed upon the best of authorities, a Roman inscription, bearing the very appellation of Bremenium; and it is here attempted to be transferred only in subserviency to a hastily adopted hypothesis." In removing Bremenium from Riechester, I am also described "as anxiously struggling against overpowering evidence, which I am unable to throw off." To these propositions I am by no means inclined to subscribe. I am not convinced, that it can be said with truth, that "Bremenium has been fixed at Riechester." Camden is the first, who conjectures that it might be there. Horsley acquiesces in his determination. But neither of these authors has admitted this opinion without difficulty, as I shall have occasion to shew. Gale and Gibson have thought differently. "It is gratia dictum,

dictum, the latter observes, (and ought to be well proved, before the weight of the objection can be taken off) that the words, *id est a Vallo*, are an interpretation of the transcriber." He opposes these words plainly to the authority of the inscription. Mr. Whitaker and myself, as living authors, have added a vote to each party. Votes then are equal, and the thing cannot properly be said to be decided, as far as such evidence reaches.

The authority of the inscription, I have so fully discussed in the work, that I have nothing material to add upon the subject. The Reviewer's general position that "when a town is mentioned upon an inscription, the natural conclusion is, that the name belongs to the place, where the inscription is found," will not, I am certain, be adopted by any one, who will take the trouble to consider the point in a full and careful manner. It may sometimes be the fact, but by no means generally true. The instance in the inscription at Bath, the critic is obliged to allow to be a positive exception. And if one exception is found, why may not another be supposed? He calls Glev. the well known appellation of another town, and therefore it cannot be applied to the town, where found. Why then confine Bremen to the place where found, when an equally good reason can be given why it cannot be so applied? And this is, that the town, mentioned in it, is described by a very ancient author as lying upon a certain wall, which was the boundary of the Roman Empire in Britain; whereas Riechester stands near twenty miles beyond that wall.

In examining this inscription I have said, that the word BREMEN in it is plainly a contraction, and much more likely to be an adjective to EXPLOR, *Exploratorum Bremenensium*, than the name of the town *Bremeni*. My Reviewer tells his readers that "I did not advert at the moment, that the name is no contraction, but at full length on the altar itself BREMENI, and only obscured by the last letter being complicated in the mode very familiar in inscriptions, with the letter immediately preceding." I shall willingly allow it possible, that this complication may be, as it is here stated. But *Bremeni* is not the second case of *Bremenium*, and so this writer knew full well, for he is under a necessity of reading *Bremenium*, contrary to all the copies of the Itinerary, to support his assertion. A much more innocent alteration of the text, by *Surita*, is pronounced by this critic, "a slight of hand disgraceful to his probity," and I am accused, though falsely, of adopting this slight of hand with the same injudiciousness of "mind." I am however entirely disposed to admit the reading to be *Bremeni*, since it adds one more letter, and makes the evidence stronger, that the word was intended for *Bremenensium*, the reading proposed by me.

As to my "anxiously struggling against overpowering evidence in removing *Bremenium* from Riechester," it will perhaps be found, that this is more strictly applicable to those antiquaries, who placed it there than to me, whose only wish it is to give it its true place, wherever that may be found. For what says Camden? After copying the inscription, he observes in his modest and very pleasant manner,

manner, "May we not hence guess, that here was Bremenium?" But his chief guide in these matters, the old Itinerary of Antoninus, presented "an overpowering evidence to be struggled with." This author describes the iter, of which Bremenium is the first town, as beginning from a certain wall, which was then the boundary of the Roman Empire in these parts, a Limite, id est, a Vallo. He was therefore well aware, that the admission of Bremenium in any situation, not connected with the wall, must be a contradiction to this ancient writer. And how is this difficulty surmounted by him? Is it not by supposing "the words, id est a Vallo, a gloss of some transcriber, since Bremenium lies fourteen miles beyond it?" Can any unprejudiced reader believe, that this great man was not much pressed, before he could prevail upon himself to resort to so desperate an expedient to remove evidence, which he could not contradict? Nor did Horsley admit this situation of Bremenium without difficulty. He saw no reason to think a Vallo an interpolation. He observes "a Limite, and a Vallo, seem to be equivalent one to the other, by the explanatory insertion of, id est, and, I believe, signify no more than the most advanced station on the north side of the wall, but not very distant from it. In the expression a Vallo, the word Vallum seems to denote the term, from which the iter was directed, but with some latitude so as not strictly to signify the Vallum itself, but any place within a moderate distance from it." But why all this struggle to give such a forced and unnatural interpretation of the phrase a Vallo? Is it not a proof that whatever scheme will shew a Vallo, a Limite, and a Bremenio to signify the same spot, must be the most satisfactory solution of these difficulties. I shall only add, that the situation I have proposed for Bremenium is not opposed either by Ptolemy, Ravennas, or any ancient writer. The inscription is the only argument in any way doubtful, and that, I am still persuaded, is more in favour of Newcastle, than of Ricchester, where it was found. I have carefully re-examined the inscriptions, which contain the names Bracchio and Habitanci, and find no ground from the remarks of the Reviewer to change my opinion of them.

From Bremenium, and the inscriptions, the criticism passes to the second iter. This begins like the first a Vallo, and Camden has assigned a probable situation for the first town. Setting out from this town, the numbers of Antoninus appeared to me to ascertain the position of the five succeeding towns. But a very strong objection presented itself in the generally received opinion, that Carlisle occupies the site of the Roman Luguwallum, the third town in the Itinerary, and not that of Castra Exploratorum, the second, which my scheme would place there. It became then necessary to consider the proofs, which have given rise to the idea, that Carlisle was the remains of Luguwallum, rather than of Castra Exploratorum. The result was the discovery, that there was no positive, or even probable, proof of this fact, and I accordingly found myself at liberty to propose that arrangement of the towns, which the Itinerary points out.

Camden,

Camden, speaking of Carlisle, tells us, "the Romans and Britons called this city Lugubakum, the Saxons, as Bede witnesses, Luel." For an assertion so positive, I could not but persuade myself, that this learned man must have had an adequate authority. And this he appeared to me to derive from Bede, whose works I was not then able to obtain a sight of. I was therefore obliged to reason from the supposition, that this author, writing in a very dark age, might possibly be mistaken with respect to the Roman name of this town. But I have now had the works of this venerable Monk sometime in my possession, and had the satisfaction to find, that he has given no ground whatever for this opinion. Bede's Luguballia, called by the Saxons corruptly Luel, is not more certain as to its situation than Antonine's. He mentions two visits paid by St. Cuthbert to Luguballia. But he has not laid down the smallest trace of the journey of this prelate, to guide us to it. He does not most remotely hint at any connection it had with any other town. He has, indeed, related a fact, which gives reason to look for this old city, at no great distance from Derwentwater Lake, which lies close to Keswick, in Cumberland. He informs us, that "Cuthbert had a friend a hermit, who lived upon an island in this lake, who, when he heard of Cuthbert's Anival, at Luguballia, came to pay his respects to him." This relation intimates no great distance between these places, and is very favourable to the situation I have assigned to Luguwallium on the authority of Antonine. The map of the Itinerary will shew, that a secluded hermit, at Galava, would hear of any circumstance at my Luguwallium with much more probability, than at Carlisle, where it has been usually placed. I do not, however, lay any great stress upon this argument though it is more than equal to some, which my Reviewer has dignified with the title of demonstrations. But in giving this new place to Luguwallium, this critic brings a very formidable charge against me; even that "I act in contradiction to myself;" that "I throw down opinions, on which I had rested before, and think and act the very reverse;" nay, that "I am still more unfortunate. An iter even of Antonines comes up to stop the march of this moving city, and to call out new powers of perversion in the author of its march. The fifth iter interposes to place Luguwallium expressly ad Vallum, and we who have seen the stress laid upon the same kind of expression before, cannot now but anticipate in thought, how readily, at the sight, the author will wheel about with his city, and how hastily he will retreat with it into its old lines again. But we have judged too hastily of Mr. Reynolds. He scorns to yield and disdains to fly. He is a true soldier of Muscovy."

In this passage the Reviewer acknowledges, that he has judged too hastily of me. In my opinion his whole criticism wears the same character. He must have read my work very superficially to suppose, that I did not attend to the ad Vallum of the fifth iter in settling the new situation of Luguwallium in the second. I have, indeed, laid some stress upon the phrase a Vallo, but I cannot perceive

ceive in what manner I contradict myself, when I do not admit *ad Vallum* to have precisely the same signification. Ainsworth shews in his Dictionary, that the preposition *ad* is used by authors in twenty-two senses. The seventh of these is—"near to"—which I have admitted as the meaning, which Antoninus must have intended in this place, as he had before settled the site of *Luguvallium* at the distance of twelve miles from the wall. We have here certainly no obligation, as in the phrase *a Vallo*, to suppose the town attached to the wall. Nor is this the situation of Carlisle. That town, according to Paterson's British Itinerary, lies at least half a mile from the wall. Surita, the Spanish Commentator, who had not the same prejudices with the Reviewer to contend with, did not think a distance of twenty-five miles incompatible with this phrase. And I have ventured to urge, that "in a journey of almost five hundred miles, a town may be literally said to be near to any object, though it should prove to be twelve miles from it, and that a person in London would speak with sufficient accuracy in making the situation of a town in the North of England, if he said it was near Newcastle, or Carlisle, though it should be even farther than old Penrith, (more commonly called Plumpton Wall) is from the Picts Wall." This our critic, in great wrath, calls "an idle and irrelevant argument, because the Itinerary is a regular mensuration of distances, "and in such a mensuration, a journey of five hundred or even five thousand miles, could make no excuse for placing a town twelve miles from its true position. What comparison can there be between such a mensuration, and the gossiping tales of a Londoner about a town near Newcastle or Carlisle?" Here rage rather got the better of reason, or it would have been perceived, that the words *ad Vallum* can make no difference in the mensuration. They can neither increase nor diminish the distance of the town. They are merely descriptive of the situation of it. And the propriety of the expression must depend upon the intervening space. A place could not be properly described in this manner in a journey of thirty or forty miles. In a distance of five hundred miles, a distance of twelve miles in description, though not in mensuration, becomes a small space. Surita's idea, considering that he lived in Spain, is perfectly natural. And Antoninus, writing at Rome, might have described *Eboracum* as near the boundary of the Empire without any absurdity, though it stands a hundred miles from that point. The propriety of this way of speaking must depend upon the distance of the speaker, and has no reference to the mensuration in any way whatever.

I could add many more observations upon this singular piece of criticism, but I am afraid I have already exceeded your limits. I have endeavoured to keep to consequentials, and of these I have passed over several, not for want of ability to answer them, but for want of room. I cannot, indeed, perceive, that there is one solid argument urged against me in the whole Review. It is strong only in abuse, and in language equally indecorous for a gentleman, and a scholar, to give, or to receive.

If

If the lateness of this communication for your work should be thought to require an apology, mine is the same with Mr. Jones's friend, A. I. N. I doubted whether you would give it admission. The twenty-seventh Article in the September Anti-Jacobin, has removed that doubt, and I now finish a letter which I actually began in the month of February, and had long laid aside, but now hope to see in your work as soon as convenient.

Yours, &c.

THOMAS REYNOLDS.

MISCELLANIES.

SELECT BIOGRAPHY.

The MARQUIS DE BOUILLE.

THE MARQUIS DE BOUILLE was born at the Chateau du Cluzel, the seat of his ancestors, in 1740. His mother having died in giving him birth, and his father having survived her loss but a few years, he was left to the care of his paternal uncle, at that time Dean to the Counts of Lyon, and first Almoner to the King, and afterwards Bishop of Autun, who sent him to the college of Louis THE GREAT which was under the direction of the Jesuits, and, when he was sixteen, bought for him a troop of dragoons, in the regiment de la Ferronays. In 1758 he went with his regiment to join the Count de Clermont, who had been just defeated at Crevelt. M. de Bouillé distinguished himself, during that war, on every occasion which the active service of the light troops afforded him, and, particularly, at the affair of *Grumberg*, in March 1761, where, at the head of the van-guard of dragoons, which he commanded, he pierced a strong column of the enemy, composed of several thousand men, under the command of the hereditary Prince (now Duke) of Brunswick; took several pieces of cannon and several colours, and paved the way for the decisive advantage obtained, on that day, by the French over the Allies. He received, as a reward for his services, the brevet-rank of Colonel; had the honour of presenting the captured colours to the King; and was promised the first regiment that should fall vacant. Accordingly, at the conclusion of the campaign, he was appointed Colonel of the regiment of M. de Vastan, who had been killed at the siege of Brunswick. This regiment (of infantry) bore his name till the end of the war, when it took the name of—Vexin.

In 1768, when he was only twenty-eight years of age, he was made Governor of Guadeloupe, and by his government of that Colony, he so far acquired the esteem and confidence of *M. de Emery*, Governor-general of the French islands, an officer distinguished for his talents and his knowledge, that when he was, some time after, appointed to the government of St. Domingo, he represented M. de Bouillé to the Ministers as the man who was best qualified to succeed him, in the event of his death. In fact, that officer dying in 1777, M. de Bouillé was appointed to succeed him; but some Court intrigue having induced the Minister to adopt a different arrangement, and the war with Eng-

land being on the point of breaking out, he was nominated Governor of Martinique and St. Lucie, with power to take the command of all the windward isles as soon as hostilities should commence. War was declared in 1778, and M. de Bouillé signalized its opening by the capture of Dominique, in September in the same year. In 1781 he took Tobago and St. Eustatius. The boldness and success of this last expedition were not more remarkable than the disinterested conduct of M. de Bouillé, in restoring to the Dutch merchants and planters, 250,000, which Admiral Rodney had seized when he reduced the island in the preceding year. In 1778 he took St. Christopher, and the adjacent isles of Nevis and Montserrat, and was, in consequence, promoted to the rank of Lieutenant-general. In April 1782, he went to form a junction with the Spanish General, Don Galvez, in order to attack Jamaica with 25,000 men, when the defeat of M. de Grasse by Admiral Rodney, totally disconcerted the plan, and gave a change to the war which had hitherto been so fortunate for France. During its continuance, M. de Bouillé did not distinguish himself less by his generosity, and magnanimous conduct to the enemy, than by his military achievements; and he was not less useful to the colonies which he governed, by the tranquillity which they enjoyed through his vigilance and the influence of his name, than by the labours of his administration.

During the war, an English frigate was shipwrecked off Martinique, and the officers and crew having saved themselves in the boats and landed on the island, went to surrender themselves to the Governor. But M. de Bouillé, having informed himself of the means by which they came into his power, generously observed to the Captain, that if it had been his fate to have taken them in battle he should have received them as prisoners, but he scorned to profit by the misfortunes of an enemy, and, as the case was, he begged to have the honour of receiving them as guests. He accordingly treated them with the greatest hospitality; and, by the first opportunity, sent them back to an English island! What a contrast does the conduct of this loyal Frenchman afford to that of French Republicans, on similar occasions!

On the conclusion of peace, in 1783, he returned to France and was included, by the King, in the first list of promotions, of the Knights of the Holy Ghost. His Majesty wishing, at the same time, to confer a more solid mark of his favour on M. de Bouillé, ordered the Minister of the Marine Department, to enquire the amount of the debts which he knew M. de Bouillé had contracted, instead of enriching himself, as he might have done, during the war. These debts amounted to more than 20,000*l.* sterling; and the King offered to pay them, but M. de Bouillé, with his usual disinterestedness, rejected the offer, refusing to become burdensome to the State which he had the good fortune to serve.

In 1784, he came to England where he was received with that attention and respect which, from his virtues and his conduct, he so richly deserved; and he carried away with him the most honourable marks of the esteem of all who had an opportunity of witnessing those virtues and that conduct during the war.

He

He was a Member of both the assemblies of Notables which Louis the Sixteenth convened in 1786 and 1788; and in the last, he declared, with energy, his inviolable attachment to the old principles of the Monarchy which the Court itself betrayed a disposition to abandon. In 1787 he was appointed Commandant en Second of the Province of the Three Bishopricks; and when the Revolution began, in 1789, he retained his command; contrary to the general example of the times. In 1790 he was entrusted with the command, not only of that province; but of Alsace, Lorraine; and Franche-Comté; and he was afterwards appointed to the command of one of the four divisions of the newly-constituted French army. The Memoirs which he published in London, in 1797, and which, as Mr. MALLET DU PAN so justly observed, "*are written with the veracity of a man of honour, and the frankness of a soldier*," give a faithful account of his conduct and his efforts in circumstances of extreme difficulty. It will be sufficient to remark, that, in the midst of general disorder and confusion, he maintained order and discipline around him, and always extorted respect from the troops under his command. He stifled in its birth, by the adoption of decisive measures, the insurrection of the garrison and inhabitants of Nancy, on the 31st of August, 1790, and, by the vigour which he displayed on the occasion, he disconcerted, or, at least, retarded, the plans of the Jacobins. In short, *calm and moderate amidst the violence of contending parties; by all of whom he was equally courted, and only listening to the voice, and only attending to the service of his unfortunate Sovereign*, he maintained himself, by his own personal exertions, in a difficult and dangerous post, in order to wait for the moment when he might be of use to his master. *He adopted the means proposed by the King for his escape in 1790; and, in 1791, he had prepared a retreat for him in the district which he commanded.* But here fortune forsook him, and made him for ever regret that she had not reserved for this event all the favour which she had lavished on him before. From that time M. de Bouillé partook of the exile and misfortunes of the other Royalists; and, without making any provision for the future, faithful to those disinterested and honourable principles which had ever actuated his conduct through life, he paid to the brothers of the King the money which he had received from his Majesty, to make the necessary preparations for his escape, to the amount of 32,000*l.* sterling.

The consideration in which his services and his attachment to his Sovereign were holden was not confined to his native country. It procured him some brilliant offers both from the Empress of Russia and the King of Prussia; but being, at the same time, solicited by Gustavus the Third, King of Sweden, the ancient ally of France, who projected a descent in Normandy of which M. de Bouillé was promised the command, the desire of still serving, and, if possible, of saving Louis the Sixteenth, made him reject every other proposition in order to attach himself to that unfortunate Prince.

In 1791 he attended the conferences at Pilnitz and followed the Emperor Leopold, at his own desire, to Prague, to concert with the Austrian and Prussian Generals, the measures to be taken relative to

the state of France. In 1792 the King of Prussia, being on the eve of declaring war against France, sent for him to Magdebourg to consult with him on the operations of the campaign.

He accompanied the Duke of York, in the campaign of 1793, during which he was solicited by the Vendéans, and urged by the French Princes, to place himself at their head; but conceiving that the allied powers had no intention of affording effectual assistance to his loyal countrymen, and despairing of success, without such assistance, he declined the invitation. He came over to England soon after, when he was consulted by government, on the reduction of the French Islands, and being employed by them, on different occasions, he received marks of their confidence, liberality, and esteem.

The last years of his life were past in sufferings, in which he displayed as much courage as he had formerly manifested amidst the dangers of war, which he had so often braved. He died, on the 14th of November, 1800; with a firmness conformable to his actions, and with that tranquillity which results from the consciousness of a well-spent life. The modesty which marked his character was evident in his regulations respecting his funeral; and in his last exhortations to his children to practice virtue more than he had practiced it himself.

JUNIUS AND BURKE.

SIR,
 YOUR having, some time ago, entered into an inquiry concerning the author of the Letters of Junius, I thought the following account might not be unacceptable to you. I, therefore, take the liberty to send it you, for your private satisfaction. You may, however, make what use of it you please.

I am, Sir, your constant reader,
 And most humble servant,

A. B.

THE more attentively I consider the remarkable phraseology of the three following extracts (so remarkable, in my opinion, that I much question, whether any thing similar to it is to be found in any other publication *), and the resemblance in the general air and manner of style between the whole of the three paragraphs, the more I seem to be convinced they proceed from the same pen. I have, however, no doubt, but this piece of criticism may be thought by some to be vague and futile; and enough may be said against the poor critic, who could be vain enough to flatter himself with having discovered a secret of such magnitude, after so many years concealment and so much inquiry, by means seemingly so trivial—one solitary internal proof. But before the laugh is carried too far against him, he hopes the laughter will call to mind the old Latin proverb—*Ex pede Herculem*.

“ From whatever origin your influence in this country arises, it

* I confess, that it is on this circumstance the strength of my argument chiefly rests.

is a phenomenon in the history of human virtue and understanding. Good men can hardly believe the fact: wise men are unable to account for it: religious men find exercise for their faith; and make it the last effort of their piety not to repine against Providence."

Junius's Letter to the D. of Grafton, Vol. ii. l. 51.

"Every project of a material change in a government so complicated as our's; combined at the same time with external circumstances still more complicated, is a matter full of difficulty; in which a considerate man will not be too ready to decide: a prudent man too ready to undertake: or an honest man too ready to promise."

Thoughts on the Cause of our present Discontents, p. 99, 3d edit.

"I really think for wise men this is not judicious: for sober men not decent: for minds tinctured with humanity, not mild and merciful."

Mr. Burke's Speech, March 22, 1777, p. 49. 3d edit.

N. B. The punctuation is exactly conformable to the originals. I mention this circumstance with a particular view to the colons in each of the three extracts. This remark will, probably, appear to you, Mr. Editor, very trifling, and of no weight in confirmation of what I had said before. Indeed, I lay very little stress upon it myself. But I thought there would be no harm just to mention it.

P. S. A Mr. Dyer, bosom friend of the orator in question, dies, Junius dies with him. Mr. Dyer was, therefore, the author of the Letters of Junius. Not quite that. He was not the author; but there are strong reasons for believing he was a great help-mate to the author, and the manager for him, respecting the printing these letters, &c.

The writer of the above was, with five or six more, at supper in a house in Leicester-fields, when Mr. B. came into the parlour. He told us, with great emotion and concern (his eyes full of tears), that Dyer was dead. He then took a paper out of his pocket (which was handed round the table*), containing a character of his deceased friend, which he said he intended to get inserted in the public prints.

VERAX.

* This was occasioned by Mr. Burke's wanting a word in exchange for one he had wrote, which he disliked. One of our company hit upon one, which Mr. B. adopted.

THE NEW CENTURY.

SIR,

I AM very sensible, that what I am now going to offer is contrary to the general opinion, particularly to that of the celebrated astronomer, La Lande. This makes me strongly suspect, that I am mistaken; although I cannot discover where the mistake lies. And this, on the other hand, tempts me to venture my troubling you with it, trusting to your candour, in case my suspicion should be just.

Yours, &c.

A. B.

AN argument tending to prove, that the year when first dated

on the 1st of January is then complete; that it is a cardinal, not an ordinal, number. To prove this, I observe, that the Golden Number is a Cycle of 19 years *complete*. Now in order to find the Golden Number for any year, the rule is, to divide that year by 19—the remainder is the Golden number, which is the number of years *complete* since the beginning of the then current Cycle. For example—To find the Golden Number for the present dated year 1801, 1 is first to be added to it,* which makes 1802; which divided by 19, thus—

$$\begin{array}{r|l} 19 & 1802 \mid 94 \text{ Cycles since the beginning of} \\ & 171 & \text{the year preceding the birth} \\ & \hline & 92 & \text{of our Saviour.} \\ & 76 & \\ & \hline \end{array}$$

16 years complete since the beginning of the present current Cycle.

Now, I say that the above dividend is 1802 years *complete* since the beginning of the Cycle current at the time of the birth of our Saviour; and 1801 years *complete* since that event, and surely, to suppose the dividend an ordinal, when it cannot be denied, that the divisor is a cardinal number, appears to me, I confess, very much like an absurdity.

P. S. Three years complete from the 1st of this month January (1801) will be January the 1st, 1804; at which period the present current Cycle of 19 years will terminate. This will make 95 Cycles, or 1805 years complete since the beginning of that Cycle, which was current at the time of the Nativity, and, consequently, 1804 years complete since the beginning of the Christian æra. This appears to me a demonstration, that the year, when first dated on the 1st of January, is then complete. It is, indeed, the dated but not the current year.

* This is done on account of the Cycle, current at the time of the Nativity, beginning first one year before that event.

TO THE EDITOR.

SIR,

HAVING taken in your Review from its first establishment, I may, perhaps, be allowed to claim the privilege which I every month see exercised by others, (who do not think with us on the great points of religion and politics,) of soliciting information from yourself, Sir, or some of your correspondents. The subject of my enquiry is of importance; it is one, which at this moment, is the cause of much feverish irritation in the country, and to which if any regard be paid to the feelings of the inhabitants of the distant countries, attention must, and ought to be given by high authority.

I am, Sir, a plain unlettered country gentleman, of small fortune, and, constantly-resident in a retired village of one of the midland counties; and, from being the only inhabitant of the parish above the rank

rank of a small farmer, small I mean compared to the great ones with which this country is now infested, am frequently referred to for information by my neighbours on matters which fall not immediately within their means of accurate knowledge; and, perhaps, you will give me credit when I assert it, that I am highly delighted when I am able to satisfy them, and to satisfy myself, in the explanation I may have it in my power to give them.

I would not have said thus much of *myself*, had it not been necessary that you should keep constantly in mind, that, from a man so circumstanced, and so situated, you are not to expect great vigour of conception, or, what is now more generally acceptable, great elegance of expression; but, that if you honour me with a page in your work, you must rest satisfied with the plain thoughts of a plain man, endeavoured to be given in a plain manner. Thus much by way of preface; now to my point.

We are weekly, nay daily, informed of the immense importation of all sorts of grain in "the river." I suppose the Thames is meant by this expression; all this is well; but we are also informed that this grain is permitted to remain, (nay worse than permitted, absolutely *detained*) there, until it becomes unfit for food, and that it is, in an actual state of putrefaction; thrown into "the river," and not brought to market for fear of a too rapid diminution of the prices. It is also asserted, that before this nefarious operation of infection takes place, this grain has been regularly entered at the custom-house, and has actually received the bounty for importation; and thus is the country plundered of its money, and what is an additional grievance defrauded of that bread, for the arrival of which it *has* been, or *is* to be, extraordinarily taxed, and is still left to the mercy and conscience of commercial speculators!! On this subject of the arrival, and destruction of grain, I have been more than once almost "put to the question," and really have not been able to give any satisfactory answer. My enquiries hitherto have only produced accounts various and contradictory; some times, and with the appearance of authority, the fact has been absolutely denied, and as often times as strenuously supported. In this "conflict of opinions," as Johnson called it, "I do (not) delight," I wish the truths to be ascertained, and made public. The feelings of the country should not be outraged. You must be sensible, Sir, that the prevalence of such an opinion may be productive of the most calamitous consequences; and if you or any of your correspondents are enabled to contradict it, for the sake of the community, I entreat you, or them to do it; I will not say that Jacobins *only* assert the fact, but I will say that it is the party of Anti-Jacobins to disprove it.

I have not at this moment leisure to say more on the subject; but in a future Number if you think me worth your attention, I mean to intrude upon you my thoughts on some other subjects, not altogether inconsistent with the design of your work, particularly the causes, and *probable* effects of the present scarcity; and among the latter, to consider the extravagant and ill-judged relief *in money*, which almost every complainant at this time obtains from the provincial magistracy.

Jan. 18, 1801.

R 4

ETHELBERT.

TO THE EDITOR.

SIR,
SANCTIONED by a motto which adorns most Courts of Justice, viz. "*Audi alteram Partem*," there requires no apology for intruding the present subject on your notice. Observing in your Number of last month a letter under the signature of "MOSES GREENSOD" (by the bye a very applicable name) in which he affects to be wonderfully surprised at his wife's not being able to purchase a prayer book at a circulating library, I must confess myself somewhat astonished at the illiberality of the writer, in endeavouring to attach a stigma, wholly unmerited, on one of the most respectable, and at the same time desirable, institutions in the metropolis.—The reply of the "*Shopman*" that they "*never kept such books*" was perfectly correct, and I will venture to assert, there is not a circulating library in London that does keep such books—in the first place, circulating libraries have nothing to do with selling of books; and secondly, it is to be hoped, that notwithstanding Mr. Moses Greensod's "*fright*" at the "*sad change in the times*," all families are in possession of at least a prayer book, if not a bible, without applying to a circulating library for the perusal of a book which every body is supposed to know by rote.

In order to quiet Mrs. Greensod's apprehensions as to the "*sad change in the times*," permit me to observe that the very house at which she so "*involuntarily threw her eyes upwards*," is possessed, for the diffusion of religion and morality, of a collection of books in divinity that would form a very complete library of itself; and whenever Mr. Greensod can spare an hour from "*measuring a yard of tape*" it will be found also that the same house can furnish him with the WHOLE DUTY OF MAN, wherein he will learn that CANDOR TOWARDS OUR NEIGHBOUR is strongly urged among the salutary doctrines which it enforces.

A particular stress appears to have been laid upon the manner in which the answer by the "*Shopman*" was conveyed—perhaps this lady, piqued at the trouble in applying to several shops in vain, to meet with a type suited to her infirmities, converted the features of civility into the outlines of contempt, and the language of complaisance into the tone of derision. I should be sorry to rate Mr. Greensod among that order of beings who

*Traduce by custom, as most dogs do bark;
 Do nothing out of judgment, but disease;
 Speak ill, because they never could speak well:*

I would, however, advise him in future to investigate before he writes, and to feel convinced ere he decides.

London, 25th Feb. 1801.

PHILALETHERS.

I cannot dismiss this letter without expressing the satisfaction I have frequently derived in contemplating your unvaried exertions in the cause of religion.—May those exertions be perpetuated; may you still continue to promulgate those doctrines which aid the cause of Christianity, by promoting a spirit of virtuous emulation, and inculcating the precepts of morality in the minds of your countrymen.

TO THE EDITOR.

SIR,

IN your critique on "Citizen Ripaud's Report of the Commission of fine Arts," you say, p. 274, November, 1800, "we think that he has treated Norden with too much severity, and, indeed, with injustice." In reading, lately, "Observations on divers Passages of Scripture," published in 1764 anonymously, but since known to be written by Harmer, I found (p. 444.) a reference to "Norden's Travels in Egypt," published by Templeman, 1757, p. 150, Vol. II, in which a Mahometan Prophecy seems to bear some resemblance to that of Fleming, which has been lately brought forward to public notice,

"The Cacheff said—"I know already what sort of people you are; I have consulted my cup, and have found out by it, that you are those, of whom one of our prophets has said that there would come Franks in disguise, who, by little presents, and by soothing and insinuating behaviour, would pass every where, examine the state of the country, go afterwards to make a report of it, and bring at last a great number of other Franks, who would conquer the country, and exterminate all."

If this should be applicable to Messrs. Savary, Volney, and Co. perhaps Citizen Ripaud may have had his reasons for not being partial to Norden.

CHURCH MUSIC,

TO THE EDITOR.

SIR,

HAVING observed the unmeaning, if not profane, way in which the organists of our churches and chapels generally perform their duty, I trouble you with a few lines to suggest a regulation which might be attended, I think, with useful consequences; I mean, that *set pieces of Church Music should be printed by authority of Parliament*. Were this the case, the organ might assist to lift our minds up to God, instead of bringing to them the recollection of dances and ballads.

I am, Sir, your humble servant,

Feb. 14, 1801.

D.

The thoughts of the two Years in Mr. REYNOLDS'S COMEDY reminds us of two MS. Stanzas which are not less elegant.

CUPID in sport a dart had thrown,
Which hit by chance his mother's breast;
He heard her sigh in piteous moan;
He caught her weeping and distress'd.

She dropt a tear upon his hand—

He dropt one too, by pity guided—
They mix'd—and since we understand,
Love and distress are ne'er divided.

HISTORY.

SUMMARY OF POLITICS.

MELANCHOLY and painful as the task of recording passing events has frequently been, since the first commencement of our labours; full-fraught, as the times unquestionably are, with occurrences of importance, almost unprecedented, to the present well-being and future existence of mankind; yet, compared with the circumstances of the moment, in this kingdom, they lose much of their relative consequence, and our concern for the calamities with which Europe in general is afflicted, is almost lost in the dismal apprehensions which the peculiar situation of our own country is calculated to excite. Sceptical and incredulous, indeed, must he be who can withhold his belief from the manifest interposition of the Deity to produce this strange, this unlooked-for, this unnatural state of things; a state of things, which baffles all the vain speculations of human foresight, and sets at naught all the confident predictions of human wisdom. The ability to connect cause with effect, in the ordinary occurrences of common life, is alone requisite to discover *sin* and *punishment*, in these most awful inflictions of Divine Providence. To what other source, indeed, were it possible to trace that waywardness of mind, which, on the one hand, has engendered the disposition to treat friendship as enmity, and to embrace enmity as kindness; and, on the other, has operated, like a temporary blindness obscuring the most acute and the most sound judgment, perverting the most splendid, and the most solid abilities, and counteracting the most virtuous and most honourable principles, and so stimulating the most upright and best-intentioned patriots to the commission of an act of political suicide? Thus we behold ourselves, at once, threatened with a hostile combination of all the naval, and nearly all the military, force of Europe, a combination alike without example and without excuse, unprincipled in its motive and criminal in its object; and with a dreadful schism in our own councils.

Our high opinion of Mr. PITT, the estimation in which we hold his talents and integrity, the gratitude which we feel towards him, for his eminent public services, and particularly for his successful efforts to stem the torrent of Jacobinism at home, and his laudable, though ineffectual, exertions to arrest its progress abroad, have been too strongly, and too repeatedly, avowed by us, to admit of a doubt at the present moment. For EARL SPENCER, Mr. WINDHAM and the other noblemen and gentlemen, who have participated in his labours and supported him in his principles, we feel the same sentiments of esteem and gratitude. The feeble assistance which we have been enabled to afford them in extending the propagation of those principles, has been given, with sincerity and zeal, from a high and predominant sense of duty to our country. It is that same sense of duty which now leads us to deplore, most deeply, the resignation of their respective offices and the consequent loss of their services in the cabinet, and, at the same time, to deprecate, most strongly, the adoption of those measures, the rejection of which, by their Sovereign, occasioned that resignation. The first of these measures was the repeal

peal of all the penal statutes, that still remain in force against the Roman Catholics, which would place them on the same footing as the members of the established church; the second was the repeal of the test and corporation acts; which would, indeed, be a necessary consequence of the first, as it would scarcely be possible, after opening the doors of power and of parliament to the Roman Catholics, to shut them against other Dissenters, of whatever denomination. Our readers cannot have forgotten the repeated declarations, which we have had occasion to make, of our sentiments on these two grand questions. We have long considered them, attentively and deeply, and the result of that consideration has been a firm conviction in our minds, that the almost unavoidable consequence of their adoption, would be the absolute subversion of the constituted order of things in Church and State. It is not, then, in times like these, which put men's principles to the test, that we are disposed to shrink from the duty, which impels every honest man to proportion his efforts to the exigences of the moment; all our feeble powers shall be exerted in resistance of measures which, to us, appear pregnant with the most destructive effects to that constitution which we stand so solemnly pledged to support.

We shall not here enter into any enquiry respecting the nature of the *pledge* which has been said to have been exacted by the friends of the Union in Ireland, as the condition of their support, and the anxiety to redeem which was the alledged cause of the resignation of Mr. Pitt. We shall, no doubt, have frequent opportunities, in the discharge of our duty as Critics, of fully discussing that subject. In the mean time, it is sufficient for us to know, and we state the fact with confidence, in order to remove some very false impressions which have been made on the public mind by a different statement, that the KING never gave his cabinet ministers the smallest reason to believe that the measures in question would have his sanction and support;—on the contrary, *nearly three years ago*, his MAJESTY declared his firm resolution never to give his consent to acts, which consent his sense and his conscience told him would involve a violation of his coronation oath. To this must be imputed the memorable recal of EARL FITZ-WILLIAMS; and to this must be ascribed his firmness in rejecting the propositions, and resisting the persuasions, of his late Ministers. It is indeed, to us a matter of extreme surprize, that, under such circumstances, those Ministers should have ventured to give a pledge in the first instance, and afterwards, for the purpose of redeeming it, to introduce the subject of it into his Majesty's Speech. The reception which such a proposition experienced was such as surely *they* had good reason to expect; and his Majesty's explanation, when they foretold the consequences which would result from his refusal, *FIAT JUSTITIA, RUAT CÆLUM!* was such as, most undoubtedly, *we* should have expected from a previous knowledge of his sentiments and his character. His MAJESTY's conduct, and it is important to have it clearly understood, has been steady, uniform, consistent, and decisive; and he has, in all respects, proved himself truly worthy of the honourable title which he enjoys, *Of the united Church of England and Ireland on earth supreme head,*

An attempt has been made by a respectable catholic, Mr. Butler, (a gentleman who has, we believe, acted, more than once, as agent for the Catholics,) the fallacy of which we have exposed in the critical department of this number, to persuade the public that the coronation oath can be no possible bar to the king's acquiescence in the measures proposed; but, thank heaven! Mr. BUTLER is not the keeper of his Majesty's conscience, whoever may be the keeper of his own; and unless he have the ability to *prove*, (not merely to *assert*) that the established church of these realms would not be endangered by the adoption of such measures, all his arguments will be nugatory. We have never been deemed adverse to the Roman Catholics; we have, indeed, been accused, by the Methodists, of being favourably inclined to their principles; but the truth is, as our readers will easily believe, that we are decidedly adverse to some of the fundamental articles of their faith, and very favourably disposed towards themselves. We wish them, therefore, to enjoy all the advantages of *toleration*, in its fullest extent, and to grant them every indulgence which is compatible with the safety of the establishment; but, when an attempt is made to remove the line of distinction between *toleration* and *encouragement*; when, not contented with demanding as a *right* that which they have hitherto received as an *indulgence*, they aspire to grasp the reins of government, and to acquire that consequence and power, which lead, by a slow but certain progress, to *ascendancy* and *command*, duty and inclination combine in opposition to an endeavour, the success of which would, we are convinced, prove the ruin of that establishment.

In the fifth volume of our work (Pr. 67, 68) we assigned some strong reasons in support of our opinions on this important topic; but, instead, of referring our readers to the passage, we shall briefly recapitulate them. DOCTOR TROY, the Romish Archbishop of Dublin, and, of course, a man of weight and authority with persons of his own persuasion, and, be it observed, deriving his power immediately from the Pope, published, in the year 1793, a pastoral letter, the object of which was to demonstrate the nature of the Papal supremacy, and to shew, that all Roman Catholics were bound to pay implicit obedience to the authority of general councils. The following is an extract from that letter.

‘It is a *fundamental article* of the Roman Catholic faith, that the Pope or Bishop of Rome is successor to St. Peter, Prince of the Apostles, in that See; he enjoys by divine right a spiritual and ecclesiastical primacy, not only of honour and rank, but of *real jurisdiction and authority*, in the universal church. Roman Catholics conceive this point as clearly established in the scriptures, and by the constant tradition of the Fathers in every age, as it is by the *express decisions of their general councils, which they consider as infallible authority in points of doctrine.*’

It being thus clearly proved, by competent authority, which has never yet been questioned or impeached, though the letter has been published more than seven years, that the Roman Catholics are bound to abide by the decisions of General Councils, we shall now give an extract from the fourth Council of Lateran, which was holden in 1215, and is still in force, because its decrees have never been

been revoked; nor indeed, are they susceptible of revocation, for every one knows that the *Romish Church* is infallible.

Let all secular powers, whatsoever be the nature and rank of their respective offices, be admonished, persuaded, and, if necessary, *compelled*, by ecclesiastical censures, that as they desire to be reputed and esteemed faithful, they publicly take an oath, that they will, to the utmost of their power, endeavour to *exterminate* all such as shall be denounced heretics by the church, out of all their dominions and places subject to their jurisdiction; and let them take this oath respectively, the moment they shall be invested with either spiritual or temporal power.

But if any temporal Lord shall neglect to purge his dominions of such heretical corruption, after being required and admonished by the Church, by his Metropolitans and his other provincial Bishops so to do, *let him be immediately bound in the chains of excommunication*; and if he shall contumaciously refuse to make satisfaction and submit himself to the Church within the year, *let this be signified to the Pope, who shall thereupon declare his subjects absolved from their allegiance, and proclaim his territories open to the just seizure and occupation of Catholic Powers, who, after they shall have exterminated the heretics, shall possess them without control, and preserve them in the purity of the faith still preserving the title of the principal Lord, provided he shall give them no interruption, or oppose any impediment to their proceedings*; and let the same rule be observed with respect to those who have no principal lords, i. e. republics.

Let all Catholics who shall undertake a *crusade* for the extermination of heretics have the same indulgence, and the same holy privilege, as those who undertake the crusade for the expulsion of the infidels from the holy land.

We decree, that not only those who profess heretical tenets, but all receivers, protectors, and favourers of heretics, are *ipso facto* excommunicated; and we strictly ordain and command, that after any such shall be publicly branded with excommunication, if they shall refuse to make satisfaction, and submit themselves to the Church within a year, *they shall be infamous, nor shall they be admitted to any public office or council, nor to elect any persons to such, nor to give testimony in any cause; neither shall they be capable of making wills, nor of succession, as heirs or representatives, to any estate: they shall be incapable of suing in any court, but may themselves be sued: if any such person shall happen to be a judge of any court, his sentence shall be null and void, nor shall any cause be prosecuted before him: if he shall happen to be an advocate, he shall not be admitted to practise; if a notary, instruments drawn up, prepared, witnessed, or executed by him, shall also be void and of no effect, but condemned with their guilty framer: and we command that the same rule be observed in all similar cases.* But if he be a clergyman, let him be deposed both *ab officio et beneficio*, that as his crime is the greater, so the greater may be his punishment.

We shall next state the oath still invariably taken by a Roman Catholic Bishop, with a view to prove that the same *spirit* which prevailed in this Council respecting *Heretics* subsists in its full vigour, at the present time.

I, —, Bishop of —, do swear, that from this hour forward I shall be faithful and obedient to St. Peter, and to the holy

Church of Rome, and to my Lord the Pope and his successors canonically entering. I shall not be of counsel nor consent that they shall lose either life or member, or shall be taken or suffer any violence or any wrong by any means. Their counsel to me credited by them; their messages or letters I shall not willingly discover to any person. The Papacy of Rome, the rules of the holy Fathers, and the regality of St. Peter, I shall help, maintain, and defend against all men. The Legate of the See apostolic, going and coming, I shall honourably entreat: the rights, honours, privileges, and authorities of the Church of Rome, and the Pope and his successors, I shall cause to be conserved, defended, *augmented and promoted*. I shall not be in council, treaty, or any act, in which any thing shall be imagined against him or the Church of Rome, their rights, seats, honours, or powers; and if I know any such to be moved or compassed, I shall resist it to my power; and as soon as I can I shall advertise him, or such as may give him knowledge. The rules of the holy Fathers, the decrees, ordinances, sentences, dispositions, reservations, provisions, and commandments apostolic, to my power I shall keep, and cause to be kept of others. *Heretics, schismatics, and rebels to our holy Father and his successors, I shall resist and persecute to my power.* I shall come to the synod when I am called, except I be letted by a canonical impediment. The thresholds of the apostles I shall visit yearly, personally or by my deputy. I shall not alienate or sell my possessions without the Pope's counsel. So help me God and the holy Evangelists.'

It remains for the Roman Catholic Church of Ireland (not individually but collectively) formally, by a public act, to renounce the authority by which one of their Bishops has declared them to be bound, or else they must cease to pretend that a compliance with their claims is compatible with the coronation-oath, or consistent with the safety of the constitution of these realms.

But the proposed repeal of the penal statutes, we have reason to fear, only formed a part of the system which *some*, at least, of the late Ministers intended to pursue. In the preface to the fifth volume of our work, our readers will recollect, that we offered a solemn admonition to the Clergy of the Established Church, recalling to their minds the salutary adage "*principiis obsta*," and warning them "that their enemies were indefatigable in their exertions to undermine the establishment, and that the defeat of every effort for this purpose, *from whatever quarter it might proceed*, depended especially, if not solely, upon themselves." It is now time to *speak out*, and to declare, that we then alluded to a plan which we knew to be in agitation, for the abolition, or commutation of tythes. This plan the late Minister, imposed upon no doubt by the specious arguments of certain sectaries, who pretended to support him on the most disinterested principles, though it might easily be proved that they were the most interested of men, sanctioned with his approbation, and even, we believe, laid it before his Majesty, who, actuated by one uniform principle of attachment to the Established Church, of which he was the sworn guardian and protector, most properly referred him to the Prelates of that Church, whom the advisers of the premier had not thought it necessary to consult!—We know full

full well, that among the Ministers who have resigned, there are some who would have condemned this dreadful inroad upon sacred property, this unaccountable imitation of French revolutionary practices, this formidable attack upon the constituted order of our ecclesiastical polity, with as much warmth and decision as ourselves. But that repeal which they meditated, in conjunction with their associates, would naturally, and almost necessarily, have led to this measure; and the principle of innovation being once admitted, it would have been as difficult as useless to resist the application of it, or the inferences which might be fairly deduced from it.

We shall, for the present, quit this unpleasant subject, upon which volumes might be written; but we deemed it our duty to say thus much, in order to put men on their guard, and to induce the well disposed members of both Houses of Parliament, (who we are willing to believe constitute a very large majority) to investigate deeply this most important topic of discussion, and to pause before they give a vote, which may prove decisive of their country's fate.

We are conscious, that, by the part which we take on these great questions, we shall incur the enmity of men, with whose friendship, at present, we are honoured, and the continuance of whose good opinion, interest and inclination, would prompt us to secure; but among these are some, we know, whose high and honourable minds will give us that credit which we give to them, for the sincerity of their zeal, and the purity of their intentions, even on points on which we differ most essentially from them. At all events, our option between principle and interest has long since been made, without hesitation as without regret, and we shall invariably endeavour to discharge, to the utmost of our ability, that paramount duty which we owe to our King, our Country, and our God.

On the Continent, such a peace has been signed between the Emperor and the French Republic, as we predicted; with this only difference, that the fortresses of *Mentz* and *Ehrweinbreitstein* are reserved as objects of future regulation. The Germanic Constitution is virtually dissolved; and the French have taken those boundaries which the patriots of 1792 assigned as the natural limits of the Republic. In short, from the banks of the Adige to those of the Scheldt, their power is unlimited; while they enjoy an extent of sea coast, reaching from the Adriatic Gulph to the German Ocean, with the power, by the possession of all the fortresses on the frontiers of their immense territory, to extend their empire whenever they please. All the plans which we ascribed to them, in the preface to our last Volume*, are now clearly developed; and their arts being as successful as their arms, they have succeeded in combining against us all the maritime powers of Europe, whose threats and efforts, if united among ourselves, we might regard with equal contempt. The treaty, which we supposed to be in agitation, between the Quixotic Emperor of Russia and the First Consul of France, has been concluded; and, as we foretold, preparations are making for a speedy invasion of the Turkish dominions.

* Published in the Appendix on the 14 of February.

All these events have afforded ample materials for adulatory addresses, (in which *Republicans* are known to excel) from the different public bodies to the Corsican usurper, replete with threats of vengeance against this country, which has the daring presumption to resist his will, and to withstand his power. The language which they employ is certainly consistent and appropriate, for it is the language of *slaves* to a tyrant.

In this state of things, with a host of enemies to encounter, we have only to remain true to ourselves, and to exert those energies and those resources which Providence has graciously suffered us still to retain, in defence of our liberties, our independence, and our religion. Of the issue of such a contest, conducted under such auspices, we should not entertain a doubt. Most happily the new Ministers, whom his Majesty has called to his councils, are men of sound principles, ardent zeal, unblemished characters, and solid abilities; and it is with infinite satisfaction that we witness the laudable resolution of the Noble Duke, who has presided over the home department of the state, with so much honour to himself, and so much advantage to the country, to retain his important situation, and adhere to his Sovereign, in the glorious stand which he now makes in defence of the Established Church†. There can be no doubt that the country will rally round such an Administration, and give them the most decided countenance and support.

† The division in the Cabinet, on the proposition for supporting the repeal of the Penal and Test Laws against Catholics and Dissenters, we understand to have been *six*, in favour of the measure, and *five* against it.

TO CORRESPONDENT.

"A METHODIST" who dates his letter from *Lancashire*, accuses us of *intolerance and persecution*, and affirms that we are "*men hostile to religious liberty, and consequently, to the British constitution*;" and that "the Methodists have been long known and acknowledged loyal."—We shall make no defence against the charge of *hostility*; and, by way of answer to the praise of himself and his associates, we request this "Methodist" to read *Mr. John Pawson's Sermons*, and *Mr. Polwhele's Anecdotes*.

"*Unus Solus*" may be assured that he can make us feel nothing but the most sovereign contempt for him and his productions. Ignorance and vanity are fit companions for each other.

A respectable correspondent, at the *Hut-wells*, is informed that we have received letters of various descriptions, *impudent, obscene, treasonable, and blasphemous*, all of which we have been *dared* to publish. We suspect that the one to which he alludes is noticed above.—The writers of such letters are deceived in their expectations; for they are regularly returned to the Post-office, and the postage is reimbursed.

Pater's note is transmitted to the gentleman who reviewed the article to which he adverts.

C. I. by referring to the *Appendix* to our seventh volume, will find that we have no intention of "discontinuing the Monthly Summary of Politics;" though it be not our intention to offer *reflections* without *facts*; and it is not in our power to ensure a regular supply of *facts*.

C. C. C. C. is received.

"*The Vision of Liberty*" is intended for insertion in our next Number.

The blasphemous rant of "a Deist" has nothing to recommend it but its blasphemy, which is no recommendation to us.

The farther communications of our estimable correspondent, "*Academicus*" will meet with that preference and attention to which they are so eminently entitled.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For MARCH, 1801.

VALERE ETIAM REGULAS, MORES, ET INSTITUTA A REGNO ET ECCLESIA RECEPTA, PATRIUMQUE TERMINOS MANERE INCONCUSSOS.

ORIGINAL CRITICISM.

Retrospection: or a Review of the most striking and important Events, Characters, Situations, and their Consequences, which the last Eighteen Hundred Years have presented to the View of Mankind. By Hester Lynch Piozzi. 2 Vols. 4to. Pp. 1026. 2l. 2s. Stockdale London. 1801.

IF Dr. Johnson had been still living, and this work had been submitted to his perusal in manuscript, we are well convinced that he would have rejected one half of it, and added to the other some reflections and observations to render it worthy of public attention. Mrs. Piozzi has here attempted to form a new dish for English stomachs. History cooked up in a novel form reduced to light reading for boarding school misses, and loungers at a watering place, during the Dog-Days. We will lay her own account of her notable production before our readers.

" Their criticism I not only deprecate, but hope, by dint of petty amusement, in some measure to disarm: a pleasant story will divert, a tender tale affect them. No insolently obtrusive opinions through these pages, no air of arrogance will offend, or provoke such readers to say, however they may think, that the necessity of dilating, as it advances, like an inverted cone or sugar-loaf, robs my whole building of that solid basis which many fabricks boast, on which, after all, little sometimes is reared. A moment's thought indeed will shew such criticks, that any other way would have been worse: and half a moment will suffice to prove, that whilst the deep current of grave history rolls her full tide majestick, to that ocean where time and all its wrecks

at length are lost; our flashy *retrospect*, a mere *jet d'eau*, may serve to soothe the heats of an autumnal day with its light-dripping fall, and form a rainbow round."

This reminds us of mincing a surloin of beef and reducing it to soup for the purpose of affording nourishment to very weak stomachs, without the labour of digestion. Mrs. Piozzi was an admirer of Mr. Pennant, and had he lived, the work was to have been dedicated to him. "I thought, says she, "to have given some importance to the work by prefixing on its first page the name of one of my earliest and most respectable friends; than whom no wit, no scholar, *nor no* man of general knowledge, ever had more reason to delight in *retrospection*; but Pennant is gone, and I will search no further for a patron." Pref. xi. If Mrs. Piozzi imagine that she is a happy imitator of her old and agreeable friend, in his lively anecdotes and pleasant tours, it is necessary to inform her that she is egregiously mistaken. *Sequitur haud passibus aquis*. But if there be not great insincerity in the very first sentence of her preface, she stands in no need of such information.

"If the Rambler is right when he says, 'That no man ever obtains more from his most zealous endeavours, than a painful conviction of his own defects,' how strongly must that conviction press upon her mind, who, having collected all these facts together, presents them as an object of *Retrospection* to the Publick. Of those who turn them over, how different, how numerous will be the censures! while each expects his favourite hero, his best-remembered incident to be dilated and brought forward;—instead of which others perhaps appear, and take the lead."

What the good lady means by a "favourite hero to be *dilated*," we pretend not to conjecture.

We are fully convinced that no general description, no comparison with antient or modern authors, either in poetry or prose, can convey the smallest idea of this lady's style, and the *lucidus ordo* of her ideas. This is a work *sui generis*. We shall give a specimen or two of the best, and we cannot but be apprehensive that our readers will be contented with a *sample* without harbouring a wish to inspect the *bulk*; for greater perversion of words, confusion of ideas, and distortion of figures we have never met with. Mrs. P. certainly has read in a light manner; she may lay claim to the merit of industry; but her materials are so jumbled together, and her language exhibits such a tissue of affectation, inversion, and obscurity, that she is absolutely confounded by her own mass of matter, *rudis indigestaque moles*.

"Rome seemed herself annihilated, but as the Pope Pelagius supported in some measure his sacerdotal dignity, he was the first bishop elevated to the papal chair since great St. Leo, without requiring the Emperor's consent; and the neglect was now more accidental than designed, for the church had not yet as formally shaken off the state's supremacy. Pelagius owed his seat and dignity to Narces, and was the first Pope, as Gibbon tells, who required celibacy of his clergy: he bid the deacons and sub-deacons leave either their
wives

wives or their offices, and what deacon or sub-deacon was likely to hesitate in the choice? His patron abhorred a married priest, he said, and those who were abhorred by Narfes lived not long. The new Emperor, however, wholly swayed by his young consort Sophia the Proud, had the imprudence, at her suggestions, to send the gallant leader an insulting letter; which the ill-advised lady wrote herself, thinking it a high strain of loftiness perhaps to bid him return and spin with her maids in the palace, and not think of setting himself up to rule the west. In effect he was immediately superseded, and his place filled up by a vicegerent, with the style and title of *Exarch*, the *seventh* form of government in Rome. This officer held his court at Ravenna, and ruled the state after a new mode, which lasted on (nominally at least) till time of Charlemagne. But we must follow the fortune of old Narfes, who sent his thoughtless correspondent word, that he would spin her such a thread anon as she and all her maids never should untwist. To keep his word, he made immediate application to Alboin, a semi-barbarous prince, residing in Hungary, where the rough natives had with horror viewed him to their polluted altar drag by force his promised bride, the beauteous Rosmunda, whose father Conimundus having denied her to his arms after betrothment, he murdered even before the shrieking daughter's eyes; and forming his scalped cranium into a cup, obliged the wretched Princess to drink out of her parent's skull the festive, but to him, in future, the fatal marriage draught. Encouraged by revolting Narfes, this pitiless leader of Pannonian multitudes pressed forward into Italy; but the offended lady who followed in his train, and loved his chamberlain Count Helmichis, watched an unguarded hour, and betrayed her too-confiding spouse into the hands of that lord and another, Peridæus, who stabbed their master Alboin when asleep. The assassins were obliged to run however; and taking shelter at Ravenna, a town inimical to Narfes, were received, and Peridæus proposed the celebration of his nuptials with the widow, who had promised him *her* hand in order to obtain the benefit of his. Rosmunda was no rigid observer of her promises; the Exarch, to whom she applied for release of them, was himself sensible to her charms, Longinus, and sent his rival chained to Constantinople, where Justin and Sophia causing him to be thrown to a lion, the brave Croatian killed the savage beast, threatened the men who turned it out upon him, and having stabbed two noblemen at a time, using both hands at once, the Emperor commanded his eyes to be put out, and caged him for the remainder of his life. Count Helmichis meantime, her real favourite, being too much in love to act with prudence, saw the officious manners of the Exarch, and viewed them with a jealous eye: but teasing the lady too much with his suspicions concerning Longinus's zeal in her service, made himself inconvenient to Rosmunda's schemes, and she resolved upon his death immediately. Adding deceit to cruelty, she herself prepared the poison, and with an air of gaiety administered it to him in sherbet. The sturdy officer however, familiar with assassination, on the first taste doubted not the intent; and seizing his perfidious princess with a firm grasp, forced her to divide the fatal potion with him, and then expired in her lifeless arms. Etmuller says that soldiers have an idea whoever drinks out of a human skull shall thereby grow invulnerable. They must have been true descendants of the old Scandinavian deities who thought so: but Etmuller* died only in 1732."

* "Etmuller was no infidel physician: he thinks with all his heart, that if you gather a root of cyanus upon *Corpus Christi* day, you may, by holding it tight in your hand, stop a hæmorrhage of the nose."

The following quotation is made, that this lady fair may have an opportunity to criticise her own work, and to describe an effect which it certainly has had on *some* readers.

"In these days St. Dunstan too was so exquisite a performer, that his harp was accounted celestial, and capable of producing sounds without help of any hand at all : witness the old verses made ages after :

"St. Dunstan's harp fast by the wall
Upon a pin did hang—a
The harp itself with lyre and all
Untouch'd by hand did twang—a"

"And this superstition setting some fly fellow to tune two strings in unison, &c. putting the instrument in a place where the wind blew hard, suggested the idea of Æolus's harp, described by Kircher in *Musurgia*. It was no new discovery in *our* days. But our own island must not engross all powers of *Retrospection* : the plague which raged at Rome may well detain it perhaps to admire the courage of the pontiff, perhaps in our present humour, to condemn as superstition what scarce could even then have been enough praised as piety. When the meek bishop walked himself in procession, fearless for his safety along the infected streets, singing devout litanies to heaven, and requesting from God, not requiring from man, cessation of the dire calamity. 'While thousands literally fell beside him, and ten thousand at his right hand, yet was he not afraid either for the pestilence that walked in darkness, nor for the sickness that destroyed at the noon day.' So did true Christian faith trample indeed upon the adder, and crush the poisonous basilisk under foot. The pathognomic symptom of this disease was sneezing, and 'tis not in Europe totally forgotten. Some still say, God bless you, upon such occasions ; others signifying the same intent, commute their prayer with a bow. But scenes of horror were not confined to Rome. Cosroe the Persian spoiled Jerusalem, and massacred, I think Cedrenus says, 90,000 Christians ; as many Jews had been, in consequence of Sisibetus's edict, *forcibly* baptized the year before. Famines too, consequent perhaps on such a loss of men to till the earth, drove several of the last named race to seek a watery grave, and leap from the high cliffs of Calabria into the sea, rather than starve upon its barren shores ; while something of a similar desperation is recorded of Anglo Saxons on the coast of Sussex. When I read this to an Italian friend however, and when he asked me why they did not rather go o' fishing ? I had no answer ready. History herself is often ill prepared enough when sudden questions interrupt her eloquence ; and my poor summary is willing to confess, as controvertible, the truth of many a fact recorded here : but with the facts, except as a compiler, myself have nought to do. It was in this century at least that Isidore Hispalensis wrote his books of *Retrospection*, beginning with the earliest dawn of light, but leaving us in days of sad opacity. And how has that vaporous effect of distance increased since his time ! How is the difficulty grown almost insuperable, of finding through the gloom decided objects on which to fix our mental telescope. My terror is lest readers should agree to throw it down at once, and think upon this huddled work no more. The ages now under review seem the November of our destined year ; in which we travel through dark ages, and in the abyss of chaos and old night meet often, as did Satan once, a vast vacuity ;

" Or else a universal hubbub wild
Of stunning sounds and voices all confus'd."

" First seventy years of *Retrospection*," 1—23, " tossed the bloated body of Vitellius into Tyber," 1—23, " while ardent only to chase affrighted vice into the *arms of impossibility*." 1—23.

Gentle reader, what can be meant by the *arms of impossibility*? Is the tender maiden induced to marry age and riches? she finds her great disappointment *in the arms of impossibility*. Does the widow of a respectable merchant make a foolish match? she looks in vain for her former importance *in the arms of impossibility*. Does a weak woman flattered with folly, take up the pen of the historian, and think to add to her reputation and fame? alas she seeks them in the *arms of impossibility*; or should some vain bookseller purchase the precious manuscript, in vain will he seek to find his money again in the *arms of impossibility*.

We select the following passages as exhibiting a sufficient proof of the justice of our remarks on that perversion of mind; confusion of ideas, absurdity and contradiction, which are to be found in these *Retrospections*.

" The world was then all Roman, born so, or so adopted, so become; for conquest led but to incorporation. In that enormous, that amazing city; centered all knowledge, all pleasure, all wealth, all power. What wonder then if, midst a heterogenous mass of inhabitants, raked out from every country under heaven, plurality of Gods and variety of worships, licentious masters and permitted slaves, republican ideas and elective empire, all contrarieties of custom and of climate, miraculously accumulated in one vast swelling town, which Vossius says, though I believe him not, contained at one time fourteen millions of residentiary dwellers? What wonder then, should fermentation act upon the foul congeries? What wonder then,

" —Should Nature breed
Perverse! all monstrous, all prodigious things,
Abominable! unutterable! and worse, &c."

" That so she *did* breed, we are unable to doubt or to deny. Imperial Rome having consented to his death who lived alone to bless and purify mankind, became herself accursed, like sentenced Babylon, in scripture language, a cage for every unclean and hateful bird."

It is always more grateful to the critic to praise than to censure. We hope the age of chivalry is not past. We would not try a lady by the severest rules of criticism. We are great admirers of Dr. Johnson, and consider that Mrs. P. was once the friend of that good man. She is a firm believer in Revelation, and looks with just abhorrence on the enormities of the French revolution. She touches on the accomplishment of prophecy, but there, like wiser heads, she has failed. She makes some little mention of the origin of language, but there are very few subjects on which she throws any light. Her remarks are slipshod and light, pert rather than pertinent, desultory

and flighty. She does not distinguish between obscurity and sublimity, between simplicity and affectation. We cannot flatter her with the hope, that this work will prove any addition to her fame or her fortune. It will not add to the stock of our historical knowledge, and mere novel-readers will start at the sight of two ponderous quartos. At first we were disappointed, that the events and the characters of eighteen centuries, should not have the assistance of an index or a table of contents, to direct the industry or to satisfy the curiosity of the reader, but we soon inclined to pardon Mrs. P. for this omission; for this one good reason, which probably did not occur to her, that the work is not worth an index.

Those readers who have patience to read the volumes through, will be disgusted with the affectation of perpetually introducing, *Retrospection's Eye*, *Retrospection's Glance*, *Retrospection's View*. *Retrospection* dwells, &c. &c. as well as with the frequent abuse of words, distorted phraseology, and deviations from grammatical precision. For instance, "coetaneous," "once firm-sit world, conglobed, under one universal monarchy," "nascent civilization," "putrifying credulity." "A reign of fourteen years spent on that business proved that they were *no* dissemblers *nor* *no* hypocrites." II—27.

Considerations on the Coronation Oath, to maintain the Protestant Reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1 W. & M. c. 6. & Stat. 5. Ann. c. 8. By John Reeves, Esq. 8vo. Pp. 48. 1s. 6d. Wright. London. 1801.

IT was not to be supposed that, during the agitation of a question, involving consequences of the highest moment, but which the spurious liberality of the age, and its general concomitant, indifference, an apathy on all matters of religion, appear disposed to consider with as little concern as a mere question of commerce or finance, the steady friend of our laws, the vigilant and firm champion of our constitution, who, at a most critical period, *associated* all her dutiful sons in her defence, and so rescued her from the fangs of Whigs and Jacobins, would remain a silent and inactive spectator of the passing scene. No—all who knew the man, relied on the immediate exertion of his talents in such a cause. So long as the British Constitution shall continue to flourish,

Dum Domus Æneæ capitolî immobile saxum
Accolet, imperiumque pater Romanus habebit;

will JOHN REEVES be deemed her best historian, her most able advocate, and her most faithful protector.

The Author justifies the laws which have been passed, at different times, for imposing restrictions on all persons dissenting from the
Established

Established Church; which laws he considers as necessary for the protection and support of our ecclesiastical and civil constitution. He praises his Majesty for the determination which he has avowed, in this important particular, of adhering to the wise policy of his ancestors, and for pronouncing, in the first instance, what he properly denominates their "*cautionary sentence*," *Nolumus leges Angliæ mutari.*

"A determination to preserve the Constitution as it is, must ever be allowed, at least, a safe policy, it is only going on as we have done: but the experiment of an alteration may lead us into mischiefs, which the innovator himself never intended; such as no human foresight could predict, and no human ingenuity may ever redress. The wisdom of 'not doing' is, therefore, a wisdom that should ever be respected: it generally is coupled with knowledge, and with experience; and it is sure of this good effect, that it makes a pause, in which others may have leisure to learn caution and prudence.

"To make a true judgment of such a design, as the measure now projected, a little more should be known than the scene which is daily passing before our eyes. We live in an age when there is not much earnestness about differences in religious opinions. Whether this is a good or bad symptom, I will not take upon me to decide; at any rate, we have the benefit of the symptom, whatever may be the latent malady; we call it liberality of sentiment, and we compliment ourselves upon the enlightened times, in which we have the happiness to live, when we no longer quarrel about such matters as religion; which indicates how much we are advanced beyond our ancestors in all the better endowments of the mind. Such a self-deception as this, is, I believe, very general; and it is too flattering not to prevail, especially among persons who are busied only with what is before them, and rarely find leisure to look back upon those transactions, which employed the time, and engaged the most anxious thoughts of their less discerning ancestors. A joyous world, so pleased with itself, finds no difference in the happy persons who compose it, though they are of different religious sects. Upon such insufficient evidence, men grow into a belief, that any political distinctions to the prejudice of persons, who are so much like themselves, is injurious, and should no longer be suffered, in such an improved age. None are so generous as those who have nothing to give, or who give that upon which they set no value; it is easy for those to give up a struggle about modes of religion who do not themselves possess the substance; and those who dislike our form of government may be liberal of it at very little expence,"

Our readers will perceive that this judicious writer appreciates the spirit of this degenerate age.

That the support of the Established Church is farther essential to the existence of that spirit of toleration, which is so frequently invoked, so grossly calumniated, and so much abused, must be evident to every man who will take the trouble to investigate her doctrines, and the practice of her true and faithful Sons. But our reflections on this subject are fortunately supported by those historical facts, which must banish all doubt from the mind, and incontestibly prove, that the Established Church is the only one which has either understood

or practised the Christian duty of toleration. Indeed, it is possible, that the indifference which so unhappily prevails on religious matters may, in a great measure, have been engendered by the too great extent to which toleration has been carried, and which, in many instances, has lost its genuine character and degenerated into *encouragement*.

“ We have had three forms of religion in this country, which have each had their time of domination. The Popish had a long reign without a rival, till the reformation produced our present church. During the reign of Queen Mary, the old church again obtained a short ascendancy. When the rebel parliamentarians overturned the church of England in Charles the first's time, they set up Presbyterianism as the governing church. It is in the histories of these respective periods, that we are to look for the characters of these three forms of religion; and surely, if the whole period from the beginning of the reign of Henry VIII. to the present time is narrowly examined, it must be confessed, even our enemies being judges, that the times, when there was most moderation in the governors, and most liberty, civil and religious, enjoyed by the governed, were those, in which the church of England was the established church. It is invidious and unnecessary to bring together particular instances, which had better be forgotten; the broad plain result is known full well, Whatever may be said of our Protestant brethren, it is well known that Presbyterianism in England has been equally intolerant with Popery, and has only differed, in the manner in which it has shewn its spirit, Should it be alledged that these two religions have since improved in temper and character, I would answer, that so have we; and if we were intitled to the ascendancy in worse times, much more are we entitled to it in better; and further, that the evidence of our improvement is manifest in our government; while theirs, from the nature of their situation, can have no existence, but in promise and supposition. Judging from the experience of what is past, it would be policy to support the ascendancy of such a church as our own, if it was only to protect the others against one another, and preserve all descriptions of persons in the enjoyment of true religion and real liberty.

“ But this I have said only incidentally, for it is not upon pleas of merit, nor upon the strongest pretensions, whether of expediency or necessity, in a political view, that I mean to argue this question; I look only to the law and constitution of the realm, which has grown out of the historical passages, I have alluded to, and which has imposed upon us a necessity much more imperious than any which the claimants can pretend, I mean a *constitutional necessity* of keeping Catholics out of all offices, which can possibly enable them to prejudice the church establishment, if they should be so inclined.”

Having shewn the necessity and effect of the various laws against Dissenters; Mr. R. next proceeds to consider the nature of the Coronation Oath, and particularly of that part of it which binds the King to maintain and preserve the established religion of the country. For his reasoning on this head of the subject we must refer our readers to the tract itself. The following just inference is drawn from that reasoning and the facts on which it is founded.

“ I think, therefore, I am warranted in concluding from the wording, and
fair

fair construction of the whole, when compared together, that this clause lays upon the King an obligation to watch over any laws, that may be proposed to him by his Parliament, for alteration in church matters, with more conscientious solicitude, than he exercises on other occasions of legislation. In fact, the clause was so understood at the time; for, it appears, when it was under debate in the House of Commons, there was an amendment proposed, that instead of *religion established by Law*, it should be worded, *AS SHALL BE established by law*; in order, say they who argued in support of this amendment, that the King may not be restrained by this Oath, from consenting to the alterations, which it was then in contemplation to make, for tolerating Protestant Dissenters, in the free exercise of their religion: those, however, who were for the original motion, seem to have considered this point as sufficiently saved to the King, by the wording as it stood, and the amendment was accordingly thrown out. (See Grey's Debates, March 28, 1689.)

"I think, then, I am fully warranted, as well by the letter of the clause, as this history of its formation, to conclude, that its object was to bind the King, in the article of legislation, to maintain the church as established by law, at the time of his taking the Oath, and not merely to direct him in the execution of laws when made; though, I think, the words would not have their full force, and the evident design of the framers would be materially disappointed, if the Oath was not construed to comprehend every exercise of the royal function, where the interests of the church may be concerned."

Mr. Reeves makes a very proper distinction between the effect of the Coronation Oath on the King's conduct respecting the secular affairs of the state, and its effect on it in ecclesiastical matters.

"But it is different with regard to religion, and the Church; in these concerns, he may be more competent than any subject in his dominions, and may safely become his own privy counsellor. Who should know so well as himself what influence it would have upon the interests of the Church, if his counsels were governed by Popish Officers of State, or by a Parliament popishly inclined? Surely he can judge as clearly as any of his advisers, what is likely to be the consequence, if the ancient endowments of the Church, which give the clergy a station and consequence in the country, were converted into funded property; and who so fit as the head of the Church to interpose, and prevent such perversion of a venerable establishment? Whoever sits on the British Throne will always be able to judge for himself in these affairs of the Church, and discharge his duty of guardian to it, not only with a good conscience, but with a good understanding also."

The author next adverts to the extreme jealousy and caution displayed by the English and Scottish parliaments, at the time of the union between the two kingdoms, in providing for the security and permanence of their respective ecclesiastical establishments. Nor is it easy to conceive terms more expressive, forcible, and binding, than those used, for the same purposes in the late act for uniting the kingdom of Ireland with that of Great Britain,

"That it be the fifth article of Union, that the churches of England and Ireland,

Ireland, as now established, be united into one Protestant Episcopal Church, to be called *The United Church of England and Ireland*; and that the doctrine, worship, discipline, and government of the said united church shall be, and shall remain in full force FOR EVER, as the same are now by law established for the church of England; and that the continuance and preservation of the said united church, as the established church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union, and that in like manner, the doctrine, worship, discipline, and government of the church of Scotland shall remain and be preserved, as the same are now established by law, and by the acts for the Union of the two kingdoms of England and Scotland." Stat. 40. Geo. 3. ch. 67.

"From these express and successive declarations of parliament in favour of our established Protestant Church, we may collect, that it was intended thereby to close for ever the debate with the Church of Rome. The highest authorities in the state seem, upon these occasions, to have passed, as it were, a *Finalis Concordia*, which should secure us and our heirs for ever in the quiet possession of our religious rights and privileges, and should for ever bar the Romish Church of all claim or pretension to be admitted into any lot or part in our establishment. Our established Religion was thereby placed among the *Passa conventa regni*, never to be changed. But where is the guarantee for this perpetuity, which of itself is mere words, and is liable to be cut off in every Session of Parliament? It is in the Crown, and in every successive Monarch, who wears it; who at his Coronation takes an oath to maintain *inviolably* this establishment to the *utmost of his power*, in the state in which he found it at his accession to the throne. This sacred trust remains with the king alone; our ancestors have deposited it, where, they believed, would ever be found, to the latest time, Truth and Honour, Firmness and Magnanimity, to preserve it.

"The King is thus made more peculiarly the guardian of the Church, than he is of the State; and happily, he can completely execute this office by himself, without the aid of the many advisers who are necessary towards the conduct of civil affairs. The Church wants only to be preserved—to be kept as it is—which is effectually obtained, when the Monarch sets himself against innovation. The Church covets no augmentation; needs no speculating, none of the contrivances of finance, to foster and support it; it is not an enterprising protector, full of resources and expedients, that the Church either seeks or wants; let her enjoy what she has, and then the expectations of our ancestors, and her own, will be equally satisfied. It was from a conviction, that the Church Establishment was made as complete as it was well capable of being, that our forefathers came to the resolution of closing the question of improvement, and thought they did sufficient, when they only stipulated with the Crown *for maintaining it*, as then established by law. At the time when the Church was in her maturity, Trade, Commerce, and Navigation were only in their infancy; these had every thing to gain, and little to lose; and to have put them under a like protection with the Church, would have been to stint them in their growth. These objects, therefore, are left at large, for the advisers of the Crown to alter and model, from time to time, as temporary circumstances happen to suggest or require. The concerns of the Church have long been stationary; they require no improvement, they only expect protection.

"When our ancestors came to the resolution of declaring, that the Protestant

testant Churches of England and Scotland should endure for ever, they certainly meant to extinguish all hopes of the Papists to be admitted into the Civil Government; because it had been seen, that, under a government popishly inclined, there could be no safety for a Protestant Church. King James had made this experiment; and he endeavoured to colour it, by declaring, in the famous instrument, which was the immediate cause of his losing the Crown, that he had brought Papists to his Privy Council for the purpose of promoting 'a brotherhood of affection, and a conciliation of religious differences.' It was not till after the sad experience of the evils attendant upon such contests, as Protestantism was forced to sustain with Popery, that our ancestors thought it wise to extinguish all such warfare by the measures which have just been mentioned. In private discussions, there must be an end of debating upon first principles; in national concerns also, there are certain fundamentals that ought to be finally agreed, and no longer brought into question. This is one of those fundamentals; it appears, from the above-mentioned Acts, that the Protestant Churches of England, and Ireland, and Scotland, are of the essence of the Union, and that they are to continue unalterably for ever.

"If the Church of England is to continue for ever, as a fundamental part of our Constitution, there can be little doubt, in what state and condition it ought to continue. *To maintain it* in mere existence, with little more than the form and the name, His Majesty will never think is maintaining it *to the utmost of his power*. To be a Church, as established by law, it must be in peace and in honour; protected not only from actual encroachment, but from the danger of it; without fears or jealousies: not trembling for its ordinances, or crouching for the security of its rights and privileges. Yet such was the state of the Church, even with the law on its side, when King James took Papists into his Privy Council contrary to law; and who can doubt of the like consequences, when the law shall directly authorize Papists to sit with Protestants in the national councils, for the alleged purpose of once more 'promoting a brotherhood of affection, and a conciliation of religious differences.' In proportion as the Church of England lost its consequence under such a change, the Romish would rise; and, in time, there would become an equality and full participation of rights and privileges. No such consequences, I dare vouch, are apprehended, much less intended, by the promoters of this generous scheme of comprehension; and yet they are much more probable than any of the happy effects which are imagined to result from it, because there is example for the one, and none for the other."

The *cautionary* reflection with which Mr. R. concludes this valuable tract, is entitled to particular attention.

"There is something fatal in this speculation for a 'conciliation of religious differences.' It lost King James his Crown; and it has now removed from his Majesty's councils an administration which has long enjoyed the confidence both of King and People, and whose talents and experience were the principal reliance of the nation for conducting us through our present arduous contest. But, great as they are, there is something still more valuable to us—our laws and our liberties, civil and religious. We all feel, that these are intimately connected with the Church of England; and we shall not think that Church any longer herself, than while she remains entire, the sole reigning

reigning ecclesiastical polity in the realm. Judging from what we have lately seen in a neighbouring country, we have reason to believe, that the ascendancy of one established form of religion is the best security for preserving any religion at all; and that the best security for preserving such established form, is to exclude, as we have hitherto done, from all influence in the state, those classes of persons, which are known to be unfriendly to the CHURCH."

We have been thus copious in our extracts, because we feel, most sensibly, the extreme importance of the subject, and the absolute necessity that it should be deeply considered and rightly understood, by the public at large. Mr. Reeves has discussed it, with that perspicuity and strength of argument, that closeness of reasoning, and that weight of proofs which so eminently characterize all his publications on legal and political topics.

Since the preceding remarks were composed, this valuable tract has entered into a second Edition, to which the author has subjoined some judicious observations on three Pamphlets which have appeared in support of the Catholic claim; or, to speak more accurately, in support of the claim for the Catholics. These we shall notice hereafter, and shall only now express our extreme satisfaction at the rapid and extensive circulation of such sound principles, at a time when the infusion of them into the public mind is essential to the safety of our venerable Establishments.

The Poems of Allan Ramsay.

(Continued from p. 150.)

OF this performance justice obliges us to declare, that we can scarcely recollect to have perused a specimen of biography more meagre as to matter, or more incorrect and vicious as to diction; with just resemblance enough to Johnson, to remind us of the peculiarities of that powerful writer; but without one symptom of his comprehension of thought, his discrimination of character, or his vigour and elegance of style. So much for our department as Literary Censors. As guardians of the morals of the age, and anxious, in particular, for those of the rising generation, we do not hesitate to say, that our Biographer has laid himself open to still severer reprehension, by bringing forward in so attractive a form as the present publication, many pieces which we sincerely hoped had at length sunk into oblivion, both on account of the dulness and licentiousness of their character. In justification of these strictures we may be permitted to observe; First, as to barrenness of both incident and anecdote, that this biographical effort seems not greatly calculated either *prodesse*, or *delectare*: it can neither make us laugh, nor make us cry; nor render us wiser or better, than before its perusal. He who openly aspires to follow Johnson as the model of his compositions should never forget what

what the great critic has said of pretenders to excellence in a style of writing, which he himself had so successfully cultivated.

"Biography," he observes, "has often been allotted to writers, who seem very little acquainted with the nature of their task, or very negligent about the performance. They rarely afford any other account, than might be collected from public papers, but imagine themselves writing a life, when they exhibit a chronological series of actions or preferments; and so little do they regard the manners or behaviour of their heroes, that more knowledge may be gained of man's real character, by a short conversation with one of his servants, than from a formal and studied narrative, begun with his pedigree and ended with his funeral."

The fact is, that expectations very different are formed by the reader, in opening the life of any celebrated person, who has flourished in the commencement, and even lived down to the middle of the present century; and of a Greek, or a Roman, though of equal reputation, who may possibly have been dead two thousand years ago. Concerning the antients it too frequently happens, that obscure notices only are to be gleaned from historians or poets, from commentators or grammarians; while the recent hero, whether of war or literature, still continues to live in the recollection of his friends, and may therefore be portrayed, by a skilful artist, with that striking peculiarity, and warmth of colouring, which alone can give value to the biographical picture. In the present case, when we consider, that Allan Ramsay the younger did not die till 1784; that his son, the Lieut. Colonel, as well as lady Campbell his daughter, and Janet Ramsay, the aunt of both the last, are alive, we believe at this moment; that in England, as well as Scotland, there is no want of persons, who lived in habits of intimacy with the poet himself, there is surely some reason to complain of an extraordinary deficiency, both of anecdote and incident, in the production we are examining.

No anecdote, if well authenticated, can, in our judgment, be regarded as unworthy of notice, that is connected with the compositions, or illustrative of the habits, of an eminent writer; and we ourselves have heard several, from the mouths of Ramsay's acquaintance, which, although eminently characteristic of the peculiarities of the poet, we yet look for in vain in the present account. As instances in point, we shall mention only two; but the authority, on which they are given, may be relied on as authentic.

By those best acquainted with Ramsay it was generally believed, that, in his most popular pieces, he was indebted for assistance to his literary friends, and, in particular, to Preston, and the two Hamiltons, more than he was willing to allow. Preston was by profession a writer (i. e. an attorney in Scotland); but he was a man of genius and a poet; and, in point of education and accomplishments, greatly superior to Ramsay. Being more devoted to the celestial sisters, than to the irksome habits of application and industry, he of course con-

tinued

tinued poor, while his friend Allan gradually rose to fame and opulence. Instead of the ample pecuniary rewards, to which he conceived his frequent contributions had entitled him, he was indignant at receiving nothing more than a formal invitation, now and then to dinner, from the purse-proud bookseller; an occasion, on which the same bookseller delighted to play off all the airs and self-sufficiency of the dignified patron of inferior merit. On one of these occasions it was, when Ramsay was boasting how much money he had got by his muse, and was recommending to Preston, in order to better his circumstances, to publish, and try a similar course, that the latter thought it salutary to remind his friend of the meanness of his former trade, as well as the importance of the obligations, that, in many of his productions, he owed both to himself and to others. This, therefore, he did by repeating, on the spot, the following verses; which, though of no great merit in themselves, yet, as an extemporaneous effusion, are by no means contemptible: and we record them here with the greater willingness, as they furnish an undeniable proof against the sentiment of our biographer, that a wig-maker and a barber were occupations most certainly "*co-incident* in that age."

To trim the beard of its excrescent hair,
Was mighty Allan's first, though humble care;
Then foreign locks to curl, and dress the head,
To that sublime employment did succeed.
At last, when ven'trous grown, the barber tame
Usurp'd the wit's and poet's prouder name,
Verses in shoals, from hands as various flow'd,
As hairs from beards by his keen razor mow'd.
Yet, had he these compos'd, and not compil'd;
Had the true father own'd each righteous child;
Like other bards, he would have gain'd the bays,
But grasp'd, for solid pudding, empty praise.

It is necessary to inform the mere English reader, that "righteous;" in the Scottish dialect, sometimes is put for "rightful;" and that "to dress the head," signifies, not an operation of surgery, (although surgeons and barbers were antiently an associated profession) but merely "to dress, or comb the hair."

To tease his friends, and particularly his patrons, with copies of verses, was also among the foibles of the poet. Burchet, who had exhausted his powers to extol Ramsay in verse as "the British Virgil," and who had, in his turn, by the British Virgil been as liberally praised, began to grow weary of this reciprocation of flattery. Accordingly, when Allan composed one of the well-known epigrams preserved in his works, and sent it to his friend, he was answered in a style of no small asperity and coarseness by the secretary to the admiralty; insomuch that it had well nigh put a period to their friendship. Ramsay's Epigram, which had merit, was as follows:

On receiving a present of an Orange, from the Countess of Aboyne.

Now Priam's son thou may'st be mute,
For I can bauldly brag* with thee :
Thou to the fairest gav'st the fruit,
The fairest gave the fruit to me.

To this Burchet most uncourteously sent for answer :

As Juno chaste, as Venus kind,
She may have been who gave the fruit :
But had she had Minerva's mind,
She ne'er had gi'ent to sic a brute!

And the retort, we may believe, would be the more severely felt, that, in the concluding line, the Englishman had affected to imitate the native dialect of the poet.

In the second place, as to style. Of all the imitators of the Johnsonian period the present writer seems to us to be one of the most unhappy. What Quintilians say of the herd of Seneca's imitators may, with the same justice, be applied to him: "*Placebat (Seneca) propter sola vitia; et ad ea se quisque dirigebat effingenda quæ poterat.*" Stiff and affected without elevation, and harsh and dissonant without strength or energy, he successfully aggravates the vices, without attaining the virtues of his master. What will a reader of classical taste say to such examples as the following? The same disposition for (to) sociability prompted him (Ramsay) to count the society of clubs, during a clubical period." P. 9. "He found, in William Hamilton of Gilbertfield, a genius *analogous* to his own; who, having congenial propensities, readily entered into a *reciprocation of metrical epistles.*" P. 16. "The gentle shepherd could have been only produced by art co-operating with genius, in a moment *propitious for (to) shepherdish poetry.*" P. 34. "His wife, who died in 1743, seems to have passed to her grave without an elegy, because the loss was *too afflictive for loquacity to deplore.*" P. 48. "But, after a while, he attracted, by his *facility and naturalness*, the notice of persons of higher rank, and better taste" P. 15. This we sincerely hope will, in due time, be done also by our biographer; when he has sedulously corrected the vile and disgusting affectation of which we complain; and when he has clearly seen, as we likewise trust he will see, the folly of an attempt to bend the bow, without possessing the vigour, of Achilles.

In order to shew him, that we do not find fault with his style, in matters of taste merely, which, in some degree, must always be arbitrary, we will subjoin a few instances of actual incorrectness, and want of grammar: and these, surely, must appear the more remarkable in a person, who professes so avowedly to tread in the footsteps

* "Bauldly brag," we have good authority to believe was Ramsay's original reading, and not "blythly boast," as it stands in this edition; an expression much more tame and inappropriate.

of, perhaps, the *correctest* writer in our language. "When *the noblest* version of the Iliad appeared, Ramsay read it thrice over." P. 12. Among what versions is this the noblest? Possibly we might guess at the meaning of such a sentence: but either there is an awkward affectation of a Latinism, which has never yet been naturalized; or else an ellipsis is implied, far more violent than can be tolerated in English. "This person must be distinguished from Hamilton of Bangour, a poet of a *higher quality*, who, was also connected, by his good offices, with Ramsay." P. 17. A poet of "higher quality" may be said, if the author means rank or eminence; but the noun "quality," with the indefinite article prefixed to it, is generally applied to some peculiar property in an inanimate object: thus, we say cloth, or paper, of a higher or superior quality. "The *same* writer speaks of King James's Schort Treatise, as at once curious, *though* stupid." P. 25. It should have been written, at once curious *and* stupid.

From the following inaccuracies, not of grammar, but of idiom, the biographer betrays his country, which we easily perceive to be North of the Tweed. "The learned *minister* (we suppose one of the authors of the statistical account of Scotland) who writes the account of Crawford-moor, claims no peculiar honour from the birth of Ramsay, in that mountainous district." P. 6.—that is, learned clergyman;—Minister is now seldom used in England in this unqualified sense, although it is found so applied in the prayer-book. In Scotland, we understand, that the practice is otherwise: but any Englishman who read the sentence, and saw no collateral circumstance tending to point out what description of minister the author intended, might naturally mistake it for a minister of state. "Indigent persons of the same *shire*." P. 9. that is, county. Shire, in the same manner, is seldom, or never used in England, except in conjunction with the name of some district: thus we say, Leicestershire, Yorkshire, &c. "After a while, the easy club, affecting great independence, resolved to adopt Scottish patrons, *in place of* English names." P. 10. It should have been *instead of* English names. This Scotticism is very common. A man came in *the place of* his father, may, however be said in good English, when the expression is without a figure, and the definite article is prefixed. "Lady Wardlaw was buried in the family vault, *within* the church of Dumfermline." P. 32. That is, *in* the church of Dumfermline. In Scotch proclamations we have had frequent occasion to observe this idiom. e. g. To all and sundry the magistrates *within* the shire of Edinburgh, &c. To these examples we were about to add a few more of this writer's misapplication of the prepositions, a fault very common with his countrymen; but we fear our readers will be ready to cry out *obe! jam satis est!* We request, however, they would bear in mind, that *correctness of expression*, and *precision of thinking* are far more intimately connected, than most persons, even writers by profession, are disposed to believe. It is on that account that we hold

it to be our duty, on occasions like the present, where a pompous correctness is affected, but where real inaccuracy is displayed, even to descend to minuteness of criticism; and, by pointing out, from time to time, such glaring blemishes in style, usefully to operate on the public taste. Of the talents, and particularly of the industry of the present biographer, we have no mean opinion (although a little more mean, perhaps, than is entertained by that biographer himself); and we therefore think, that he may be inclined to take what we have said in good part. In regard to imitations of the style of Johnson, we willingly hope that the period is now at hand, when they will probably be managed with greater taste and discrimination, than usually have been displayed. What we can always tolerate, and oftentimes admire, in so original a writer, will sit at best but ungracefully on most of his imitators: and something more is requisite, than the mere assumption of the *lion's skin*, in order to command that deference and respect, which are rightfully bestowed on the monarch of the forest. In looking up with veneration, as *we* most sincerely do, to a man, who has so eminently added to the copiousness, as well as the accuracy of the English tongue, let us imitate his vigour, while we avoid his pedantry; and rejecting the *superfluous decorations* with which his nervous eloquence is sometimes encumbered, strive to emulate the variety, and catch the music of his periods.

In the third, and last place, we feel it incumbent on us to declare, that pleased, as we are, to see so elegant, and, in many respects, so useful an edition, as has now appeared, of Ramsay's works, we utterly condemn the injudicious reprinting of several pieces, which, as has been said above, we had hoped were long since consigned to merited oblivion. The sentiment held forth by the great satirist of antiquity,

Maxima debetur puero reverentia
Nil diſtu ſædum, viſuque hæc limina tangat,
Intra quæ puer eſt,

we must consider as a maxim of high importance as to boys, but, in regard to the young of the other sex, as still more indispensable. That acute observer clearly saw, and as nobly laboured to stem, the torrent of dissoluteness, which, in his time, was about to overwhelm a great and luxurious people: and we, also, in these days, and in our own sphere, shall ever do what in us lies, to keep pure the sources of moral, as well as political information, or at least to point out, to the young and unwary of both sexes, where either seem to us to be doubtful or corrupted. The intentions of the present editors, for ought we know, may be pure and upright. We shall not, therefore, disgrace them, by classing their well-meant labours with those of a Cleland or a Lewis, a Godwin or a Volney; but we shall only ask them, if they have sons, and still more if they have daughters, whether they would be anxious to recommend, to their perusal, this *their own* edition of a popular poet? What think they, for example,

as a school for delicacy, of the pieces entitled "an Elegy on John Cowper," "Lucky Spence's last Advice;" or "an Address of Thanks from the Society of Rakes;" not to mention the dull, and fulsome verses to Ramsay, by his friend Josiah Burchet, so needlessly retained in front of the *testimonia*? We are aware that these gentlemen will ask us, in their turn, what propriety there would have been, in giving to the world an incomplete edition of their favourite author, because the ear of modesty might perhaps be shocked at a few of his pieces; but of which the defects or blemishes are so greatly overbalanced, by the superior merit of other parts of his writings? We answer, that, on *this* very account, there is the greater cause to apprehend the mischief: and they themselves must be convinced, that it is by the beauty and reputation alone of the Gentle Shepherd, that such detestable trash could ever have any chance of being buoyed up into notice. It is true, in editing an antient classic, the *Opera Omnia* will by the scholars always be preferred to the *Opera purgata*; and for this obvious reason, that after every monument of the classical languages has been carefully preserved, on impartially contemplating them, we have still cause to wish for a more ample display of their powers, and a more various illustration of their analogies. But with living languages, and modern authors, the case is widely different. As to Allan Ramsay, in particular, it is notorious, that, unlike too many of our own poets, who have given charms to licentiousness, and united ribaldry with wit, his genius, in such attempts, usually forsakes him; and nearly in proportion as he is coarse or indelicate, he becomes languid, and spiritless, and contemptible. If the editors in question, therefore, by their ill-judged industry, have helped to corrupt the morals of their readers, they have certainly not contributed to the fame of the poet.

At the conclusion of the life we are told, that Ramsay, though without learning himself, cultivated the acquaintance of the learned, and, among others, that of Ruddiman, without doubt one of the most accomplished scholars of his time. Ruddiman, he says, was always willing "to spare, to the needy and helpless, a part of his own stores of classic lore," and usually furnished his friend with Greek and Latin mottos, which the latter prefixed to his different pieces; but these, in the biographer's judgment, being unsuitable to such poems, from such a bard, have been excluded from these volumes. "Scholars," he adds, "did not want them, and the unlearned with such obstructions out of their way." As we have already differed so widely, in our moral, as well as literary taste, from this *Johnsonian* writer, it will not seem strange, in regard to our opinions on this point, that there should also be found some dissimilitude. With submission to him, we confess our partiality to mottos, when well selected: and since he has been otherwise so scrupulous in keeping, as he found it, every relique of his author, we must think, that he would have gratified the public, although at the expence of his prejudices, had he as scrupulously preserved the poetry of Ramsay, adorned and recommended by the erudition of Ruddiman.

Our remarks on this publication have now extended to an unusual length. Should it seem more considerable to any, than was either demanded or deserved by the mere re-appearance of the works of a well-known writer, we trust that our apology will be found in the importance of the doctrine we have taken occasion to inculcate. In our next Number, we shall with sincere pleasure, drop the lash of reprehension, and introduce, to the notice of our readers, the very masterly essay on the writings of Ramsay, than which, it must be confessed, we have, of late years, seen nothing more replete with ingenious criticism, or more conspicuous for purity of style.

(To be concluded in our next.)

Political Essays on popular Subjects. 8vo. PP. 142. 2s. 6d.
Chapple. London. 1800.

IT is not suspected by mankind how much of their infelicity proceeds from ignorance. That they are dreadfully deficient in the practice of their duty, is a truth universally acknowledged. But those who, without scruple, assent to this truth, seldom take into the account that an ignorance of duty is one great cause of its violation. What then, it will be said, are men in this civilized age so uninstructed as not to be acquainted with the obligations, which religion and morality impose upon them, and which are essential to their virtue and their happiness? To this it may be answered that in one branch of those obligations, that which respects their private relations as individuals, education must be unusually deficient, if it do not convey an adequate degree of information, to direct their conduct; though even here it is to be lamented, that little care is taken to render their habits and dispositions conformable with the knowledge, which they are taught to imbibe. But there is another branch of obligations, in which a general ignorance prevails; we mean that which relates to the civil, or, as they may be termed, the political duties of men; duties which arise out of their characters as members of a state, and as subjects to government. The importance of these duties is not inferior to that of the preceding ones; their observance is no less positively enjoined by divine as well as by human laws; and their violation is fraught with still greater danger and mischief. For as they involve the connection which unites all the members of a state, in proportion as they are disregarded, that connection must be insecure; and the general contempt of them must be subversive of all law and government.

It is alike lamentable and astonishing that duties so important, and the violation of which leads to such dreadful consequences, should be so little known. But strange as it may seem, the bulk of mankind are brought up in an almost total ignorance of these duties. To account

fully for so gross a neglect, would require a more copious discussion than our limits allow us to enter upon; suffice it to say that the *ordinary* habits of subordination, co-operating with the authority of government and laws, are sufficient in *ordinary* times to preserve the general tranquillity; and, therefore, the necessity of inculcating the obligation of duties, the violation of which, however mischievous, can but seldom occur in any alarming extent, is not sufficiently obvious to render such instruction a regular part of education. The consequence is that when those *extraordinary* periods arrive, in which a wild spirit of licentiousness and turbulence threatens to subvert the very foundations of social order, mankind are totally unprepared for them; and, for want of understanding their true interests, they are easily excited to fanaticism and violence, and rendered the instruments of their own destruction.

It is not, however, ignorance alone which is the cause of such misfortunes. The mind of man is not calculated to be an entire blank with regard to any matter of universal interest and concern. In the absence of true knowledge, error will certainly usurp her place. And on all subjects of a political nature mankind are, in an extraordinary degree, exposed to error. For such subjects are apt most violently to excite the passions, to produce party contentions and animosities, and to render reason the slave of prejudice. But a still more copious source of error arises from wilful and corrupt perversion. At all times there exist, in society, a number of factious men, who, to gratify their ambition, are ready to employ any means, however desperate and destructive; means which, if they were to have their full effect, would render that power which they are directed to attain, altogether precarious and insecure. Such men are engaged in a constant struggle with those who hold the reins of government; and, in order to succeed in the contest, they neglect nothing to weaken and overwhelm their antagonists. For this purpose they are rash enough to attack the very foundations of society; they propagate notions which are subversive of all government; they toast at their clubs, and they proclaim by their harangues, the sovereignty of the people; and they endeavour to obtain the assistance of the multitude, by teaching them that they are supreme; that they are under no obligation to obey their rulers; that they have a natural and imprescriptible right to cashier their governors, and to change their government at pleasure; and that their freedom consists in the occasional exercise of such a right. Thus do the most mischievous errors, by being incessantly repeated, obtain a general currency; and meeting with no resistance from sound fundamental principles, they become the established system of a very large portion of mankind.

To counteract the pernicious influence of such errors, which are always dangerous, and which, may be destructive—which are the constant tools of faction, and the most potent instruments of anarchy—is one of the noblest tasks which can be suggested by the warmth of benevolence, or which can excite the ardour of patriotism. Towards the

the accomplishment of that task, we have seldom witnessed so able and judicious an effort as in the work now before us. We feel that we are rendering an important service to society in promoting the general perusal of this tract; and it is the strong sense we entertain of the utility for which it is calculated, that has induced us to be so copious in the remarks, by which we have introduced it to the attention of our readers.

The author has taken the most effectual mode of combating error, by resorting to first principles. It is useful, and, indeed, necessary, in order to reclaim mankind, to point out the mischiefs which they have brought upon themselves, by their alienations from the paths of rectitude and wisdom. It is, however, attended with considerable difficulty to make them discern the connection between cause and effect, particularly when, for that purpose, it is necessary to employ a long chain of deduction. But by a reference to first principles, the evil is attacked at its source; the mind is enabled, with very little exertion, to judge for itself upon matters, which before might seem beyond its comprehension; and it is furnished with a preservative, in future, against fraud and fallacy. It is wonderful, indeed, what advantages may be derived from this mode of ratiocination. For the fundamental principles, which involves the welfare of mankind, are so simple as to be intelligible to the most ordinary understanding; each of them is applicable to, and explanatory of, an indefinite, and it might almost be said an infinite number of cases; and they are so obvious as to appear incontrovertible to every mind, which is not under the absolute dominion of prejudice; indeed, the moral sense, which is implanted in the human heart, at once recognizes their authority. The great Author of our being has thus taken care that whatever is essential to our happiness, shall be within our reach. But neglect, presumption, and perverseness often defeat his designs in our favour, and, by sacrificing our most valuable privileges, expose us to wretchedness and ruin. The season for cultivating good principles is neglected, and most men arrive at maturity without any knowledge of their political duties; nay without being aware that they have any such duties to perform. They are thereby exposed to become the dupes of artifice and sophistry; and false principles, calculated to flatter their vanity, and appearing to consult their happiness, gain ready admission into their minds. Thus the soil which, with proper care, would have produced a rich harvest of nutritious grain, is overrun with rank and noxious weeds. A very little consideration must convince every one that this is the process, by which the social world has been brought to its present state of unexampled calamity and danger. Happily such a state, dreadful and portentous as it is, possesses one advantage which does not attend a season of tranquillity—it is peculiarly favourable for reflection. The mind, softened by adversity, acquires a more serious cast—it becomes disposed to listen to admonition—it is even open to conviction. At such a time, therefore, the labours of the judicious may be exerted with peculiar advantage, by

exposing the fallacy and the pernicious tendency of those false principles, which have produced such mischievous consequences; and by enforcing those sound fundamental principles, the prevalence of which would have afforded security against the existing evils, and have blessed the world with repose and happiness. This being the object of the present work, the author begins, with peculiar propriety, by a disquisition on the importance of "first Principles," which is the subject of the first chapter. He justly observes that—

"The benighted traveller looks anxiously forward to the light which may direct his footsteps in safety through the bewildering shades and unexplored recesses of the forest: The mariner views, with attentive eye, the needle, ever constant to its invisible ruler in the north, and steers securely by its guidance through the dangers of the trackless ocean; but, in the moral world, men are frequently content to wander through the forest of uncertainty, and to be tossed on the waves of life, without searching for a steady light to illuminate their paths, or a guide to direct their course."

This difference he thus explains.

"Reason is nothing more than the power of comparing our ideas, and deducing inferences for the purpose of instruction; but this comparison implies the existence of a standard to which we may refer, and according to which we may decide. All men must have some standard for the direction of their judgement, but it will vary with the degrees of their knowledge and reflection.—

"How can we reason but from what we know?"

"It is frequently assumed without examination; sometimes from the opinions of a leading character; sometimes from the common opinions of the world, and often from some intermediate proposition readily admitted as a criterion in its popular sense, but not carried back, as it ought, to the original standard from whence it is supposed to be derived. Of the victims of madness it has frequently and justly been asserted, that they reason right upon wrong principles. It is possible, therefore, to reason, and to reason ably, without advancing to the discovery of truth.

"Hence, then, arises the greatest, the most important, though not the most obvious, difference between man and man. Some, through ignorance, are incapable, and more, through indolence and want of reflection, are regardless of looking back to those First Principles, which form the true standard of reference and decision."

After justly appreciating the various endowments of the mind, which are most esteemed by men, he says, with equal force, and justice that—

"Wisdom consists in the possession of a standard by which we can estimate the value of all things within the range of our comprehension, and regulate the conduct of life."

The following distinction deserves particular attention.

"The difference is obvious between those first principles which respect the conduct of the individual, and those which form the foundation of a science. The former are necessary to all; the latter are requisite only for those who
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are called to the study and exercise of that particular science, and are useful to others only as they are adopted among the grounds of general knowledge, and employed for the advantage of mankind. The peasant may possess the former. He is graciously furnished with the means of acquiring them. He can read, or he can listen to the voice of truth, and to this sacred standard he may refer for instruction. The peasant with these principles is wiser than the subtlest arguer without them."

The author shews himself well acquainted with the character of the present age, when he says that—

"A general diffusion of the lowest species of knowledge, a dashing style of composition, a tinsel sort of eloquence, together with a deficiency of solid thought, a want of logical precision, and an ignorance of original principles, mark the features of the times with colours too glaring to be mistaken, with foreign tints which shame the modest simplicity of nature, and disguise the genuine dignity of truth."

Respecting the origin, progress, and effect of erroneous opinions on political subjects, the following observations deserve the particular attention of those persons, who suffer their notions on such subjects to be formed without reflection, or to be derived from the specious and captivating addresses of popular declaimers.

"There are generally a set of opinions floating loose in the world, adopted without consideration, and uttered without thought, which have been handed down in the same form, from age to age, and received as established maxims by the unthinking, and the indolent. Many of these are specious sophisms, employed only by the eloquent orators of the day, as they suited their addresses to the passions of the populace, and favoured their opposition to some existing evil, or some preponderating power. Though unable to bear the test of strict examination, they have never been refuted and exposed, merely because the pressure of no peculiar circumstances has called for their refutation or exposure. These maxims are eagerly seized by the conceited snatterers in knowledge, and the ardent spirits of turbulence and faction. They are magnified into undeniable axioms, and self-evident truths. They are expanded into gigantic shape, and displayed before the eyes of the people. They are sharpened or rounded into weapons of attack, and this artillery is charged with every inflammable substance which malice or ingenuity can furnish. The watch-word of conspiracy is given out—the trumpet of sedition is sounded—and the enthusiastic demagogues hurry their deluded followers into battle with established usages and constituted authorities, undismayed, though the hostile forms of wisdom and experience are drawn out in array against them. If the ramparts of the fortress they attack are neglected or decayed—if the works are weakly defended, or difficult of defence, down falls the edifice with a mighty ruin, and shakes the astonished earth around. But if the venerable fabric be constructed of more durable materials, and its garrison be vigilant and ardent in its defence, it frowns unhurt at the impotent attack, and bids defiance to all the storms which assail it. Yet not even in this case easily discouraged, though baffled in his first attempts, the practised enemy, perhaps, only changes his mode of warfare, and lays aside the open front of hostility for the secret sap and the insidious mine."

The second chapter consists of a most valuable essay on liberty—a subject, which more than any other, has excited the passions, and bewildered the reason, of mankind.

Whoever pays any attention to what is passing on the political theatre, will readily subscribe to the following remark.

“ Were we to listen to the declamatory arguments of popular orators, we should be taught to believe that the establishment of Liberty alone was the proper end and design of government. No other object is ever held up by them to admiration, no higher good is ever proposed for acquisition. They are convinced that this mode of address is the surest passport to the hearts of the people; and the appeal is made so frequently, and with so much enthusiasm, that they sometimes argue themselves into a persuasion of the truth of the doctrines which they have so eloquently maintained. But, surely, it requires no very great portion of discernment and reflection to discover the falsehood of such an abstract position, and even be brought to wonder at its detected absurdity.”

This is one of those errors which have chiefly contributed to social infelicity, and the author gives it a most complete refutation. He admits that “ the true end of government is the public good, or the general happiness of the community.” But to produce that end, he shews that it must operate by means of restraint—the very name of government, he observes, “ implies controul upon the actions of men.” It is, therefore, in its essence, “ incompatible with the possession of abstract liberty.”

“ Restraint, therefore, is the first and most essential quality of government. It is inseparable from its nature—it is government itself.”—“ Such alas ! is the wide extent of vice and folly, of ignorance and error, that the majority of mankind must be subject to perpetual controul. In a system well constructed, and well administered, this controul operates so insensibly, that it is sometimes overlooked, and sometimes attributed to the power of human reason over human conduct; but alter the system, abolish the government; and the necessity for exterior restraint becomes dreadfully apparent. All wise and good men, therefore, look up to government with an eye of reverence and awe. They consider it in some respects as a sacred subject, and they fear rashly to lay their hands on the ark of venerable authority.”

The author then shews, by a happy and beautiful mode of illustration, that the power of controul, which is essentially inherent in government, is the real source of true and salutary freedom.

“ But if restraint be thus requisite for man, and submission be a duty incumbent upon him, what becomes of the fair form of freedom, who lately presented herself to our sight, attired in all her seducing graces, attracted our love and admiration, and claimed a precedence among the principles of government? Is not her image banished? Is not her nature annihilated by the presence of restraint? No, her serene and virtuous power rises from the midst of fetters with unimpeded dignity; and converts the chains of controul into the wreaths of pleasure: nay, paradoxical as it may appear, the freedom which conduces to happiness regards restraint as her parent, companion, and

friend

friend. If restraint be directed to the attainment of its proper object, the public good, it will stay the hand of oppression, defeat the designs of fraud, destroy the combinations of tyranny, and check the numerous evils of vice; but will it not, in so doing, give freedom of action, and security of possession, to the just, the peaceable, and the innocent; and can such freedom be enjoyed without such restraint? The answer is obvious:—Under the protection of a good government, the virtuous man walks through the prison of the world unmolested and unhurt; but liberate the captives of vice, and he would be assaulted, plundered, and abused.

“Liberty then, in the first place, must be considered as the consequence of restraint. General Liberty is the effect of restraint upon every individual; particular liberty is the consequence of general restraint: it looks up to government as its author, to law as its guardian. Independent of a system of Law, the Liberty of a nation is an empty sound.”

The remaining part of this work contains two chapters; one on Democracy, and the other on the Party Denominations of Whig and Tory, both of which we should be happy to notice more particularly. But we hope we have said enough to give our readers a general idea of the merit and utility of the publication, and to induce them to give it an attentive perusal. The style is clear, nervous, and correct. We observe with great pleasure, that the author has it in contemplation to proceed further “in the execution of his plan.”

A Practical Improvement of the Divine Counsel and Conduct; attempted in a Sermon, occasioned by the Decease of William Cowper, Esq. preached at Olney, 18th May, 1800. By Samuel Greatheed. 8vo. Pp. 47. 1s. Newport Pagnel. Wakefield. Williams. London.

IT is impossible for us to describe the mingled sensations of pain and pleasure, disgust and satisfaction, which the perusal of this discourse excited in us. As a composition, it has all the defects which might be expected in an *extempore* harangue, delivered before an independent congregation, by *the Lord knows who*, educated and ordained *the Lord knows where*. It is, by turns, pious, awful, ridiculous, sensible, silly, elevated, colloquial, vulgar. Our feelings have nevertheless been greatly interested by it, since it contains many melancholy traits of character in an eminent writer, who was not altogether unknown to us, the author of *the Task*. The biographical part, therefore, of the sermon we will give to our readers, as briefly as may be; interspersing facts and observations, which we are able to furnish from our own knowledge and recollection. We begin our extracts in p. 10. at the commencement of a passage for which we must suspect that the author is indebted to a pen more able than his own. If we do him wrong, we can only say, in reproof of his general negligence, *O si sic omnia*. But to Mr. Cowper,

“Born of amiable and respectable parents, of noble affinity, and connected with persons of great *worldly* influence, his advancement in temporal *influence*

affluence and honour seemed to demand no extraordinary mental endowments. His opening genius, however, discovered a capacity for elegant literature; and he enjoyed the best advantages for improvement. With uncommon abilities, he possessed a most amiable temper; and he became not only the darling of his relations, but beloved and admired by his associates in education; some of whom, with inferior prospects, have since risen to distinguished reputation, and even to the highest professional rank!"

Allusion is here evidently made to the intimacy which subsisted through life between Mr. Cowper and Lord Thurlow. To the peer, we believe the poet to have been principally indebted for the royal pension bestowed on him some time previous to his death. In the success of his ingenious friend, we know that the Chancellor felt himself peculiarly interested; and it is a circumstance which ought to be recorded, that while *the translation of Homer* was going forward, he could relax from the severities of office, to communicate to his poetical correspondent his private remarks as a man of reading and taste.

"But the towering hopes which were naturally built on so flattering a ground, were undermined at an early period. From childhood, during which he lost a much-loved parent, his spirits were always very tender, and often greatly dejected. His natural diffidence and depression of mind were increased to a most distressing degree, by the turbulence of his elder comrades, at the most celebrated public school in the kingdom!"

Mr. Cowper was bred at Westminster school.

"When (at mature age) he was appointed to a lucrative and honourable situation in the law, he shrunk, with the greatest terror, from the appearance which it required him to make before the Upper House of Parliament. Several affecting circumstances concurred to increase the agony of his mind, while revolving the consequences of relinquishing the post to which he had been nominated."

Mr. Cowper was one of the *best* of mankind; yet was he destined, by want of proper feeling and discernment on the part of his friends, to fill a conspicuous post in the House of Lords. A blunder of the same kind was committed, by the admirers of Mr. Addison, when he was appointed one of the Secretaries of State. Mr. Cowper (as we have heard the story) when the office, to the reversion of which he was to succeed, became vacant, sequestered himself, and was no where to be found. When the office was filled, he again made his appearance; but with a bosom in which there was no peace, because he had spontaneously deprived himself of an independent situation in life, at a time when it was his wish to have made the object of his attachment happy, by an offer of marriage. Such is the tale of his incipient sufferings, as it has been related to us. Under such impressions,

"He wished for madness, as the only apparent means by which his perplexity and distress could be terminated. A desperation, of which few among mankind can form a suitable conception, but which it may be hoped many will regard with tender pity, drove him to attempt self-murder!"

Our readers will recoil with astonishment. Their pity they certainly will not refuse to the devoted sufferer. Nor will they feel less honest indignation than ourselves, that a man of feelings so exquisite, whose nerves were more tender than the fibres of the most delicate *mimosa*, should have been so inconsiderately exposed to pain, by those who ought to have guarded his highly sensitive constitution from injury, instead of having ambitiously exposed it to the touch of rudeness. To this foolish circumstance alone, shall we ever ascribe the greater part of that infelicity, under which the unfortunate poet laboured to the latest hour of his life.

“The manner of his preservation in life, or rather of his restoration to it, indicated an unusual interposition of Providence. His friends no longer persisted in urging him to retain his office. It was resigned; and with it his flattering prospects vanished, and his connexions with the world dissolved.”

We know not the particulars of the attempt on his life, and how he was preserved from destruction; nor have we ever understood that he was in actual possession of the place reserved for him. If *far other expectations* were entertained by his friends, they seem not to have been sensible, that the first thing to be considered in determining a young man's future occupation and profession, is the degree of *fitness* and *capability* with which *nature* has endowed him. It is in vain to resist obstacles which *she* has placed in the way: *expelles furcâ, tamen usque recurret*. The relatives of Mr. C. were obliged to practise, at last, that forbearance, which good sense ought to have taught them was requisite at first: but, alas! how much mischief was done, before they would be persuaded to desist!

“His manners were in general decent and amiable; and the course of pleasure in which he indulged himself being customary with persons in similar circumstances, he remained insensible of his state as a sinner, &c.”

What reader will not be disposed to conclude, from this passage, that the manners of Mr. Cowper, which were in general decent and amiable, were also sometimes indecent and unamiable? Who will not imagine, that he suffered himself to be carried away by the vortex of dissipation and vice, with as much indifference as the gayest libertine that ever lived? Yet does his biographer quaintly add, some twenty pages afterwards:

“So if any of you think, that because Mr. Cowper was so eminent a sufferer he must have been a sinner above others; I tell you, no. . . . I have good ground to believe, that before our deceased friend was brought to a knowledge of the Gospel, his conduct, instead of being notoriously wicked, was generally inoffensive and amiable. I have still more reason to be convinced, that since he professed the knowledge and love of Christ, he never allowed himself in the practice of any thing that he apprehended to be contrary to the will of God.”

It is incumbent on the preacher to explain this extemporaneous inconsistency.

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"He remained insensible of his state as a sinner, till he was brought to reflect upon the guilt of that action, by which he had nearly plunged himself into endless perdition. His mind was then, for the first time, convinced of the evil of sin, as a transgression of the law of God; and he was terrified by the apprehension, that his late offence was unpardonable in its nature. Instead of finding relief from reading, every book he opened, of whatever kind, seemed to him adapted to increase his distress; which became so pungent as to deprive him of his usual rest, and to render his broken slumbers equally miserable with his waking hours. While in this state, he was visited by the late Rev. Martin Madan.

In our impatience at the first reading of this passage, we uncharitably wished Mr. Martin Madan *at the devil*. But without consigning him, in our more rational moments, to so warm a climate, we shall content ourselves with pronouncing his apparition, at this critical moment, to have been a circumstance the most unfortunate. The unhappy patient needed the assistance of a physician of the first order: his malady was too complicated, and too deeply seated, to be removed by an empiric. Accordingly, we find that Mr. C. instead of being made better, is instantaneously made worse, by the intervention of this sophistical, hypothetical, doating, polygamous confessor.

"*The following day* he again sunk under the horrors of perdition; and that *distraction*, which he had sought as a refuge from the fear of man, now seized him amidst his terrors of eternal judgment. A vein of self-loathing ran through the whole of his insanity; and his faculties were so completely deranged, that the attempt which he had so lately deplored as an unpardonable transgression, now appeared to him an indispensable work of piety. He therefore repeated his assault upon his own life."

Such were the healing effects of Mr. Madan's religious medicine. We cannot but impute to *him* this second attempt of the poet on his own life, as we imputed the first to his other friends: especially when we are informed that the reason Mr. C. urged for suicide in this instance, was that the sooner it was accomplished, *his future misery would be the more tolerable!* We doubt not that *hell and damnation* had been flashed into the poet's face, after the manner of pages 37 and 38 of the sermon before us. He was also probably instructed, as in p. 45, that "whom God *foreknew* as heirs of eternal life, he *predestinated* to be conformed:" he was initiated into certain narrow notions of *election* and *repudiation*, which make the gate of heaven more strait and difficult to the sinner, than the needle's eye to the camel.

"His purpose being again mercifully frustrated, he became at length familiar with despair, and suffered it to be alleviated by conversation with a pious and humane physician at St. Alban's, under whose care he had happily been placed. The comfort he enjoyed, induced him to prolong his stay at St. Alban's for twelve months after his recovery. He then retired, first to Huntingdon, and two or three years afterwards to this place [Olney] in order to indulge, amidst rural scenes, those religious pleasures and occupations which experience had taught him to value, &c."

Here we reach a most curious period of our poet's life; a period in which

which he appears to have connected himself, without hesitation, with sectaries of every description; with the author of the discourse now before us, and with his *venerable* friend Mr. Newton, as he is styled. The latter wrote the preface prefixed to a late edition of Mr. Cowper's poems, which sits like a patch of *dowls* upon a robe of *lawn*. But we hasten to exhibit our bard, as a seceder from the Church, in which we cannot doubt of his having been brought up.

“ At your stated meetings for prayer (would there were *such* in every parish*!) you have heard him, with benefit and delight, pour forth his heart before God in earnest intercession, with a devotion equally simple, sublime, and fervent; adapted to the unusual combination of elevated genius, exquisite sensibility, and profound piety, that distinguished his mind. It was, I believe, only on such occasions as these, that his constitutional diffidence was felt by him as a burden, *during this happy portion of his life*. I have heard him say, that when he expected *to take the lead in your united prayers*, his mind was greatly agitated for some hours preceding; but he observed, that his trepidation wholly subsided as soon as he began *to speak in prayer!*”

We think our pity will not be applied amiss, if we shed a small portion of it here. It shall be accompanied with no remark.—With a blush, and with a sigh, we draw the veil over these pardonable deviations of a mind, which seems to have been sported with by every gale, till it had no more steadiness than a feather. One little anecdote, however, of the poet, we must here communicate to our readers, which was for many years a riddle to us, till we were apprized of the non-conformity above-mentioned. A party of literati, among whom was Mr. Cowper, an eminent writer of poetical epistles, a celebrated Authoress, and a divine of the Church of England, spent a short time together in a country village. The reverend divine was requested by the minister of the place to give him a sermon. After much hesitation, he at length consented; and prepared himself with all the nicety and care requisite to render his discourse tolerable to the critical ears of the ingenious party with which he was associated. Sunday morning arrived, the bell summoned to the church which was very near at hand, the divine made his motion to proceed. Not one of the learned junto manifested the least inclination to follow him, till one of the bards politely offered to attend him *to the church door*. To the church door he accordingly attended him, and then withdrew to the company which he had left. In the mean time the fair writer proceeded with her novel, and Mr. Cowper *took his walk*. As this anecdote was related to us, some years ago, by the reverend preacher himself, we can vouch for its authenticity.

A third attack of insanity now overtook this unfortunate poet. We are told that he ‘conceived some presentiment of this sad reverse as it drew near.’

* We thank God, there are not: and we trust, there never will be. R.

"His mind became immovably fixed. He cherished an unalterable persuasion, that the Lord, after having renewed him in holiness, had doomed him to everlasting perdition. He supposed himself to be the only person that ever believed with the heart unto righteousness, and was notwithstanding excluded from salvation. In this state of mind, he ceased, not only from attendance upon public worship, but likewise from every attempt at private prayer: apprehending that for *him* to implore mercy, would be opposing the determinate counsel of God. Amidst these dreadful temptations, such was his unshaken submission to what he imagined to be the divine pleasure, that he was accustomed to say, "if holding up my finger would save me from endless torments, I would not do it against the will of God." It was only at seasons, when (racked by the immediate expectation of being plunged into everlasting misery) his mind became wholly distracted, that he ever uttered a rebellious word against that God of love, whom his lamentable delusion transformed into an implacable oppressor. His efforts at self-destruction were repeatedly renewed; but they were stimulated by a strong impression that God had commanded him to perpetrate this act; and he even supposed that his involuntary failure in the performance had incurred the irrevocable vengeance of the Almighty! To this, and never to any other deficiency of obedience, have I heard him ascribe his imaginary exclusion from mercy. P. 21.

"I argued with him on the impossibility that God should command him to transgress his own law. He supported his opinion by this plea; that the force with which the impression of such a duty had been made upon his mind, was equal to that of any he had received from the truths of scripture. He alleged, in his vindication, the example of Abraham, who hesitated not to put to death his beloved and only son, at the command of God; and judging himself called in like manner to perform an extraordinary act of faith, he concluded that his failure was therefore an unparalleled offence, beyond the reach of pardon. P. 43.

"He entered no place of worship. When invited to do so, he has said, 'Had I the universe, I would give it to go with you; but I dare not do it against the will of God.' P. 36.

"Habituated to the fearful expectation of judgement, it became by degrees less insupportable. He became accessible to a few intimate friends in succession, who laboured to divert his thoughts from the dreadful object that engrossed them, and to excite them to activity on other subjects. Thus originated most of those poems, which, when published, charmed and surprised both the literary and the religious world." P. 21.

In one of these moments was produced that truly laughable ballad, in which the poet has described the ridiculous adventures of *John Gilpin*. The *Task* also, as its title imports, was a labour imposed upon him by a lady, during one of these periods. Of the latter we are able to report, that when it was finished, the poet was not aware of its excellence, and little dreamed that it would become so great a favourite with the world. He had previously published the *first* volume of his poems, which met with no success, and served only to bring him into debt to his bookseller. The *Task*, therefore, was offered for publication, upon the condition that the bookseller should have *all* the profits, and that Mr. C. should be excused from paying the

the charges incurred by his first volume. The *Task* was annexed to the poems already published as a *second* volume; and, by its singular merit, very shortly produced a rapid and extensive sale of *both* volumes. Considerable profits must consequently have arisen from the sale; and yet we have been informed, and we fear the tale is too true, that the poet was never *one penny* the richer for his *Task*. The translation of Homer followed; and Mr. C. being now aware of the esteem in which his writings were held, offered it for sale. A sum was proposed to him, from the receipt of which he recoiled with indignation; considering it as a trifling and inadequate recompence of his labours. *One thousand pounds* more were added to the offer, and the poet thought proper to acquiesce.

"After more than twelve years of uninterrupted despair, some transient changes of his mental sensations admitted a gleam of hope. He prayed in private, as before his affliction. These lucid intervals were unhappily so short, that he never resumed his attendance on public worship. The most tolerable days that he spent, he has described to me as begun with traces of horror. The forenoon, being employed in composition, became gradually less distressing. Before dinner, he usually walked two hours; and the air, the rural prospects, and muscular exercise, contributed to his farther relief. If at dinner, and during the afternoon, he had the company of an intimate friend or two, which was frequently the case during the last ten years that he lived in this neighbourhood [at *Western Underwood*, near Olney] their conversation seemed to afford the principal alleviation to his burthen."

Mr. Cowper was peculiarly well qualified by nature, to be an agreeable companion in a small circle. We have seen him dwell, with exquisite delight, on that delicate vein of humour, which gives so high a relish to the *spectators* of Mr. Addison. Nor is it flattery to say, that he possessed the same kind of humour, in a degree not inferior to Mr. Addison himself. With a low voice, and much apparent gravity and composure, he was accustomed repeatedly to surprise his hearers with observations, which not only proved him to be possessed of knowledge and taste, but evinced an extraordinary power of being ludicrous whenever he pleased:

"The evening was commonly employed in reading aloud to some friend who resided with him."

We believe his chief companions were Mrs. Unwin and Lady Hesketh. To the former, who had for many years paid him great attention during his sufferings, he always confessed himself to be most affectionately attached, for her multitudinous kindnesses to him. She was a widow after the pattern of St. Paul, whose delight was to *relieve the afflicted*.

"As night approached, his gloom of mind regularly increased; and when he went to his bed, it was not to rest, but to be again harrassed in slumber with the terrifying images of a bewildered fancy."

In this manner did the poet advance in years, and a tolerable state of mental as well as corporeal health seemed to be established: when

‘an affecting event revived his distress in its full force, and plunged him again into distraction and desperation.’ Mrs. Unwin was attacked by the palsy; and, after lingering a long time, with faculties impaired, was at length relieved by death. During this period,—

“he declined all mental and bodily exertion, and rejected all attempts at friendly consolation; nay, he conceived his tenderest friends to be transformed into conspirators against his welfare. Expecting every hour to be his last *out of* endless torments, nothing but this horrible prospect could attract his notice for an instant. He refused, day after day, his necessary food; and imminent danger appeared of his speedy departure. But his period of mortality was extended: and means were unexpectedly afforded for his removal to a distant situation, where he could remain under the continual care of an amiable young kinsman [the Rev. Mr. Johnson, of East-Dereham, in Norfolk]; who, with a tenderness beyond the common limits of filial affection, watched over the precious remnant of his life. Much of it elapsed without a probability of his restoration. His intellectual powers were so much affected, that he was only capable of attending to the most trivial subjects, even when willing to have his thoughts diverted from despair. Local advantages, however, the solicitous attention of affectionate friends, and the indefatigable assiduity of his only remaining companion, were at length rendered so far useful, that he was enabled to resume his literary occupations; which were always, when pursued, a considerable though partial alleviation of his distress!

“During the last year or two of his life, his health and his state of mind appeared to be as much restored, as for any equal time at any period of his long afflictions. Toward the close of the past winter [the winter of 1799] he was, however, attacked by a bodily disorder, which brought on a rapid decay. His young friend and relation, convinced that he would shortly exchange a world of infirmity and sorrow for *a far more exceeding and eternal weight of glory*, repeatedly endeavoured to cheer him with the prospect, and to assure him of the happiness that awaited him. Still he refused to be comforted. ‘Oh spare me, spare me! you know, you *know* it to be false,’ was his only reply. Early on the 25th of April, 1800, he sunk into a state of apparent insensibility, which might have been mistaken for a tranquil slumber, but that his eyes remained half open. His breath was regular, though feeble; and his countenance and animal frame were perfectly serene. In this state he continued for twelve hours; and then expired, without heaving his breath!”

Thus terminated the miserable existence of this incomparable poet, in the *sixty-ninth* year of his age. We always endeavoured, but in vain, to inspire him with a good opinion of his services in the cause of virtue. And when we review his sad story as thus related, though we cannot greatly esteem his *chronicler*, we are prompted to exclaim with the blunt but affectionate old *Admiral*, who bewailed his departed wife, *If such folks are not received into heaven, God Almighty must sit alone.*

There is a portrait of the poet by Romney, and a private engraving; both of which are extremely like him. We hope it will not be long, before the public are indulged with one or the other. though we deem it impossible, for the graver to convey all the expression of his wild and piercing eye, which was usually blood shot.

Lettings

*Lectures on Ecclesiastical History. By the late Duncan Campbell,
D. D. &c.*

(Continued from p. 150.)

"I intend, says Dr. Campbell, that the subject of the present and some succeeding lectures, shall be the sacred history, the first branch of the theoretic part of the theological course; which claims the attention of the student. This is sub-divided into two parts: the first comprehends the events which preceded the Christian æra; the second, those which followed."

The object of the lecture which he begins thus, and is the first of the course, is to impress upon the minds of the students the *importance* of the sacred history, especially of that portion of it which records the events prior to, and co-eval with, the Christian æra; and then to point out the *plan* by which this important study may be most successfully prosecuted.

To evince its importance the learned Principal observes, that many of the articles of our faith are historical, viz.

"Those which relate to the creation, the fall, the deluge, the Mosaic dispensation, the *promises*, the incarnation of the Messiah, his life, his death, his resurrection, his ascension, the descent of the Holy Spirit, the mission of the Apostles, and the several purposes, which, by these means; it pleased the Divine Providence to effectuate. As therefore a considerable portion of the Christian faith consists in points of an historic nature, it must be of consequence, for elucidating these, to be acquainted with those collateral events which happen to be connected with any of them by the circumstances of time and place."

He then shews, in a very perspicuous and satisfactory manner, that this knowledge is of importance, not only for the illustration of the Christian doctrine, but for its confirmation also; since without it we cannot judge of those means by which the Gospel was propagated by a few illiterate fishermen, in opposition to the prejudices of the Jews, the power and pride of the Romans, and the false philosophy of the Greeks.

"But it may be objected, that if all this *historical knowledge* were necessary to confirm our faith in the Gospel, what would be the case of the bulk of mankind, who, by reason of the time they must employ in earning a subsistence, have no leisure for such enquiries; and by reason of the education they have received, are not in a capacity of making them?"

To this objection he returns an answer, of which we request the reader to weigh well the force, because we shall probably have occasion, during the course of this review, to appeal to it as a sufficient answer to similar objections urged against similar inquiries of little less importance.

"Such inquiries," says Dr. Campbell, "are not necessary to the man, who, through want of education and of time, is *incapacitated* for making them. These very wants, which unfit him for the study, are his great security that he shall have no occasion for it."

To this we cordially assent, as well as to the arguments by which the learned author proves it to be the duty of *every man of letters*—

“To enter so far at least into these inquiries as to be acquainted with both sides of the question, and to be equitable judges between the friends and the enemies of the Gospel. There is also another reason, which ought to determine those in particular who have the holy ministry in view. It is their business, and therefore in a special manner their duty, to be furnished, as much as possible, for removing not only their own doubts, but the doubts of other people. It is their province to support the weak, to confirm the doubting, and to reclaim the strayed. In spiritual matters, especially, they ought to serve as eyes to the blind, and feet to the lame;” and dreadful will be their guilt, if, by wilfully shutting their eyes, they either mislead the blind themselves, or suffer them to be misled by others.”

Having thus evinced the importance of the study of every kind of History connected with the various dispensations of God to man, he next inquires into the manner in which it may be successfully prosecuted. Previous to this inquiry he informs his audience, that it is not his intention, on any branch of the theological science, to recommend to their perusal a multiplicity of books. For this part of his conduct he assigns four reasons, which are all ingenious and forcible; but we shall extract only the third as containing perhaps the most valuable reflections of the whole.

“Young people,” says Dr. Campbell, “are too apt to imagine that learning and reading are synonymous, and that a man is always the more learned, the more he has read. Nothing can be a more egregious mistake. Food is necessary for the support of the body, and without a competency of it we could not enjoy either vigour or health; but we should not suspect him to be over stocked with wisdom, who should conclude from this concession, that the more a man eats, the more healthy and vigorous he must be. We know, from experience, that when a certain proportion is exceeded, those corporeal endowments, health and strength, are impaired by the very means, which, if used in moderation, would have increased them. The same thing exactly holds with reading, which is the food of the mind. The memory may be loaded and encumbered in the one case, as the stomach is in the other; and, in either case, if we take more than we can digest, it can never turn to good account. There have been instances of such *belluones librorum*, such book-gluttons, as very much resembled the lean kine in Pharaoh’s vision, which, when they had devoured the fat and well-favoured kine, were themselves as lean and ill-favoured as before. It is indeed necessary that we accustom ourselves to read: but it is likewise necessary, and much more difficult, that we accustom ourselves to *reflect*. There ought to be stated times for both exercises; but to the last, particularly, our best endeavours ought frequently to be directed: and for this purpose, I know no better helps than to be obliged, sometimes by conversation, sometimes by composing, to express our sentiments on the subjects of which we read.”

These are judicious reflections, to which we hope every reader, and more especially every *youthful* reader, of our Miscellany, will pay attention; for they are applicable to all classes of literary men as well as to students of theology.

Some books, however, must be read by him who would acquire an historical knowledge of the events more particularly connected with God's various dispensations to man; and the first book, which the professor recommends, is the Old Testament. That this book may be read with the greater advantage, he advises it to be divided into periods or epochs, and an abstract of the history of each epoch to be written by the student before he proceeds to the next.

"In periods, of which an account is given by more than one of the inspired writers, it will be proper to read the different accounts, and to compare them together, before the student begins to compose his intended abstract."

Besides the Old Testament, he recommends the attentive perusal of Josephus in the original, and makes some very pertinent remarks on the principles of that historian, and the credit which is due to him. When he affirmed that "the *two* books of the Maccabees are the *only* other ancient monuments of the transactions of the Jewish people, from the time of the re-building of the temple under Ezra, to its final demolition," he surely forgot the *third* and *fourth* books of Maccabees, which are both worthy of the student's perusal. The former of these, which relates some very interesting transactions of the Jews in Egypt during the reign of Ptolemy Philopeter, has always been held in the highest veneration by the antient Christians, and is believed by the most judicious protestant critics to have been *written* before the first book, and to be *superior in authority* to the second*. The fourth book is valuable, chiefly for the view which it exhibits of Jewish philosophy, after a familiar intercourse took place between that people and the Alexandrian Greeks; and for the elegance with which it is composed†. In the encomiums bestowed upon the *Old and New Testament connected*, by Prideaux, we heartily concur; it is one of the most valuable historical works in any language.

"The subject of the second lecture is," as the Doctor expresses it, "some observations on the nature and utility of the Sacred Canon; to which he adds reflections tending to explain both the origin and character of that species of history which is denominated ecclesiastical."

Concerning the several books, of which the *Bible*, or *Canon*, is composed, "A number of questions naturally arise in the mind of the inquisitive student. Such are the following: Who were the writers and compilers, and at what periods, in what places, and on what occasions, were the writings and compilations made? Whence arises that authority they have so generally obtained? Has this been an immediate or a gradual consequence of their publication? Has the Christian world been unanimous in this respect in regard to all those books, or has it been divided, as to all or any of them? And if divided, what have been the most cogent arguments on the different sides? How, by whom, where, and when, were they collected

* See Bishop Wilson's Bible.

† *Vide Prolegomena Ed. Ton. 2. Septuagint; interp. Ed. Grabe.*

into one volume? What hath been their fate and reception since? What have been the most remarkable editions and translations they have undergone? What the variations occasioned by these, and what the most eminent paraphrases and commentaries they have given rise to? Such of these queries as regard the origin of the Sacred Books, are chiefly conducive for [to] confirming the truth of our religion; and such as regard their reception, good or bad, with all the consequences it hath produced, are conducive for [to] illustrating its doctrines. Those who, as defenders of revelation, have entered the lists with its adversaries, more especially those who, like Stillingfleet, in the last age, or Lardner in the present, have applied themselves to support the authority and inspiration of the Scriptures, did always consider themselves as under a necessity of doing something for our satisfaction, in regard to the questions of the first order. Those, on the other hand, who have assumed the character, not of the champions of religion, but of its interpreters, do commonly attach themselves more to the discussion of the questions of the second order."

Whilst the learned Lecturer admits that a great deal of information on these last topics is to be found in the works of some of our scriptural critics, he more particularly recommends to his audience Houbigent's *Prolegomena*, to the different parts into which he has divided his Latin version of the Old Testament; the *Prolegomena* of Mill and Wetstein to their editions of the New Testament; Father Simon's *Critical History* of the Old and New Testaments; and Michaelis's *Introductory Lectures* to the sacred books of the New Testament. Of the works of Houbigent and Simon he gives very judicious and appropriate characters; but he ought to have recommended Marth's version of Michaelis in preference to the original; for all the learning and judgment of the translator, though both are great, are no more than sufficient to counteract the pernicious influence of the author's scepticism. We are rather surprized, that a philosopher, such as Dr. Campbell, did not, for the satisfaction of his students with regard to the first set of queries, recommend, besides Stillingfleet and Lardner, the second chapter of the second part of Hartley's *Observations on Man*. The metaphysical follies of that author respecting the *vibrations* and *vibratuncles* of the brain, have prejudiced the sober part of mankind against his works in general; but setting prejudice aside, his whole works are worth the reading, and the chapter in particular, to which we have referred, is one of the ablest vindications of the divine authority of the scriptures that are any where to be found within so narrow a compass.

From the subject of the sacred canon our author proceeds, in the same lecture, to the origin and character of *Ecclesiastical History*. Previous to the incarnation of our Divine Redeemer, the history of the Church of God was the history of one particular people, first distinguished by the name of the patriarch Israel, and afterwards by that of Judah one of his sons. In this part of the lecture we meet with some judicious reflections on the nature of the Mosaic œconomy, and the purposes which it was intended to serve; but it is needless to quote these, as they are to be found in various works which have long

long been in the hands of the public. Having observed that the Civil and Ecclesiastical Constitutions of the Jews were so completely incorporated as to admit of no separation, and that the former, if in idea they could be distinguished from each other, was subordinate to the latter, he proves, in a very convincing manner, that the case must be far otherwise in the nations professing the religion of Christ.

"Now," says he, "was formed a community of the disciples of Jesus, which was called his *church*, a word that denotes no more than *society* or *assembly*, and is sometimes used in the New Testament with evident analogy to the common use, to signify the whole community of Christians considered as one body, of which Christ is denominated the head, and sometimes only a particular congregation of Christians. In this *general society*, founded in the unity of their faith, their hope, their love, cemented, as it were, by a communion or joint participation, as occasion offered, in religious offices, in adoration, in *baptism*, and in the commemoration of the sufferings of their Lord, preserved by a most friendly intercourse, and by frequent instructions, admonitions, reproofs when necessary, and even by the exclusion of those who had violated such powerful and solemn engagements; in all this, I say, there was nothing that interfered with the temporal powers. They claimed no jurisdiction over the person, the liberty, or the property of any man. And if they expelled out of their own society, and, on satisfying their conditions re-admitted those who had been expelled, they did in this only exercise a right, which (if we may compare great things with small, and heavenly things with earthly) *any private company*, like a *knot of artists or philosophers*, may freely exercise. The Christians every where acknowledged themselves the subjects of the State whether monarchical or republican, absolute or free, under which they lived; entitled to the same privileges with their fellow-subjects, and bound as much as any to the observance of the laws of their country.—Far from being pertinacious assertors of their personal and private rights, they held it for an invariable maxim, that it is much better to *suffer* wrong, than either to *commit* or *avenge* it."

We agree with Dr. Campbell, that this is "the true footing on which the apostolic church stood in relation to the secular powers;" but we cannot assent to every thing asserted in this paragraph, and there is in it one expression, which we do not understand. The word *ἐκκλησία* signifies indeed a *society*; but it does not signify an *assembly*, if by the word be meant a number of men met *casually* or even by *voluntary agreement* among themselves. *Εκκλησία*, in its original sense, denotes a *select* society a *concio advocata*, and must therefore consist of members selected by some person or persons either authorised or, at least, assuming authority, to make the selection. Accordingly, in the New Testament, the word is used, not *sometimes*, but *very often*, to signify the whole community of Christians *chosen out of the world* and put under the government of Christ; but we know not what is meant by this *general society* being cemented by a *communion* or *joint participation in baptism*! It is indeed true, that members can be admitted into this society only by baptism; but by the very import of the word *ἐκκλησία* it is likewise true, beyond controversy, that a set of unbaptised believers have no authority to con-

stitute themselves members of this society by baptising one another; and there is surely no text of scripture indicating it to be the duty of the disciples of Jesus to *partake jointly*, as *occasion offers*, in *baptism*, as it is unquestionably their duty to *partake jointly* in what is here called "the commemoration of the sufferings of the Lord."

When our author speaks of the expulsion of members from the society, and their re-admission into it, upon satisfying certain conditions, he must surely mean their expulsion from, and their re-admission into, some *particular church*; because it is impossible that the merits or demerits of individuals can be immediately judged of by the church universal; but when he compares this jurisdiction of particular churches, to the jurisdiction of any *private company*, of a knot of *artists or philosophers*, he is either deceiving himself or deceiving his reader. A man may be a philosopher, and universally acknowledged as such, though he be a member of no philosophical society; but no man can be a Christian, or would have been acknowledged as such, in the apostolic age, who is a member of *no particular church*; for we are expressly enjoined "not to forsake the assembling of ourselves together as the manner of some is; but to remember them who have the rule over us, who have spoken unto us the word of God; to obey them, and submit ourselves; for they watch for our souls, as they that must give account."* Hence, in the opinion of St. Cyprian, "he cannot have God for his father, who has not the church for his mother."†

A man may be expelled from one philosophical society without losing any of the privileges of another; from the Royal Society of London for instance, and yet continue a fellow of the Royal Society of Edinburgh. Nay, we believe it would not be difficult, to give instances of men being *admitted* into some of the Scotch Universities, and even obtaining *degrees* in those universities, though they were *known* to have been previously expelled from the Universities of England; but whoever was expelled, in the apostolic age, from *one particular church* (we enquire not at present whether that church was congregational, classical, or diocesan) found himself expelled from *all particular churches*, or, in other words, excommunicated by the *church universal*. That such was the *practice* of the primitive church is known to every man who has looked into the earliest Christian records; and that it was a practice founded on divine authority, is evident from our blessed Lord's giving to the Apostles "the keys of the kingdom of heaven, declaring that whatsoever they should bind on earth, should be bound in heaven; and that whatsoever they should loose on earth, should be loosened in heaven." That power is, by those words, given to the church to expel unworthy members, and to re-admit them on their reformation, is acknowledged by Dr. Campbell himself, and can indeed be denied by no man who attends to the context; but the kingdom of heaven certainly means the *universal church* and not a *particular congregation*, and therefore the expression, "Whatsoever ye shall bind on earth, shall be bound in

* Heb. x, 25 xiii. 7 & 17.

† *Lib. de unitate ecclesiæ.*

heaven."

heaven," can imply nothing less than that the canonical expulsion from one church is attended with exclusion from all churches. This is farther evident from the words immediately preceding, in which it is said, that, if the offending brother "neglect to hear the church (or as Dr. Campbell chooses to translate *της εκκλησιας* the congregation) "let him be unto thee as a heathen man and a publican;" but if expulsion from one particular church did not imply exclusion from all churches, the expelled brother could not have been treated as a heathen-man and a publican; since we are here told, and told truly, that "the general society, founded in the unity of their faith, their hope, their love, and cemented by a joint participation, as occasion offered, in religious offices, &c. was preserved by a most friendly intercourse, &c.

The jurisdiction of the Christian church, therefore, was *not*, in the apostolic age, like that of a knot of artists or philosophers; and the ingenious Lecturer, in enumerating the bonds by which that church was kept together as one body, should have added to those, which he has very fairly given, *agreement in discipline* administered by persons in each church (no matter at present of what constitution) whom the members of that church were by the express command of the Apostle enjoined to "obey as those who watched for their souls."

As Dr. Campbell makes a kind of apology for comparing the jurisdiction of the apostolic church to that of a private company, or knot of artists, we should not have taken such pains to show that the comparison will not hold, had his object been, by a fair induction of facts, to discover truth wherever she might be found. But he expressly says, that the enquiry, which he thus prefaces, "may lead to the detection of the latent springs, whence originally flowed that amazing torrent of corruption, by which, in process of time, our most amiable religion has been so miserably defaced;" thus taking for granted, at the commencement of a course of ecclesiastical history, a fact, the reality of which that course alone can ascertain. Whether our religion has been miserably defaced should have been considered as *wholly unknown*; for such is the influence of a popular professor on the minds of his pupils, that his assertions will always be admitted as *proofs*. It is therefore necessary, when a man of uncommon ingenuity thus *prejudges* a cause, to point out the fallacy of every principle from which he reasons; for if the principles be admitted, a master of logic will find no difficulty in establishing his conclusion, whatever it may be.

(To be continued.)

Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. Vol. II. 8vo. Pp. 624. Longman and Rees. 1801.

THIS volume is dedicated to the Marquis of Lansdown. "If I had the felicity (says Mr. Pratt) to grace my first volume with the name of a *Morgan*, it is with no less pleasure I prefix that of a *LANSDOWN* to the second

cond."—"Should fortune again put it in your power, my Lord, to be instrumental in composing, at this tremendous hour, the jarring interests of Europe, and to stop the effusion of human blood, which has flowed so long, so profusely, and to so little purpose—from your uniform conduct, as an able and enlightened politician, it must be as grateful to your own mind, as it will be glorious to your fame, to forward this salutary end!"

Though our political opinions coincide not exactly with Mr. Pratt's, yet we cannot withhold that tribute of applause which we think due to his elegant dedication.

In examining the work, we shall proceed with as little ceremony as we began. After having expatiated so largely on the former volume, we considered a formal or regular critique on the present, as unnecessary. We shall content ourselves with a few desultory remarks.

In the first letter, a very odd character, at Cromer, is represented with a great deal of humour; and, we doubt not, to the life; for we were once well acquainted with a similar character. The Norfolk plan of going "*a neighbouring*," a curious system of visiting, is well described. (Letter II.) We were pleased with Sybilla's poetry: It flows from the heart. (Letter III.) The letters on Quacks and Quackery (IV, V, VI, VII, VIII, IX) are to us the least agreeable in the volume. They contain, it is true, some good satire; but in a short chapter of the spiritual Quixotte, we have the essence of them all. Sybilla's "*Snowdrop*" (Letter X) is not equally happy with her former stanzas.—The "*Political Reflections*" have nothing striking. (Letter XI)—The lines "*to a Friend*" (Letter XII.) are the genuine effusion of sensibility. That *English charities* are "*a Glory of our Isle*" is a truth, to which every Briton will assent with heartfelt pleasure. And we were much interested in the perusal of the XIIth Letter on this subject. The stanzas to "*Suspense*" (improperly called a *sonnet*) at the end of the XIVth Letter, we shall transcribe.

"What art thou, dubious power, that to the earth

Now sinks the sadden'd heart, now lifts it high,

At once of human and of heavenly birth;

Mortal, thy fire, thy mother of the sky,

Or borne by teraph Hope thro' fields of air,

Or plung'd in caverns, by the fiend despair?

"E'en now thy double sway divides my breast,

Thy envenomizing poize 'twixt good and ill;

Yet equal both to rob the mind of rest,

As each alternate works thy torturing will;

O then to certain joy, or certain grief

The balance turn, and give my soul relief!

"Give me the worst to hear, or best to know:

This dread delight unfits that soul to bear

Which would not shudder new loads of woe;

And bliss deferr'd must mix corroding care.

Too late the sun his stronger rays shall dart,

When flower-worms feed upon the Rose's heart."

We are not among those who would insinuate, that Mr. Pratt's politics, contained in Letters XV, XVI, XVII are introduced, with the view of swelling the volume. Venerating with him, "our good old Castle on the English Rock," we give the Gleaner credit for "glorying in the name of Briton." We considered with pleasure amidst the Ruins of Castle-Acre—(Lett. XVIII.) The Legends of Thetford are amusing (Lett. XIX. XX.) Letter XXI. Just Observations on English Elections. Letter XXII. Haymaking, Harvesting, &c. &c. happily delineated. Letters XXIII, XXIV. Excellent Remarks on the present Scarcity. The conduct of the *Avarus-Agricola* deserves all Mr. Pratt's censure. His abominable greediness and rapacity ought, surely, to be checked by the Legislature. The expediency of a corn-rent, (not a maximum) might, perhaps, be worth consideration. Letter XXV. Legends of Bury-St.-Edmunds. Letter XXVI. Defence of our Attachment to favourite Animals. Letter XXVII. Newmarket; Horse-racing; Cock-fighting; Bull-baiting. Here are some lively descriptions in our Author's best manner. Letters XXVIII—XXX. Descriptions of Cambridge and Oxford. Letter XXXI. A very good one; correct, elegant, in all that relates to Lord Duncan. Letter XXXII. Sketches of the History of the County of Huntingdon. Letters XXXIII, XXXIV, XXXV. Homefelt Feelings. Sacred Gleanings. The Village of Woodhurst. Here the volume concludes in a style and manner characteristic of the poet of "SYMPATHY." As a specimen of this performance, we shall extract a passage or two from the thirty-third Letter.

"A thousand emotions, my friend, attach me to St. Ives (in Huntingdonshire.) It is my birth-place; and, returning to my native hearth—for I write in the house where I was born—I feel at this moment, every line, every syllable of that exquisite picture of a poet's sensibility, which, as it has been somewhere expressed, is a combination of the most pleasing ideas that calls the memory back through the subtle maze of passing events, to the place from whence we derive our existence, and there fixes it with a partial, and melting tenderness on scenes of juvenile pleasure."—"With what sincerity did I renew my intimacy with several old stubbed trees, leading from the house to the school. These, I had been in the habit of seeing twice a day, and under every impression which the varieties of youth can take. Were a timber-merchant, or even a common carpenter; or, indeed, most men of business, to look at them, while I thus describe, they would think I intended every word ironically!"—"And then the garden opposite my natal mansion—the old and unaltered part of a farmhouse—the very railing before the door, and the dilapidated wall of brick, which remains the fence of the farm-garden; the wall of mud, likewise, gapped and tottered as it now is; with its stubble roof, and the well remembered barn adjoining with its roof of thatch, the very moss of which came into my recollection!"—"These are all objects of ancient amity; and the very sight of them revives a variety of circumstances interesting to thought; and excites the '*Local Attachment*,' so sweetly painted in the poem under that title."

* * * * *

“ Has been the pleasure that our grief repays ;
 When drinking every gall from kindred earth
 As redolent of youth's refreshing days
 Fancy the wonders of her heart displays ;
 And o'er each object we in absence mourn'd,
 Shedding the richness of her fairy rays,
 Bids e'en the little hedgerow that we scorn'd,
 Rise in a mellow light by some new charm adorn'd.”

* * * * *

“ Had the bard seen my very thoughts, and in his own beautiful language thus honoured them in expression, he could not more exactly have painted my situation and sensations. And it is sweet to me to know, that we must both have felt and thought alike under similar circumstances. It justifies one's self-love, which is often a very virtuous affection, to trace a resemblance of one's own mind and fancy in that of another, who has given proof of a tender disposition : it may truly be called meeting with a congenial spirit.”—“ That these feelings will be easily understood by those in whom the business or the pleasure of the world has not extinguished sensibility, is the remark of a most elegant mind. There is a silent chronicle of past hours in the inanimate things amidst which they have been spent, that gives us back the affections, the regrets, the sentiments of our former days ; that gives back their joys without tumult, their griefs without poignancy ; and produces, equally from both, a pensive pleasure which men who have retired from the world, or whom particular circumstances have somewhat estranged from it, will be peculiarly fond of indulging.”—“ There is a certain attachment to place and things, by which the town, the house, the room in which we live, have a powerful influence over us. He must be a very dull, or a very dissipated man, who, after a month's absence can open his own door without emotion, even though he has no relation or friend to welcome him within.”—“ It has been observed, that this attachment to inanimate objects, discovering itself in a sort of silent converse with an old accustomed chair, for instance, or bed, or any other piece of furniture to which we have been long used, is characteristically British. But the “Sirmio” of Catullus seems to prove, that the old Romans had hearts to feel the same domestic sympathies.”

“ Catullus saw, once more, the lucid tide,
 Around the green banks of his Sirmio roll,
 And hail'd his tranquil home now dim-descried ;
 Happy at length, his labours laid aside,
 Amid his oliv'd island to repose !
 ‘ Here, on my old couch,’ (the master cried)
 Shall I dismiss a train of wakeful woes ;
 Here, in delicious sleep, my heavy eyelids close.”

We cannot, in justice to Mr. Pratt, conclude this article without congratulating him, as we most sincerely do, on his success in correcting various errors, which we had conceived to be attached to his literary character. We are happy to find, that we were, in some degree, mistaken. We here perceive no unbecoming badinage ; no improper levity. We have no freaks or grimaces, exhibited to en-

liven

liven dullness; no sentimental jargon; no unnatural description. Both the sentiment and the language are easy and graceful. On the whole, we recommend the work before us, as one of the most useful of Mr. Pratt's productions; and not the least entertaining. It is true, there are some exuberances, but it is very difficult to check, at all times, a too luxuriant fancy.

An Enquiry into the Necessity, Justice, and Policy of a Commutation of Tithes. By Morgan Cove, L. I. B. Prebendary of Hereford, and Rector of Eaton-Bishop, Herefordshire. 8vo. Pp. 122. Rivingtons. 1800.

OUR readers are not now to be told, that the subject of this inquiry has long engaged our most earnest and profound attention; nor are they yet to learn, that our efforts have been strenuously directed to stem the tide of popular clamour, popular error, and popular invective, on a topic on which ignorance and malevolence seem to have joined hand in hand, in order to impose on the thoughtless, and to stimulate the disaffected. We premise thus much, merely to shew, that the opinion which we have formed on the tract before us is not the rash and hasty decision of prejudice, but the cool result of deliberate investigation, the well-weighted sentence of impartial judgment. We have one word more to say on a topic which we consider as one of infinite importance. *Unfashionable* as our notions may be deemed, incompatible as they may appear with the most approved maxims of *modern liberality*, we shall ever be ready to defend tithes on the ground of their *divine* right, as we are to defend government on the ground of its *divine* origin; though both of them may be successfully defended on grounds much more congenial with the spirit of the age. Notwithstanding the arch sneer of the philosopher, the sardonic grin of the dissenter, and the contemptuous ribaldry of the man of reason, we fear not to declare, that the divine right or divine origin of any institution is with us an additional motive to afford it protection and support; and that such an institution has stronger hold on our feelings, stronger claims on our duty, than any which is founded on rights, or which can be traced to an origin, merely human. We shall, no doubt, be censured for this gratuitous declaration; but, before we are condemned, we shall beg to be understood; nor will such request be deemed either unnecessary or unreasonable by those who have closely watched the current of human affairs, during the last few years, and who, of course, have seen, in some important points of religion and politics, decision precede conviction, and condemnation understanding.

Mr. Cove has evidently studied his subject with the attention which its consequence imperiously claimed from him. The scope of his argument may be clearly comprehended from the following short passage:—

“ On

"On no subject, perhaps, have more erroneous notions been more industriously circulated, or more hastily believed, than on the effect of Tithes on Agriculture; nor has any subject, possibly, been more wilfully misrepresented, or more generally misunderstood. An inquiry, therefore, into the operation of Tithes upon Agriculture, is absolutely requisite; and it is presumed, that in the prosecution of it, sufficient evidence will arise to shew, that neither the rights of the tithe-holders, nor their general conduct in the exercise of those rights, are, or have been, unfriendly to agricultural pursuits; that no immediate interest of the land-occupier, nor future prudential interest of the land-proprietor, can sanction an alteration in the present property and form of tithes; and that an abolition or commutation of them is not defensible on the principles of necessity, justice, or policy."

The proofs which he adduces in support of this fundamental position are such as may be cavilled at, but can neither be destroyed nor invalidated; they are full, cogent, and conclusive. Speaking of a plan for the sale of the tithes, and for consequently rendering the clergy pensioners of the state, a plan so strongly and so justly deprecated by the late Mr. Burke, in his admirable reflections on the French revolution, a plan which, we are bold to say, even the boasted omnipotence of parliament is as incompetent to enforce, as it is to convert all the landed estates of the country into a funded property, the author extracts the following pointed remarks from a contemporary writer.

"To convert the stipend of the clergy to a money-payment, and vest their property in the funds, is the wickedest idea a profligate and unprincipled mind ever seriously conceived. The author of the project is every day sinking into contempt; and it is unnecessary to warn my country against the dangers of a single individual, more distinguished by low cunning than profound knowledge—by pliability to the bent of interest than solidity of judgment—more by pertness of plausibility than sound reasoning and extensive information.*"

Of the sacredness of this species of property, on which we have so often and so strongly insisted, it is most truly observed—

"The clergy, and the lay-impropriators derivatively from them, hold their tithes by a more ancient and indefeasible title, than attaches, perhaps, to any other landed property in the kingdom;—a title invariably recognized by the laws and constitution, sanctioned at the important era of our civil liberty by *Magna Charta*, which declares 'the Church of England to be free, and that she shall have all her rights and liberties inviolable,' and most expressly confirmed at the establishment of our ecclesiastical liberty by the act of the 27th of Henry VIII. which declares 'tithes to be due unto God and Holy Church.'"

The gradual decrease of our exportation of corn, and the consequent gradual augmentation of our import of it, our author imputes to four grand causes; the increase of population; the use of an enormous multitude of horses; the extended consumption of malt liquor; and the custom adopted of late years by the lower classes of

* "Thoughts on Non-residence, Tithes, Inclosures," &c. p. 39.

people, of eating wheaten bread only. To which he adds several subordinate causes, all of which contribute, in a greater or less degree, to promote the same end. But he has also proved, that if the tillage of corn had not increased with our population, our imports must have been just double what they have been.

Mr. Cove agrees with us, in our opinion of the recent labours of the Board of Agriculture; he quotes some of our observations on them, and adds some just remarks of his own; some of which we shall select.

"In the formation of the first sketches of the County Agricultural Reports, drawn up for the use of, and dispersed by the Board of, Agriculture, the several surveyors were left at liberty to note down such information and remarks on all relevant subjects, as were dictated by their knowledge, judgment, and observation; but in the improved Reports of each County, already or hereafter to be republished, they are confined to an express form of compilation, and are obliged to give opinions upon subjects which they might wish to avoid, or upon which they might not think themselves competent to decide.

"In consequence of this regulation, nearly a fourth part of the writers of those first sketches of the English and Welsh counties, are compelled to appropriate a chapter to the consideration of tithes, if not absolutely to point them out as an obstacle to agricultural improvements; though these writers had originally either declined mentioning them, or slightly noticed them, and in some instances spoken in favourable terms of tithe-holders in general. And at the same time that these reports are thus re-modelled and re-published under the plan and sanction of the Board of Agriculture, it is pretended that the Board of Agriculture 'does not consider itself as responsible for any fact or observation therein contained:' so that these improved reports (leaving the reconciliation of the paradox to the honourable Board itself,) are re-published *with and without* its approbation and authority.

"Thus, in the first sketches of the *Middlesex*, *Somerset*, *Norfolk*, and *Nottingham* Reports, the surveyors had been wholly silent on the subject of tithes. But in the improved Report for *Middlesex*,* the subject is taken up (by a new surveyor, the old one, perhaps, not having been so pliant and accommodating,) with such unseemly warmth, invidious invective, and raking up of old stories, as, in the opinion of candid and dispassionate men, must wholly disqualify him from judging of the actual operation of tithes in kind upon

* "This work has been quoted with approbation. But, according to statements (apparently very accurate,) in Beeke's Observations, it is most notoriously incorrect in some of the most important parts of our internal economy. And, if its credit be thus impeachable in points of the first consequence, surely it is not judging unfairly of the whole work, at least to doubt its credibility in other respects; and to question the moral and justifiable tendency of some particular passages in it. In a copious review of the chapter on tithes, the author is charged with petulance, folly, ignorance, misrepresentation, abuse, and malice; and the cases of *oppression* (as he is pleased to call them,) cited by him in relation to tithes and the collection of them, are shewn to *do honour* to the clergy, and to reflect disgrace on their abuser"—*Anti-Jacobin Review*, vol. vi. p. 89.

our agriculture, whatever may be his imaginary merit in other branches of political economy. On the contrary, in the improved Report for *Somerset*, the original Surveyor, though he begs leave to waive the discussion of the difficult, though important, subject of tithes, says, that, 'in respect to their influence on the agriculture of this district, (the north-east part of the county,) I see but little to complain of: both the clergy and lay-impropriators have been so moderate in their demands, and, in general, have agreed to so reasonable a composition, that the progress of improvement has received but little check on this account.' So, again, in the improved Report for *Norfolk*, a county most highly and expensively cultivated, and, in proportion to its size, productive perhaps of a greater quantity of corn than any other county in the kingdom,—the original Surveyor expresses himself greatly to the credit of the clergy and lay-impropriators, and states very obvious reasons for ascribing the causes of most tithe disputes to the land occupiers, and that it is folly and injustice to make farmers believe they should have their land cheaper, if they could get rid of tithes; and that, though tithes may be a discouragement to new improvements, he doubted whether, in order 'to a total extinction of tithes, it would not be extremely difficult to settle such a proper equivalent as should keep pace with the times.' And, again, in a similar strain of credit to the clergy and lay-impropriators, in the improved Report for *Nottingham*, the original surveyor, perhaps, too independent in principle and situation to disguise or be over-awed in his sentiments, says, in two different places,—'Tithes are in many places taken in kind, but are more frequently compounded for, at a much lower rate than they could be valued by any surveyor.' And, afterwards, in stating actual facts, and the almost certain consequences of any compensation for tithes, he adds, 'Some persons have considered tithes as a great obstacle to improvement, and a law to compel a general compensation for them, as a money or corn rent, as a remedy. I must, however, beg to offer my doubts as to the propriety or the efficacy of it. The right of tithes in the clergy or lay-impropriators is as much fixed and guarded by law as any other property; and, consequently, no alteration should be attempted against their inclination, but for very cogent reasons indeed. It must be allowed, that the taking tithe in kind tends to impoverish the lands of those who pay it, by depriving them of so much straw for manure, whilst it enriches those of the Rector, or Impropriator, or their Lessee. It may, likewise, sometimes discourage the growing of some particular valuable crops, though in that case the Rector will generally find it his interest to come to a composition. The Legislature has, indeed, interfered; and, for the encouragement of valuable crops, fixed a certain sum in lieu of tithes, as in the case of madder. But what weighs most with me, is, that in this, and, I believe, in most other counties, more tithes are paid by composition than in kind. The compositions, from the desire of Clergymen to live well with their parishioners, and partly perhaps from habit, are much lower than the real value of the tithe. If therefore a general compensation is to be fixed by law, which must necessarily be by understanding persons upon oath, I apprehend much the greater part of the occupiers would, instead of being relieved, find themselves charged with a much heavier expence than before; and, consequently, instead of a general satisfaction, a general complaint would ensue.'

We shall here add one fact which has recently occurred to prove how very *oppressive* to the farmers, how very *injurious* to agriculture,

ture, the exaction of tithes by our Clergy has been. The incumbent of a parish, in the county of Essex, knowing his tithes to be rated considerably under their value, assembled the principal farmers, and desired them to propose such an augmentation as to them should appear reasonable and fair. They did so; their proposition was accepted; and the consequent increase in the revenue of the incumbent was about 300*l*. The farmers who made this arrangement answered for the rest; but when it was communicated to one man, who had paid three pounds and was now called upon to pay five, he refused to comply. So well convinced, however, were the others that they had made a profitable bargain for themselves, that they agreed to pay the stipulated addition for their brother. This went on for a short time, when the malcontent, imagining they must have some potent reason for this unexpected liberality, insisted on an extension of it, and the other farmers actually consented to pay the whole of his tithe for him. In proportion to their concessions, as might easily have been foreseen, his demands rose; and he had the effrontery to insist on a *compensation* for his compliance with their requests not to make his refusal to pay the addition a subject of litigation. Even in this unprecedented claim they acquiesced, and allowed him five pounds a year;—but the whole business was at length disclosed to the incumbent who immediately took the man's tithe in kind, when it produced no less than *seventy pounds*!—This anecdote, the authenticity of which may be relied on, requires no comment from us.

It is with the utmost astonishment we perused the following *satanic* remark, taken from a periodical publication conducted by the Secretary to the Board of Agriculture. "Satan himself could not have devised a greater source of mischief in the Christian world, than the payment of tithes." If this agricultural correspondent had ever read the Scriptures, he would have known that his assertion was as blasphemous as it was false.—But, really, if the Board of Agriculture continue to tolerate the improper conduct of its agents, in their interference in matters as foreign from the object of the institution itself, as it is above their knowledge and abilities, it will be high time for the well disposed part of the community to petition Parliament, that three thousand pounds of the public money may no longer be annually devoted to the support of a novel establishment which betrays a disposition to subvert the most ancient and the most sacred establishment of the realm.

The author recommends that an act should be passed, empowering the Clergy to grant a lease of their tithes, for the same term for which the holders of estates for life may now grant leases, (twenty-one years) with the consent of the patron and ordinary: we do not immediately perceive any objection to this proposition; though how such a measure would produce any favourable effect when we now see the proprietors of freehold estates, who have the power, almost invariably, refuse to grant leases to their tenants it is not easy to conceive

conceive ;—and, indeed, if the abominable avarice and extortion which farmers have displayed of late should continue to exist, we perceive no other remedy for a disposition; the perpetuation of which must inevitably ruin the country, but the retention of the ability, by the proprietor, to dispossess them at his pleasure ;—unless indeed, the legislature were to interfere, which it does not seem inclined, to do, and impose a *maximum* upon corn.

The following comparison of the landed produce of the kingdom, with the amount of the tithes, is well worthy the serious attention of all who either write or speak on the subject.

“ The landed rental and product of England shall be here stated on the editor’s authority in the *Annals of Agriculture*, vol. xxviii. p. 430, at 26,000,000*l.* per annum of rent, and 100,000,000*l.* per annum product*. The tenth part of this produce would have been the property of the present tithe-holders, had the right to tithes now existed to the same extent as at the original settlement of them. But, according to a calculation in *An Essay on the Revenues of the Church of England*, perhaps about one-fifth† part of the agricultural produce of the kingdom, through various causes, may be discharged from the payment of tithes; and therefore the titheable agricultural produce must be stated at only 80,000,000*l.* per annum, and the real value of tithes, if actually paid, at 8,000,000*l.* per annum.

“ The whole number of impropriations in the kingdom, whether lay or ecclesiastical, is about 3,840 ;—of rectories, vicarages, &c. formerly and at present in charge in the king’s books, about 8,650 ;—and of rectories, vicarages, donatives, and independent curacies, and chapelries, never in charge, about 1,566†. To give the utmost latitude to the charge of tithes which can be reasonably allowed,—the present average value of each impropriation shall be taken at 200*l.* per annum ; which is a very high valuation, when it be recollected, that a great number of the impropriations have been partly or wholly restored to their respective vicarages : the present aggregate value of the rectories, vicarages, &c. formerly and at present in charge, shall be taken at sixteen times their aggregate value in the King’s books ; which is one-sixteenth above the present average value of all rectories, vicarages, &c. in the kingdom, as will be shewn in a subsequent passage : and the present aggregate value of the rectories, vicarages, donatives, and independent curacies and chapelries never in charge, shall be taken as each in the receipt of an income of 50*l.* per annum from tithes ; though above two-thirds of them, possibly, do not derive any part of their income from tithes—

* In the Middlesex Agricultural Report, p. 435, the agricultural product of South Britain is stated at 130,000,000*l.* per annum.

† In Beeke’s Observations, the tithe-free lands are stated at a *seventh* only.

‡ In Liber Regis by Bacon, many hundred chapels are enumerated in the northern and some other dioceses, as chapels *to* or *in* parishes. But, as these must have been originally Chapels of Ease to other churches, (though many of them may be now distinct parishes of themselves,) or have been built on speculation in populous parts of the kingdom, it is not possible that they can have much, if any, connection with tithes.

3,840 Improvements at 200l. each per annum - - - - -	£.768,000
8,650 Rectories, vicarages, &c. at sixteen times their value in the King's books, 1,740,752l. but deducting 50l. from each on the average for glebe and augmentation lands, fees, &c. }	1,308,302
1550 Rectories, vicarages, &c. never in charge, at 50l. each -	77,500
Total receipt from tithes - -	<u>£.2,153,802</u>

"Thus do the tithe-holders receive for their tithes little more than a fourth-part of the real value of them:—a most convincing proof of the falshood and malignity of those who assert, and of the credulity of those who believe, the oppressive influence and injurious consequences of tithes upon agricultural pursuits."

The least objectionable mode of commuting tithes ever yet suggested, by giving the Clergy land in lieu of them, is here shewn to be highly objectionable; but our limits will not allow us to present our readers with the arguments on this part of the subject, powerful as they certainly are.—We shall extract two more passages, one of which we recommend to the notice of the farmer, and the other, consisting of a string of interrogatories, we call upon the innovating statesmen of the day to answer.

"Though it has been asserted, that the land occupiers of this kingdom are the most valuable class in society, and though, with their families and dependents, they should amount to one-half of the national population, and even the source of one-half of the national wealth; yet there does not appear much reason or equity in relieving them at the expence of the other half of our wealth and population. In fact, the occupiers of rented lands, or nearly the whole body of farmers, do not contribute towards the support of the national religious establishment, by the payment of their tithes, as that deduction is indirectly allowed them in their rents; nor, in fact, do land proprietors, of whom a few may be land occupiers also, more directly contribute, either by the payment of their own tithes, or by the allowances for them in the rents of their tenants. Nine-tenths only of their estates, or of the produce of them, do actually belong to the land proprietors, though they may ostensibly appear possessors of the whole. Of the tenth-part they are fiduciary proprietors only; and as that tenth-part cannot be charged beyond the actual value of its produce, so is the occupation of it on the average commuted at scarcely more than a fourth-part of its apparent real value.

"But, should tithes be freely and wholly abolished without any commutation whatever, the support of the national religious establishment must become a general concern. Land occupiers would then soon find, that though indeed they were released from the payment of tithes, they would have incurred much larger expences, in the increase of their rents beyond all proportion to their accustomed outgoings for tithes, and in their direct personal contribution also to the support of the national religion. And then would the larger part of our population likewise, whether friends or enemies to the establishment, find themselves called upon by an actual payment, or more directly under the disguise of some species of general taxation, (chiefly affecting the necessaries of life, perhaps, as those alone

are articles of universal and permanent consumption,) to contribute equally to the maintenance of a religious establishment, which they did not regard, or from which they dissented, or to whose support they had not hitherto contributed."

"But, indeed, if existing circumstances do call for national attempts at experimental improvements, why must the property of the church, above all other property, be selected, for the trial of these experimental improvements? Why must the most ancient and indefeasible property in the kingdom be sacrificed, rather than that which is more modern, and, perhaps, less secured? Why is the property of the Church to be made the scape-goat, and bear with it into the wilderness of the establishment's destruction, the several obstacles to the improvement of landed property and its products? Would other proprietors of landed property approve of being violently dispossessed of their freeholds? What would be the language, behaviour, and exertions of lay-proprietors of lands at such an attempt?"

The thanks of the Clergy, the thanks of the community, are due to Mr. Cove, for the spirit and ability which he has evinced in the discussion of his subject;—for the perspicuity and strength of his arguments—and no member of either House of Parliament, who may be called upon to give a vote upon this question, will have faithfully discharged his duty to his King, his country, and himself, if he come to a decision before he has perused this tract.

A Letter to the Hon. Spencer Perceval, Solicitor-General to his Majesty, in Consequence of the Notice given by him, in the last Session of Parliament, that he would, in the present, bring forward a Bill for the Punishment of the Crime of Adultery. 8vo. Pp. 36. Rivingtons, Cobbett and Morgan. London. 1801.

OUR opinion on the subject of Adultery, and on the legislative measures proposed for checking its destructive progress, in the last Session of Parliament, was fully explained at the time; and most happy are we to find, in the pamphlet before us, principles and sentiments perfectly congenial with our own. Having said this, to bestow on these pages that commendation to which they are unquestionably entitled, would be to expose ourselves to the imputation of egotism, while, on the other hand, to withhold it would be an act of injustice to the author. In this dilemma, we shall be sparing of our comments, and profuse of our extracts. From his first proposition no honest man can possibly withhold his perfect assent.

"That the happiness of the people is the great end, and should be the invariable object, of government, are truths (is a truth) which no one pretends to controvert; and that their happiness depends chiefly upon their morals is equally indisputable: it follows, then, that the morals of a country are its most important concern, and that which should engage the unremitting attention and the constant solicitude of Government."

The author then proceeds to shew that the rapid progress of the sin of Adultery has an immediate tendency to eradicate all moral principle from

from the human mind. After specifying the dreadful penalties inflicted by the Almighty, on those who were guilty of it, before and after the establishment of Christianity, he adverts to the profligate practice of the times, which extorts from him expressions of surprize mingled with virtuous indignation.

“ Judging from the corrupted manners of the Christian world, no one would suppose that the Revelation of the Divine will, which that world professes to believe, could contain so severe a denunciation against the breach of the nuptial vow. Nor would it be possible for so depraved a state of manners to exist, if a large proportion of the professors of Christianity did not suffer their passions to seduce them, either into a forgetfulness of that denunciation, or into a persuasion that its penalty will not be inflicted. It is, indeed, but too evident, that many, who call themselves Christians, not only adapt their systems of religion and morality to their corrupt propensities and vicious courses, but even dare to sit in judgment upon the sacred oracles of truth, to explain away the laws prescribed by their Creator, nay, to make his attributes conform with their low and debasing ideas of perfection, and to pronounce, with blasphemous presumption, that it would be incompatible with his justice to execute the statutes which he has enacted and promulgated.

“ The impiety of such conduct can only be equalled by the infatuation with which it is marked. If a doubt could arise respecting *what is written* upon this subject, what egregious folly would it be to incur even the risk of future and lasting misery, for the sake of a gratification, which, besides being momentary, is fraught with the utmost temporal infelicity, both private and public. But no such doubt can exist after an attentive perusal of the holy Scriptures. In whatever manner the Divine wrath may be hereafter manifested against those sinners, whom death shall have overtaken in a state of impenitence, the most terrible display of it is clearly and unequivocally denounced against all who violate the nuptial tie. Unless all credit be refused to Revelation; unless our religion be altogether an imposture; unless mankind be totally destitute of any clear communication of the Divine will, and of any well grounded hope of a future existence; the Adulterer is expressly excluded from the mansions of eternal bliss, and devoted to a state of endless misery and despair.”

But even in this extreme severity of an offended God, his justice and goodness are visible, as the author clearly and forcibly demonstrates, by shewing its tendency to prevent the commission of a sin; which is destructive of man's happiness, and strikes at the very root of society. The effect of its ravages on a single family is thus ably and truly depicted, and affords a fair specimen of its fatal consequences on a state.

“ Contemplate in idea (what it is your high privilege to enjoy in reality) that most bright and hopeful scene, which displays a faithful and affectionate pair, united by ties which, they fondly think, death only can dissolve, engaged in training up their beloved offspring, the dear pledges of their mutual attachment, in the practice of religion and of filial duty; in the cultivation of fraternal affection; in habits of subordination, respect, industry, and moral discipline; and thus preparing them for all the duties of social life—qualifying them both for happiness and utility—and, through them, providing for a transmission of the like inestimable advantages to their children's children.

What a delightful and cheering prospect is here presented to the enraptured eye! But how is that prospect blasted, if the fell monster Adultery gain admission into this blissful family! What a dreadful reverse is then exhibited! The brightest scene of felicity, which it has pleased Providence to display in this part of the creation, then vanishes entirely, and is succeeded by another scene, infinitely the most distressful that can occur in the numerous vicissitudes of social life. The hearts which before were the residence of joy, harmony, and love, are torn and tormented by the most painful and furious passions. The kindred feelings of conjugal and parental fondness, no longer sympathetic and congenial, now wage open war, and distract the soul, by the fierceness of their conflict. But who shall describe the misfortune of the innocent and helpless offspring, who look, with mute astonishment, on the dreadful change which they are unable to comprehend? Alas! poor unfortunate babes, little do you think how deeply you are interested in the mysterious event, which has damped the joys of your hitherto happy abode; little do you think how baleful an influence that event must have on your future life; you are no longer to witness the fond effusions of maternal tenderness; you are no longer to experience that fostering care, to which Providence had kindly entrusted your infant years; no, you are torn from the flock which gave you birth; from the soil which alone could cherish your growing virtues; you are about to be exposed to the sad consequences of chilling neglect, and to the still more dangerous contagion of vicious example."

The necessity of legal coercion for restraining, by the means of punishment, a sin so heinous, and thus making human laws, what they should always be made, whenever it be practicable, auxiliaries to the denunciations of divine vengeance, for the purpose of reforming a guilty world, is strongly enforced; suitable comments are made on the glaring defect in our penal code, which does not consider Adultery as a crime, a defect alike dishonourable to the legislature, and disgraceful to the nation; and the provisions of the bill which was rejected last year by the junior part of the Commons House of Parliament, are truly represented as alone adequate to the attainment of this most desirable object.

"To punish, as a misdemeanor, a crime which endangers the very existence of society, if an error, is certainly one on the side of lenity. But the extremely corrupted state of morals which prevails, (in consequence chiefly of the long impunity of that crime), renders it impossible, now to punish it as it deserves. By classing it in the list of misdemeanors, the punishment of which is in a certain degree discretionary, due consideration may be had, if not to the heinousness of the offence, at least to the various shades of guilt of which it is susceptible.

"The other provision of the Bill, which was brought forward last year, had for its object, to prevent the intermarriage of the offending parties, after a Divorce for Adultery. This provision I conceive to be as necessary as the one already noticed. It would operate beneficially in two ways. First, it would cut off one grand source of temptation to the commission of Adultery. When good principles are implanted by education, they naturally produce some struggle before they yield to the force of temptation. When a married woman is engaged in such a struggle; when honour and fame are combating in her breast, with unlawful passion and licentious desire; what can afford such effectual support to her tottering virtue, as the certainty that its fall will be

attended with inevitable misery, and indelible disgrace? On the other hand, what can be so likely to make her give up the contest, and to violate her vows, as the expectation that she shall regain her credit, and even increase her happiness, by marrying with her seducer? Such an expectation the man, who is base enough to corrupt her fidelity, will not fail to set full in her view, if it be necessary to the accomplishment of his purpose. To take away this inducement to sin, to remove this auxiliary to vice, would, therefore, afford support and security to female chastity at the moment of the greatest peril.

“ Another effect of the above provision would be to destroy a most dangerous species of example. The impunity of crimes is one great cause of their frequency. But how must they prevail if they be allowed, not only to escape punishment, but to be rewarded with respect and apparent happiness? Is it possible to conceive a scene more calculated to relieve adultery of all its odium, and even to recommend it to favour, than that of two persons, who, after being guilty of that offence, nay, in consequence of their very crime, intermarry, and live together in connubial felicity? Before such a scene adultery loses all its horror; it ceases to be infamous; it even acquires a semblance of respectability. Such a scene robs marriage of its sanctity; and profanes that most sacred institution; it is an insult upon female honour, and a most dangerous snare to female chastity. The more happiness it exhibits, the more dangerous it is to society. It is a temptation of the most seductive kind to the married woman who does not think herself happy—nay, it is an inducement to her to magnify her unhappiness—to brood over every cause of domestic inquietude—to resent more keenly every slight she may receive from her husband—to indulge her fancy in the contemplation of the bliss she might enjoy with a more attentive and affectionate yoke fellow—to think lightly of the nuptial tie, and to consider the dissolution of it as in her own power; with these impressions she is prepared to listen to the wily addresses of the seducer, and to believe that, by a *venial* offence, she may ensure her felicity without a sacrifice of her honour. The practice of adulterous marriages, of “*impudica matrimonia*,” tends also to break down the barrier between vice and virtue. The woman who is thus raised, by means of her sin, from the depths of guilt, to a situation which entitles her to all the rights of unspotted fame, is a link in the chain of society, which connects honour and disgrace, so that the distinction between those opposite sentiments is in danger of being lost; she blends virtue and vice in such a manner, that it becomes impossible, as in the colours of the rainbow, to say, where the one ends and the other begins.”

One leading feature in the character of this *liberal* age is hidden forth in a very proper point of view, and proves that the author not only closely observes but truly estimates the spirit, the manners, and the morals of the times. There is but one radical cure for this wretched perversion of philanthropy, this miserable mockery of virtue, this base counterfeit of Christian compassion; let the Scriptures be rendered the sole standard of human actions, and the ever-erring judgment of the sinful creature be no longer opposed to the supreme will, and irrevocable fiat of his all-just, all-wise, and all-powerful creator!

“ But notwithstanding the extremely mischievous tendency of the practice of intermarriage between the guilty parties, after a divorce for Adultery, the provision, which had for its object the prevention of such a practice, excited the disapprobation of some persons, who admitted the indispensable necessity

of subjecting Adultery to legal punishment. The objections to that clause have assumed a most interesting form. They assail the virtuous and the manly heart where it is most susceptible. They represent the adulterers, not as a criminal, but as a helpless and unfortunate female—as an object of pity rather than of censure. A lively interest is excited in her future fate. Should she not be allowed to marry her paramour, what, it is said, must be her lot, but infamy and prostitution? Nay, some extreme case of forced marriage, and of unconquerable attachment, is presumed, in order to display, in the strongest light, the cruelty of a law, which would consign to shame and misery the woman who violates the most sacred of ties.

“It is the peculiar disposition of this compassionate age to listen, attentively, to such appeals. The heart, relaxed by the indulgent principles of the new philosophy, is feelingly alive to all the woes of guilt. It generously effaces all recollection of the crime, and is only anxious lest the criminal should sink under those sufferings, which the laws of God and man have doomed him to undergo. In the exercise of this refined species of sensibility, not a feeling, not a thought is bestowed on the injury sustained by society, or on the danger to which the public morals must be exposed, by the spectacle of vice secure from misery, and loaded with caresses. All such considerations vanish before the pleasing, the generous, task, of soothing the guilty heart, and of rendering infamy amiable and vice interesting.

“I humbly conceive, with all due deference to modern systems of ethics, that this pity is unkind, that this compassion, like ‘the tender mercies of the wicked,’ is cruel. I humbly conceive that the plan of Providence is infinitely more humane, as well as inexpressibly more wise. The connection, visible in that plan, between vice and misery, is established for the sake, not merely of the innocent, but also of the guilty. While the former are warned by example, the latter are amended by discipline. While those are preserved from falling, these are raised up and conducted, through suffering, to penitence, reformation, and pardon. The correction may, indeed, be severe, but it is salutary, it is merciful. It affords the only means by which, according to the constitution of human nature, the heart can be purified from guilt. By the law of association (already noticed), the crime, which occasioned the suffering, becomes an object of loathing and abhorrence; and these sentiments, when confirmed by reflection, afford a solid basis for good resolutions, for virtuous dispositions, and for real reformation.

“On the contrary, the new and refined system of feeling, sympathizing with that arrogant philosophy, which promises perfect happiness to imperfect man, cannot endure that vice should be miserable. It pours balm into the guilty breast, and forbids the sinner to be sorrowful. This vain attempt to improve upon the order of nature, will, if persisted in, receive the reward due to such presumption. It will greatly encrease the corruption of human nature, and the sum of human misery. It will encompass virtue with new snares, by rendering the path of vice apparently safe, as well as flowery. It will render guilt impenitent, and prevent the criminal from reaping the salutary fruits of compunction and repentance.

“It is true, in the loose style of the new school of morality, when the adulterers, by marrying the partner of her crime, regains a kind of character, which, though not sterling, is current for all the purposes of fashionable life; and when, sensible of the danger which she has so fortunately escaped—or, perhaps, really attached to the man for whom she violated her first vows—she avoids,

avoids, in her new nuptial connection, a repetition of her offence ; this change is called reformation. But is it certain that this skin-deep reformation will be accepted by that Being, who searches the heart ? Is there no danger that the woman, who is thus preserved from sorrow, may fall very short of *that repentance which is not to be repented of* ? that she may find it impossible even to regret, much less to abhor the offence, which has produced such pleasing consequences ? that, in short, by being prevented from atoning for her crime in this world, she may have to account for it in the next ? These, surely, are enquiries of some importance, unless to those who adopt the Gallic scheme of infidelity, and recognize the infidel decree that ‘death is an eternal sleep.’ Without, however, resorting to considerations of so high a nature, one thing is certain, that it is better, both for the individual and the community, that a woman, who has been guilty of such a crime as Adultery, should hide her face in retirement, than that she should appear in the public walks of life, asserting her undiminished claims to character and respect ; and——

“ ————— Charioted along

“ In guilty splendour, shake the public ways.”

COWPER.

Every other objection to the prohibitory clause of the bill is proved to be equally false and futile ; and many of our juvenile propounders of laws may here find much useful and necessary information, as well respecting their private conduct as their public duty. Our readers will have perceived that the author’s style is as chaste and elegant, as his principles and sentiments are just and pure ; and we should ill discharge our duty did we not most strenuously recommend this letter to the perusal of every man, who thinks that the religious and moral principles of the community are an object of importance, either to the present well-being of the state, or to the future happiness of its members. Copious as our quotations have already been, we cannot resist the temptation of extracting the closing passage of the book, which is calculated to impress the mind with the most serious, the most awful reflections ; adding our fervent wish that these reflections may tend to promote those beneficial effects which it is the evident object of the author to produce. Having delineated the profligate state of manners in France, he thus concludes ;

“ Sir, it deserves our most serious consideration, whether, though we have not yet, thank Heaven ! attained so dreadfully corrupted a state of manners, we are not making fast approaches towards such a state. Of this, I fear, we exhibit symptoms which are truly alarming. We exhibit the most alarming of all symptoms—a corruption of moral sentiment. It is certain, that Adultery no longer excites among us the same abhorrence as heretofore. It is viewed every day with a more indulgent eye. It is connived at, and encouraged, even by some, whose personal conduct is irreproachable. It is holden out as an object of compassion. It is growing into a system. It is beginning to have *its laws of honour*. All this has been allowed—nay, it has even been *urged* by those who opposed the attempt which has been made to restrain it by law, and who pleaded, as a reason against the probable effect of Legislative interposition, *but Adulteries are better received than heretofore !*

Thus are we treading in the steps of profligate France. May Heaven inspire our Legislators with wisdom and resolution to interpose, whilst it is yet time, to check our perilous career; lest we share the fate of our Gallic neighbours, who would not have been the victims of Revolution, if they had not first been the slaves of vice."

Sermons preached at Laura Chapel, Bath, during the Season of Advent, 1799. By the Rev. Francis Randolph, D. D. &c.

(Continued from p. 137.)

IN conformity with the plan which we laid down in our last month's review, we shall now attempt an analysis of the subject matter of these discourses, and of the doctrinal points which it is their object to establish, reserving for our next publication the extracts which we propose making as a specimen of the style, the language, and the argumentation of no common author.

The first sermon, which, as we have already observed, is a kind of abstract of the whole work, has for its text the sublime declaration of the inspired writer concerning our Saviour, which of itself establishes all the facts insisted on in the volume under consideration. [Hebrews, xiii. 8.] *JESUS CHRIST, the same yesterday and to day, and for ever.* On which text the author observes, that nothing has done more harm to the cause of Christianity, than the idea which has been thrown out by some and adopted by others; that it is of late original, a scheme of religion entirely new till 4000 years had elapsed after the creation. This idea tends to impeach the unity of God's design, to darken the promise of universal redemption, and to shut on preceding ages the gates of mercy. By those who diligently search the scriptures a different doctrine will be maintained: they will unite the promise with the performance—the prophecy with the completion—the anticipation with the event—they will see that the faith which Christianity inculcates was one and the same in all ages of the church; immutable as the divine Mediator, whose religion it is. The enquiry, it is observed, will lead to a wide field of discussion; but in the extensive survey the path of life will be discovered; from this christian eminence will appear the subsisting traces of the Patriarchal and the Jewish Churches, all pursuing the same road, all tending to the same end; nay, in the wildest digressions of heathen mythology, the wandering footsteps of the idolater may be traced back to the very point of departure from the true faith.

Previously to this investigation, the general line of argument is proposed. The first revelation to Adam, made at the fall, is found to have been a promise of redemption; it is traced, through the antediluvian world, in the faith of Abel and of Enoch, to Noah; it is shewn to be the basis of the new covenant, made between God and man, at the restoration of the world after the flood; the principle on which Abraham obeyed the divine call, separating him at once from his country and his kindred; by virtue of which he went forth, not knowing

knowing whither he went; but waiting for the fullness of confirmation, and the promised rest.

Here our author takes occasion, by a very natural transition, to descant on the danger of separating the primeval theology from the christian dispensation, on the advantage thus afforded to the cavils of infidelity, and on the series of crimes and miseries which have resulted to the world in general, and to one nation in particular, from the erroneous practice, grounded on unsound principles; from systems of morality, patched together from broken fragments of revelation, in order to disprove the exercise of God's will as the necessity of his law. [The manner in which the argument is managed, we shall attempt in our next review to lay before our readers.] Jesus Christ, the same yesterday, and to-day, and for ever; is the Lord, who in Eden comforted our progenitors; he is the angel of the old covenant and the messenger of the new—the Jehovah of Israel, as well as the incarnate son of God—the Lord of Hosts, the Prince of Peace, who shall hereafter appear as the King of Glory—the eternal Mediator, for ever promised to and for ever looked for by the faithful. The evidences of this important truth are proposed as the subject of meditation, during the whole course of a solemn season; so as to concentrate every name by which the Redeemer has been called—every appellation by which he has been known to his people—every relation in which he stands to them—in that one, which is in itself so comprehensive, and so endearing, **THE LORD OUR RIGHTEOUSNESS.**

In the second discourse (Genesis xxvi. 5.) Dr. Randolph selects the most striking and prominent features in the character of Abraham, the head of the patriarchal dispensation, on whom the promised blessing was entailed. He speaks of the covenant into which God condescended to enter with his chosen servant, a confirmation of the promise originally made to Adam, and afterwards continued to Noah, on terms which, as they never could apply to a finite accomplishment, and never could be fulfilled in an earthly Canaan, must therefore of necessity point out to some future inheritance. He adduces the strong testimony of our Saviour in his declaration to the Jews, that he was himself the great object of hope and dependance to their venerable progenitor, accompanied with the solemn assertion of his uncreated and continued existence. But, as is very justly observed by the learned preacher, the point admits of being fairly argued on its own internal evidence, independently of extraneous illustration: and he proceeds to do so, in a manner which, as it would only suffer by abridgment, we leave the reader to examine in the work itself. We wish to awaken a becoming degree of attention to a most interesting performance, and to excite, not to satiate, curiosity.

Returning to the eventful records of the patriarchal dispensation, from its earliest period, Dr. R. traces the promise of redemption by means of atonement, through the oracles delivered to our first parents, the acceptance of Abel's sacrifice (doubtless offered according to some *ordained mode of worship*) the translation of Enoch, and the miraculous circumstances

circumstances attendant on the preservation of Noah and his family. He dwells, with the utmost force of reasoning, and the most complete success, on the argument resulting from the form and act of worship with which Noah began the renewed duties of life upon his quitting the ark: while in the history of Abraham, he views the typical history of all true believers, who, in full assurance of faith, sojourn in the land of promise as in a strange country, looking for a better, that is an heavenly, habitation. From the root of Abraham, arose the visible church: its heavenly nature, its progressive growth, its blessed fruit, were fully disclosed to him. It was not only made known to him that Christ should be of his seed, but the calling of the Gentiles by which all the families of the earth should be blessed, was a subject of distinct revelation from God. Through the whole patriarchal age, the same guardian power watched over his servants, leading them by type, figure, and prophetic direction, to just apprehensions of the true God, and to the performance of such worship as would procure his favour and acceptance. Such was the religion of the patriarchal church, in the purity of which the ancient fathers of our faith lived and died, the religion of Adam, Noah, Abraham, Joseph, Moses—of the church in Judea, of the captivity in Babylon—the religion which by tradition was communicated to the Gentile world. And thus do we contemplate the Jehovah of the old covenant in the Redeemer of the new, and in the founder of christianity, the God of Abraham, of Isaac, and of Jacob, who had declared, that besides him there was no Saviour. The notes on this second discourse, in proof and in vindication of the true and sound *philosophy* and *physiology* of the book of Genesis, are uncommonly relevant and pertinent. We anticipate the satisfaction which the reader will experience in their perusal. It was not in vain that Dr. Randolph enjoyed the friendship, and listened to the wisdom, of that excellent man to whom he proudly confesses himself indebted for several valuable hints connected with his argument.

To the third sermon (on Hebrews xi. 7.) we do not scruple to give the palm of excellence. It is evidently written in our author's best manner, with full knowledge of and deep reflection on his subject, and *con amore*. To attempt an abstract or analysis of this masterly composition, would be to disfigure and misrepresent it. It is somewhat retrospective, in point of chronological exactness, from the historical facts discussed in the preceding discourse, but it takes its place, with infinite propriety and justness, before the examen of the Mosaic dispensation, which is the subject of the fourth sermon.

The object of this interesting composition will best be explained in the words of Dr. Randolph:—"Whatever," says he, "may have been the mode or degree of divine communications, the tendency of them has been the same—the revelation, the prophecy, and the miracle, all conspire to promote one heavenly purpose—they are only the different part of a building unto God, Christ being the chief corner stone, and the work of redemption which neither the passions of men
have

have frustrated, nor any convulsions of nature altered, will remain firm and immovable upon the rock of our salvation, till the whole be completed in the final deliverance of the faithful. If we lose sight of this grand and gracious design, every thing which has passed, or is now passing, in the world, becomes a confused revolution of events, which, like the waves of the sea, beat upon the shore of time with a momentary noise, and soon sink into the calm of oblivion. The Christian may err in some prophetic allusion; he may force a comparison into some remote junctures and dependencies, but he cannot fail to comprehend the lesson of righteousness, and to know his only creator, God."

But we must not anticipate on our own design in the conduct of this critique, and therefore we reluctantly forbear to insert a splendid and dignified application of the events immediately preceding the deluge to the awful circumstances of the present moment, and to the times in which we are now placed. It is a pleasure, however, which we reserve to the ensuing month for ourselves and our readers.

In the mean time it will suffice to say, that the discourse now before us relates to the destruction and renovation of the old world, to the faith of Noah, and the consequences of that faith, to the consecrated ark, the type, the figure, and the instrument of salvation; to the infliction of severe but just visitation, when the all-powerful word, which at the commencement of time had called the jarring and discordant elements into order, now commanded their decomposition and dissolution, when the rains descended and the floods came, and the winds blew, and beat upon the fabric of the world; when it fell, and great was the fall of it. These stupendous events are considered as applicable to a future dreadful consummation, which will be fully and finally accomplished at Christ's second coming to judgment, at the approaching dissolution of the world by *fire*, and the preservation of the family of the faithful in the ark of his Church.

We should here close our remarks on Serm. 3, were we not particularly struck and pleased with the observation on Genesis.

In this passage is a remark, which we believe to be perfectly original, and eminently just. The preacher observes, that when the threatened vengeance was ready to fall, the hand of God, which had conducted the patriarch and his family into the hallowed fabric, there miraculously *closed them in*; but the irruption of the mighty waters should prevail against all the powers of human art which had been exercised in its construction, and perhaps, but in the last crisis of danger, the multitudes condemned to die should attempt, by desperate violence, to obtain admission into the place of refuge which God had appointed for his faithful servants *only*.

On our examination of the notes and illustrations in the appendix, connected with this excellent sermon, we find one grateful and honourable remark, which in justice both to living and to departed excellence, ought not to be suppressed or overlooked. "It is with pride, though with painful remembrance, that I attribute the form and manner of treating

treating this subject, to some notes of the late Lord Bishop of Norwich, Dr. Horne. Could he have left his spirit with them, it had, indeed, been a legacy to the Christian world, which at his death was robbed of one of its brightest ornaments. I could almost say, as Cicero did of Archias, *si quid sit in me ingenii, quod sentio quam sit exiguum*, I owe that little to his friendship, his conversation, and his writings." p. 234.

On entering into an examination of the fourth sermon, on the Mosaic dispensations, we feel ourselves half disposed to retract the unqualified praise given to the antecedent discourse. If it be entitled to pre-eminence, it is only the pre-eminence which in cases of almost equal excellence is due to the *prima inter pares*. There is not any feeling of the human mind which can be proof against the potency of the discourse now under consideration. Text, Deut. iv. 11. 12. "And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire." The author is by this time arrived at the full dignity and interest of his subject.—*Jam in summo divinæ sublimitatis fastigio versatur*. Hitherto the triumph of the Church of God and the destruction of its enemies have been seen, amidst blessings and deliverances, in judgments and in mercy. To the period of the Exodus no human record pretends to reach; but we have the ample and accurate testimony of the Scriptures of God; by them the design and scheme of PROVIDENCE is developed, the trials and rewards of expecting and patient faith before the law are detailed, the promulgation of that sacred institute, with the concomitant sanctions and miracles that confirm it, together with the prophecies which testify its purpose, and the glory that should follow, are all revealed, and all coincide to form one great preparation to that most merciful and glorious event, wherein the seed of the woman was to bruise the serpent's head, and all the families of the earth were to be blessed.

Our author now proceeds to the history of the people of God, the marvellous instances of intervening Providence, and the miraculous train of events which accompanied their rescue from the Egyptian bondage, and supported and directed them for a series of years in the barren and pathless wilderness. Here particularly he descants on one of the most awful and tremendous appearances that ever was exhibited to the eyes of man, the manifestation of divine glory on Mount Sinai at the moment of the promulgation of the law, when the sanctions of the first covenant, as preparatory to the second, were confirmed in the word and in the presence of the deity. It had reference to a future Mediator, invested with divine prerogatives, and, through the legal dispensation, known under the exalted titles of the Lord, the Mighty God, the Prince of Peace, the Saviour and Redeemer, the Angel of the Covenant, the Strength of Israel, a Prophet, Priest, and King, the Portion of Jacob, the Light of his People, and the Rock of their Salvation. The ceremonial law was an emblem of Christianity; and we have seen enough of accomplished prediction to prove that Our Sa-
viour

valour is the end of the law and the prophets; that he is the Alpha and Omega of his own revelations, and that they are a book sealed without

It is with regret that we forbear to follow our author minutely into the admirable series of arguments with which this discourse is continued and concluded, on the questions, "Why the Mosaic law was promulgated?" and "Why in so public, so terrible a way?" In referring our readers to the original work, we promise them the most complete satisfaction as to these interesting subjects; where they will also find a masterly, and, in our opinion, unanswerable statement of the case with respect to the spiritual nature of the rewards and punishments implied and involved in those temporal ones annexed to the performance or non-performance of the law.

The conclusion of Discourse 4, in which the evidence is summed up, and practically applied to our own situation and circumstances, is full of energy and sublimity. It is impossible not to add, that it was delivered with the utmost effect and most seasonable propriety as an advent sermon, on the Sunday immediately preceding the festival of our Lord's nativity.

"To confirm the message of mercy to fallen man, and with every predicted mark of the heavenly visit, to give fulfilment to prophecy, at the appointed period of time, came the promised REDEEMER." This great event is the subject of the discourse next in succession (Text John i. 11.) to which we are now about to introduce our readers, and with respect to which we would point out, as a proof of genuine taste, the measured dignity and equable tenor of the style and language, happily discriminated from the elevated diction of the two preceding discourses, on subjects connected with circumstances of terror. We are now led to commemorate and to welcome the advent of our infant Saviour: to consider the mysteries of his birth, the dignity of his character, and the blessedness of his commission. Through every dispensation the original promise of redemption moved onward to its final accomplishment. The hope which Adam was taught to encourage, renewed to Noah, and confirmed to Abraham; the succession foretold by Moses, the prefigurations of the Temple, the spirit of prophecy, and the expectation of ages, are all carried forward without a single defect of testimony, to center in Jesus Christ the same yesterday and to-day, and for ever. Under so many descriptions and characters, and with much attesting pledges, has the Almighty guarded this covenanted truth, that unless it be admitted, sacred history has no reality, and prophecy no interpretation. The mission of Christ, the causes which influenced the Jews in their too general rejection of him, the nature of the evidence which they resisted, their own discomfiture and ruin which followed, and the unexampled national punishments which have fallen upon them, are all urged with irresistible force of argument; and at the same time with pious deference to the unsearchable and mysterious will of God, which in many instances cannot be measured by the standard of finite intellect, against which there lies no appeal, concerning which to dispute is to rebel. With these impressions, under

under the guidance of the most sober reason, we confess that Jesus of Nazareth is the Christ, the Son of the living God, associating in that belief his incarnation, his life, his death, his resurrection, ascension, and atonement. His humility as man evinces him willing, his omnipotence as God evinces him mighty, to save; closing and combining the parts of one stupendous whole. The system of Christianity includes all these; and the separate articles of a Christian's creed are so many different memorials of the wonders of his redemption. The conclusion of the discourse, referring to the future blessings of the disciples of Christ, and the happiness which remains for them in expectation, is deserving of more than ordinary regard, as the voice of truth, of instruction, and of comfort. These hopes, not yet realised, these mercies reserved for the people of God, form the argument of the sixth discourse. Text. Heb. xii. 22, 23, 24.

Of this animated composition, and of the seventh discourse, on the new year, from Psalm, lxxiv. 9, we must refrain from giving a detail similar to those which we have attempted on the five preceding discourses. We are conscious that the limits, customary to be observed in these critiques, have, on the present occasion, been somewhat exceeded; but we rest our defence, or at least our apology, on the momentous nature of the subject, on the intrinsic merit of the performance, and on its peculiar utility at the present hour of evil working and of infidelity. That such a performance should have appeared at such a period, we cannot but deem a circumstance more than fortuitous. The Power who has pledged his inviolable promise to support and defend his holy truth, will proportion the instrument to the work, and the means of defence to the sum of the danger. While religion has such advocates as these, and while there exists, as we are persuaded there still does, in this country, a spirit disposed to receive the word with all readiness of mind, and to search the scriptures, "whether these things are so," we have little anxiety as to the ultimate result. The Church may be persecuted, but it will not be forsaken. The tempest of obloquy, of prejudice, of evil working, may rage and bellow against it, but it will stand securely, for it is founded on a Rock.

In our next number we shall gratify our readers with a few extracts illustrative of Dr. Randolph's style, language, and mode of reasoning. Our duty will then have been performed. The rest must be submitted to the judgment of a discerning public, a tribunal to which, in this instance, we most confidently appeal.

(To be concluded in our next.)

The Question as to the Admission of Catholics to Parliament, considered upon the Principles of existing Laws. With supplemental Observations on the Coronation Oath. By a Barrister. 8vo. PP. 79. Bookers.

THE title page of this pamphlet contains, in the form of a motto, a quotation from Blackstone's Commentaries, which is calculated

to make an unfair impression. That quotation is as follows: "The laws against Papists are rather to be accounted for from their history, and the urgency of the times which produced them, than to be approved, (upon a cool review) as a standing system of law." This passage, when prefixed to a publication professing to treat of the Catholic Question (as it is called) "upon the principles of the *existing laws*" can only be intended to operate as a condemnation, on the high authority of Blackstone, of *those laws*. Now it happens that the laws here alluded to, by the learned Commentator, are no longer in existence. Whoever will open the fourth volume of Blackstone's Commentaries will find, that the observation in question applies only to the *penal* laws against Papists, *all* of which are now repealed; and that it does in no respect relate to the civil disabilities, which form the subject of the present publication, and to which it is, rather disingenuously (we must say) made to allude.

The professed object of this pamphlet is to consider "the Question as to the Admission of Catholics to Parliament" and the author's reasoning is directed to prove that they ought not, any more than other Dissenters, to be excluded from an exercise of Parliamentary functions. Their disability in this respect arises (as he justly observes) from laws which affect them alone, and not, as is often erroneously supposed, from the Test and Corporation Acts, which operate upon all who are not in communion with the established Church, and which relate only to corporations and to civil and military employments under the Crown. The bar which prevents Romanists (for by that name we think it more accurate to describe the Members of the Church of Rome, than by the usual denomination of Catholics) from sitting in Parliament is the 30th of Charles II. Stat. 2. which, in the title is expressed to be "an act for *disabling Papists from sitting in Parliament*." This act requires all persons sitting and voting in Parliament to take the oaths of allegiance and supremacy, and to repeat and subscribe a declaration against transubstantiation, the invocation of saints, and the sacrifice of the mass. This declaration, and the latter part of the oath of supremacy, are repugnant to the religious sentiments of the members of the Roman Church, and occasion the parliamentary disability which the author contends ought to be removed.

The grounds on which he urges this claim are that it is no principle of the British constitution, that those who participate in the enactment of laws should profess the established religion of the State—that Catholics (Romanists) alone, of all his Majesty's subjects, are liable to any disability in that respect—and that it is unjust to continue such a disability, with regard to them because their principles and opinions are in no respect dangerous to the civil and ecclesiastical establishments of this kingdom.

The Author, it must be owned, argues these points with considerable ingenuity and force. But we must say that his candour is far from being equally conspicuous. From his mode of reasoning any one would infer that the sole object of the Romanists is to be put upon

upon a footing with the other Dissenters, by being admitted into the Legislature. But it is a matter of notoriety that much of the public alarm which is excited by the expected agitation of the question; commonly, but very inaccurately, termed "Catholic emancipation," arises from the apprehension that this question is meant to involve the removal of all civil disabilities from every description of Dissenters; whether Romanists or Protestants. And if the claims of the former really extend beyond their admission into Parliament, they must necessarily go that length. For as by a repeal of the 30th of Cha. II. they would in all respects be put upon a footing with the other non-conformists, their further pretensions, if they have any, must be to be freed from the operation of the Test Acts; and a repeal of those Acts would let in Dissenters of every description, and, in our opinion; as well as in that of every man who has ever stood forth in support of the Church, be speedily followed by the overthrow of our ecclesiastical establishments; and, consequently, by the entire destruction of our constitution.

It appears, therefore, that the author of this tract, in considering the only question of "Admission into Parliament" confines himself to a part, and, indeed, a very small part, of the real question concerning the Romanists. If, in his opinion, that was the only claim they ought to advance, it was incumbent upon him to say so in the most explicit terms. His argument would have appeared in a very different light if he had declared that "his brethren, (for we presume that he is of the Catholic persuasion,) conscious of their loyal attachment to the protestant succession, sought only to enjoy, in common with other Dissenters, who (certainly are not better subjects than themselves) the privilege of sitting in Parliament; but, far from entertaining any views of hostility to the National Church, they were ready to pledge themselves, on all occasions, to the support of the Test Acts, which they considered as necessary bulwarks to that Church." Accompanied by such assurances the author's reasoning for the admission of Romanists to Parliament would have appeared to much greater advantage; and the mere omission to bring forward any assurances, of the above kind, is itself a fair ground of suspicion that, while he was asserting one claim, he had others in his contemplation which he thought it prudent not to notice. This suspicion is exchanged for something very little short of certainty by an expression in the 3d page, where, he says, that "The Catholics are principally anxious to sit and vote in parliament." Now this word "*principally*" proves to demonstration, that their anxiety is not, in his apprehension, confined to the object here described; but that they have further pretensions (of which he evidently makes a reserve) beyond an admissibility to parliament. We have already shewn not only what those pretensions must be, but that a recognition of them would soon enable the sectaries to trample upon the ruins of the church. But whatever may be the present views of the Romanists we are convinced that their admission into Parliament would be a very considerable step towards the repeal

repeal of the Test Acts. For the body of Dissenters, considered as a general class, comprizing all its subdivisions, would, in that case, receive a great accession of strength; and however widely they may differ among themselves, yet they have a common interest to unite, in order to obtain the removal of disabilities which apply equally to them all. And he must be very ignorant of human nature, who can doubt that they would lend one another their mutual aid for that purpose. The danger too would be increased by the operation of party motives. For it is obvious that the claims of the Protestant Dissenters, whenever they have been brought forward, have been invariably supported, with very few exceptions, by the party in opposition to government—although most of the members of that party professed an adherence to the established church; and the desperation of those who oppose government has certainly encreased with the awfulness of the times, and with the difficulties of the country. Hitherto, indeed, no minister has ever been bold enough to countenance, in any degree, the above claims; but what may happen in this age of unaccountable vicissitudes, exceeds all human conjecture.

In deprecating, for these reasons, the admission of Romanists into Parliament, considering such admission as an insulated question, we are far from imputing to that body of men in this country, any views that are unfavourable to the established Government, or to the peace and good order of society. We consider them as good and faithful subjects. And we rejoice that all the penal laws, to which, at any time they have been subject, are done away. For their disability to sit and vote in Parliament is by no means of a *penal* nature. This is merely a precaution for the security of the existing establishments, and, as we have shewn, a *necessary* precaution. Indeed, far from admitting that such a disability can with safety be removed, we do not scruple to express our regret, that the right of sitting in the Legislative Councils of the King is not *confined* to Members of the established Church. We think that much of the danger, to which that church is exposed, is owing to the want of such a regulation. And therefore we lament, that the author is justified in saying, that “it is no principle of the British constitution, that those who participate in the enactment of laws should profess the established religion of the country.” We think that this ought to be a principle in every constitution, because we think that it is essential to the complete security of constituted authority; and while we deplore the deviations from that principle which exist, we feel it our duty strenuously to oppose any encrease of those deviations.

As a specimen of the author's style and manner of reasoning, (which are entitled to commendation) and also in justice to the respectable class of men whose advocate he is, we subjoin the following extract:

“It is said, oh! but Catholics are not to be believed upon their oaths—they may violate any engagements contracted with heretics—and the Pope, nay even the priest, may grant them dispensations for the purpose. That such a prejudice should ever have been entertained by men of sense; or that, having

been entertained, it should have been *repeated* in the present days by men eminent for their learning and high stations, really appears astonishing: the reflection of a moment will shew the absurdity of such a notion. When we consider that the Catholics, during a period of two centuries, have deprived themselves of the greatest advantages—that they have resigned their most valuable birth rights—that they have repeatedly sacrificed their fortunes, their liberties, and even their lives—merely from a peculiar scrupulousness in regard to oaths; surely they are entitled, if not to indulgence, at least to respect. To conceive that such men think lightly of oaths would be absurd: to declare it with confident assurance, would be foul detraction. Had the Catholics ever conceived that faith was not to be kept with heretics—that the cause of their religion was to be advanced by every means, however unlawful—that they might be dispensed from all oaths of allegiance taken to a Protestant Government, and that indulgences might be granted to commit sin—surely they never would be in their present state of exclusion; and all the provisions of the Legislature enacted against Catholics would have been of no avail. These considerations, I am convinced, must, with every candid person, remove the ill-founded prejudice to which I have alluded."

Respecting the author's observations on the Coronation Oath, we cannot do better than refer him to Mr. Reeves's excellent pamphlet on that subject, which we have noticed in this Number.

MISCELLANIES.

The Claims of Thomas Jefferson to the Presidency, examined at the Bar of Christianity. By a Layman. 8vo. Pp. 54. Dickins. Philadelphia. 1800.

THE object of this tract is to convince the Americans, that, as Christians, it is their duty not to chuse any man as their President, who is *no Christian*; and the author represents the infidelity of Mr. Jefferson to be a fact so notorious, from his writings and his declarations, that it would be the height of absurdity to attempt to *prove* it.

"To go about quoting books and conversation to shew the creed of such a man, is like furnishing an attested copy, from the records of the British Privy Council, of the proclamation of George the Third, as King of Great Britain, to prove that such is the name of the British Monarch."

The inference, very naturally drawn by the author, is, that the election of such a man to the office of supreme magistrate of the country would be a proof that the electors were themselves infidels.—We know not what justice may be allowed to such an inference in the United States, but we are persuaded, that, in this old-fashioned country, all depraved and degenerated as the age undoubtedly is, it would be deemed incontrovertible.—The Americans, however, have, since the publication of this tract, elected Mr. Jefferson, and are therefore open to all the censures which this strenuous advocate for Christianity has, *conditionally*, bestowed on them!—It is a family dispute, and we shall leave the parties to settle it between themselves.

Thoughts on the best Mode of Carrying into Effect the System of Economy recommended in his Majesty's Proclamation. 8vo. Pp. 62. 1s. 6d. Wright. 1801.

WHOEVER labours by argument, or example, to enforce obedience to the declared will of the lawful Sovereign of his country, is entitled to the

thanks.

thanks and gratitude of his countrymen, however mistaken he may chance to be in his ideas on the subject on which that obedience is required.—The author of this pamphlet, enters, with zeal and sincerity, into the distresses of the times; gives implicit credit to the reports of the two Houses of Parliament respecting the scarcity of corn, and enforces, with all the strength of ability which he is capable of exerting, the indispensable necessity of the most rigid economy.—All this is unobjectionable and praiseworthy; and the plan which he has adopted in his own family is highly worthy of imitation.—He strongly recommends as much caution and care in the consumption of meat as of bread, and fish and rice are the substitutes which he has found most eligible and effective.—His advice to servants is excellent; and we wish our limits would allow us to extract it. He truly observes that “from the highest to the lowest, the advancement of price in all the necessaries of life is severely felt; *except by servants*; the price of meat, or the price of bread, is to *them* a matter of no concern; *they* are sure to find, at the usual terms, a table spread, with a plentiful and comfortable meal, whether meat is four-pence or a shilling a pound—except from curiosity, they may go from the beginning of the year to the end of it, without knowing whether it was one or the other; to them, therefore, I say, that, at all times, to be wasteful, and not to turn to the best account the food that is allowed them, is absolutely a crime, but, at the present period, it is an hundred-fold criminal.”—He then shews that the inevitable consequences of a wasteful disposition in servants must ultimately prove ruinous to themselves, by reducing their masters to the necessity of dismissing them; and we earnestly hope that the following recommendation of the author will be rigidly adopted by every master of a family;—“that a resolution should be entered into and signed by the masters of families, in the different parishes, not to hire any servants who had quitted their last places in consequence of any unwillingness to submit to the present occasional system.”—We know of some masters, who have taken servants of this description, even without a character from the masters whom they had left, and we are half-tempted to expose their names to the world!—

We disagree with the author respecting a *maximum*, but on that subject our opinion has been so frequently delivered to our readers, that it is needless to repeat it here.—His tract is worthy of attention; and his efforts in a cause, which every honest man must have at heart, are highly commendable.

Effectual Means of providing, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and High Prices of different Articles of Food. By George Edwards, Esq. 8vo. Pp. 44. Johnson. 1800.

MOST of the means here prescribed have been adopted by the Legislature, and the public are now fully competent to decide on their efficacy. One of the means, indeed, that of *pressing* land for the growth of potatoes, and *pressing* milk for the use of the poor, neither has, nor, we trust, ever will be tried; not that we think either that or any other strong measure would not be justifiable, if a famine were really to be dreaded, but because we are persuaded that the evil is not so formidable as to require the application of so desperate a remedy; and that the remedy, if applied, would prove inadequate to remove it. Another mean, here strongly recommended, has also been neglected by the Government;—the restoration of

peace, the practicability of which, aye, and of a safe, honourable, and permanent peace too, was perfectly visible to the keen eye of Mr. Edwards, (even in February 1800) though much wiser heads, and much keener eyes than his, have not yet been able to discover it. Mr. Edwards affirms that he is "the sole author of the present new and solid system of finance, that of raising the supplies within the year, and the income tax."

Radical Means of Counteracting the present Scarcity, and preventing Famine in Future; including the proposal of a Maximum founded on a New Principle; to which is prefixed an Address to the Legislature on a Plan for meliorating the Condition of Society at large. By George Edwards, Esq. 8vo. Pr. 182. 3s. 6d. Johnson. 1801.

MR. EDWARDS here enters into a large field of speculation, through which we shall not attempt to follow him. His object is unquestionably good; and he appears to be actuated by motives and feelings highly honourable to his heart; but in his projects for promoting the *practical perfection* of the social world his abilities do not keep peace with his will.—While he recommends, and most justly, reflection to others, before they adopt his opinions, and encourage his schemes, he hastily adopts himself, without any reflection, or at least without properly weighing either facts or arguments, the prevalent, but most gross error, that tithes are unfavourable to agricultural improvement. On some other points too he is mistaken, but his intentions are excellent, and most of his propositions are worthy of attention. We perfectly agree with him, that "to suffer the distress of a famine, when it really neither exists, nor can in reason be apprehended, and when the growers and dealers in corn are making excessive profits beyond the fair price of this commodity, is what ought never to be suffered in a rational and philanthropic state of society, and never by a humane and benevolent Government;"—no, nor yet in *any* state of society, nor by any Government.—The remedy which he proposes for this evil is a *maximum* which he defends with great earnestness and zeal, and with no lack of talent.—Some of his arguments on this subject we shall extract, as a fair specimen of his style and powers of reasoning.

"It is requisite to support the propriety as well as the necessity of adopting this proposal, and in particular to answer the objections which Mr. A. Smith makes against it. 'Because,' says he, 'it either hinders dealers from bringing corn to market, which may sometimes produce a famine, even in the beginning of the season, or if they bring it thither, it enables the people, and thereby encourages them, to consume it so fast, as must necessarily produce a famine before the end of the season.' In respect to the first objection, it is certainly a sufficient reply, that the corn growers and dealers can have no other market for their commodity, and would not buy up for speculation corn at its present high price: neither of them could fly in the face of the legislature, which no doubt would establish proper regulations for their conduct; nor could they have any inducement to withhold a proper supply from the markets, if the maximum were fixed sufficiently high, as most certainly it ought, and is proposed to be. The other objection may be as completely answered, by observing, that a wise legislature would always consider the deficiency of the crops, and establish a maximum, both fully sufficient to recompence the growers, and high enough to enforce that economy in consumption, which is one of the most effectual remedies against the evils of scarcity; and for their own interest the farmer
and

and corn-dealer would not be in haste to overload the market, and reduce their article too low."

"As to the manner of imposing the maximum, there can be no difficulty; for proper persons, conversant in the corn trade, will readily ascertain, the principle being previously known, at what amount it would be fixed on wheat, rye, oats, and barley, as the maximum may be extended to them all: this, as fixed on each of them, should, from what has been observed, certainly be a high one, and above the general price, at which such corn should be sold; and if we suppose the highest price of the best wheat, fixed any year at 12s. 13s. 14s. &c. that of worse samples will fall proportionally.

"A familiar conversation I had yesterday with an old friend, Mr. Thompson, of Girlington, near Wycliffe, upon the banks of the Tees, will tend to make this proposal less repugnant than it appears to be, on account of its novelty, or rather of its being generally condemned: 'I have,' says he, 'sold this bread-corn for 25s. per boll, and might as readily have sold it at 29s. I do not like such a price, even as 25s.: we can, though, our crop is very indifferent, afford very well to sell it at 20s. and it should not be higher.' This friend is upwards of eighty years of age, still very active and industrious, allowed to be one of the most able farmers in the North, a man of affectionate goodness of heart, of great as well as long observation, and of uncommon sagacity and penetration in all concerns relating to the practice of agriculture: such a testimony as his, is that of experience, and is to me at least, who can depend upon his judgment, an authority in favour of a maximum, equal to that of any dictate of political economy. The following letter, from a man of genuine humanity, communicated to me by my ingenious and benevolent friend Mr. Harrison, of Barnard Castle, from whom I am happy to acknowledge having received this and many other most important services, likewise supports very strongly the proposal of a maximum.

Sledgewick, 11th Mo. 18th, 1800.

Swainston Harrison,

"RESPECTED FRIEND,

"I think I have come to a conclusion to sell my corn of this year's crop entirely to the poor people at a reduced price, perhaps at 20s. per boll; and as I intend to sell it chiefly to those in Barnard Castle, am thoughtful how to dispose of it so as the most necessitous only may reap the advantage; and desire thee, and some other person in the other end of the town, to make a weekly list of as many poor persons' names as will take my quantity. I think I can engage some of the millers to grind it at 1s. a boll. But I mean thee to consider, and if thou canst find any better mode to be adopted, inform me thereof by a line, which will oblige, thy friend,

JOHN APLEGARTH.

"N. B. I mean to sell my potatoes at Staindrop to the poor people."

We are happy to record these instances of benevolence in a class of people, of whom, considered as a body, the public have much just reason to complain.

"It may be very fairly and candidly observed, that the common practice of granting a bounty, for the encouragement of the importation of corn, implies strong approbation of the measure proposed of fixing a maximum price: but government, by so doing, only performs by halves, what it should complete at once. For the offer of such bounty is always intended to reduce the prices at home, that is, the profits of the corn-dealers and growers, because they are too great. This is the same view as that of fixing a

maximum: and neither of them intends to deprive the home grower of his fair profits. There is no occasion in the eye of the law to make a difference between the usurer, the hackney-coachman, or the baker, and the farmer and the corn-dealer: yet government actually imposes a maximum upon the former three in regulating the rate of interest of money, that of coach-hire, and the price of bread. The legislature ought always to interfere when society is injuriously treated, and cannot otherwise be relieved; or the citizens are left wholly exposed to the mercy of fraudulent combinations, or of avarice. Commodities ought to be left to fall of themselves to their proper level only when this is practicable, that is, when the seller alone has it not in his power to regulate and fix the market: for if impracticable, a barrier should be placed, to prevent the rise of price beyond reasonable bounds."

Remarks on the present High Price of Grain, and on the Expediency of farther Legislative Restrictions in order to effect its Reduction. 8vo. Pp. 22. 6d. Jordan. 1801.

THIS little tract is one of the most temperate, pertinent, sensible, and judicious, of the many which our duty has compelled us to read on this interesting, and almost inexhaustible, subject. Biassed by no prejudice, led away by no favourite system, the author is equally just in his promises, and forcible in his conclusion. He laments the present high price of provisions, not as a personal inconvenience, but as a public injury; he considers it, not as a temporary disadvantage only, but as a permanent evil, unless speedy and effectual means for reducing it be adopted.

"But notwithstanding it is so desirable that our expectations of a reduction of the prices of grain to their old standard should not be raised too high, it appears to me not less necessary that the prospect, though distant, should be kept constantly in view, otherwise, there is, I think, some danger that we shall have eventually to sit down under all the baneful effects to individuals and society at large, which increased expenditure is so much calculated to create. To enlarge on these effects seems unnecessary: they are too obvious to have passed unnoticed: little more is necessary than the bare mention of one or two of the consequences which must follow a permanent additional increase in the price of articles of general consumption. All those possessed of moderate fixed incomes must be peculiarly affected; under another name, they may be said to be stripped of such a part of their property, as constitutes the difference which this advance makes in their necessary expences. I do not see any reason why their property should not be considered as equally inviolable with that of the farmer, or any other description of persons whatever. But the middle classes, the poor, and the labourer must likewise feel very sensibly, the disadvantage of increased expences, unless the first make an adequate advance in the profits arising from their professional or commercial pursuits, and the others receive such an increase of maintenance or wages as will compensate the difference; which cannot be done without having such a destructive influence on British manufacture as must excite national solicitude; for it would enhance the price so much as to enable those countries where labour is lower, in consequence of cheaper living, to undersell us in the foreign markets. This appears already in some degree to have begun to operate. The quantity of the unmanufactured article of cotton yarn exported has recently been very considerable, to supply the manufactories on the Continent, which it is evident can afford to make goods lower than they can have them from us, otherwise they would continue our customers for them, and our manufactures would continu

continue to flourish and give support to a numerous class of deserving and industrious individuals.

"The evils that would thus follow in consequence of a continued rise in the price of the necessities of life to some descriptions of persons in particular, as well as to society in general, would not, I conceive, be counter-balanced by any permanent benefit, even to those who at present reap all the advantage arising from it; because they, like others, must ultimately feel the effects of a proportionate advance, I had almost said, on every thing on which there is occasion for money to be expended. Besides, if things should have the appearance of continuing long in their present state, it cannot but be supposed that the rents of the farmer would be considerably increased, in order to enable the owner to defray the increased expences of his household; than which there is scarcely any thing could be of more injurious tendency, in fixing, as it were, permanently, the evils which we deplore. It may further be observed, that the longer we continue under the advance, which has recently taken place in our living, the more imperceptibly shall we slide into a settled state of things, in which we shall have to sit down under *some* additional expence in commodities and in labour, though *any* addition, if the preceding remarks be just, would be detrimental to our true interest. In order to prevent these evils becoming systematic, or so deeply rooted as not easily to be eradicated, it appears to me desirable that, during our present exigency, we should ever recur, as to a standard, to the prices which the necessities of life bore before the late rise; and, to enforce this the more strongly, I may be allowed the repetition of a sentiment before expressed, viz. that the prospect of a return to that standard, though distant, should be kept constantly in view."

This is a most serious consideration, on which we have often reflected, but which does not appear to have engaged the attention of Parliament in their discussions upon the question of provisions.

On the necessity and the *justice* of regulating the price of corn, our author's reflections are equally just.

"The general corn laws which are enacted from time to time stand in opposition to theoretical speculation, as they interfere, in effect, with the regulation of prices, by the special provisions which they contain for shutting up the ports against the introduction of foreign grain, when the general average of our own is below a certain price, in order to protect the landholder and farmer against too great a depreciation of the value of those commodities in which they are so much interested. This, they say, is necessary for the security or prosperity of the farming interest, by which the country at large is so much benefited. I allow it may be so: but may not also occasions arise, when there is an equal, if not a greater necessity to provide against such an exorbitant rise in the price of the necessities of life, as would sacrifice the comfortable subsistence of the people to that interest? Admitting the wisdom and policy of maintaining a proper balance between the interest of the producer and that of the consumer, how can it be denied, that, in our present circumstances, restrictions are necessary to prevent too great a preponderance of the interest of the former, unless it be understood that there ought to be just so much restriction as to prevent the price becoming too low, and as much freedom as would leave no adequate check to its being too high?"

The stile of this pamphlet is as good as its spirit is praise-worthy.

Striking Facts; addressed to those who still disbelieve in real Scarcity, and a solemn Appeal to all who think otherwise. 8vo. Pp. 14, 1s. per doz. or 50 for 3s. Hatchard. 1801.

fail us) as appeared by their books; and so elated were they by their success, and so much, in the true spirit of commercial avarice, did their desire of accumulation increase with their wealth, that they took the whole of another loan on themselves, and refused to admit any partners in it; and to this very circumstance, we believe, may the origin of their *misfortunes* be referred. To Mr. Bensfield, indeed, this connection has proved a real *misfortune*, for the enormous amount of his capital was well-known; it is more difficult to ascertain the extent of M. B.'s *misfortune*, as the amount of his capital we do not profess to know.—So much for the question of *speculation*!

We are next told by the Letter-writer, that "the article on which the ANTI-JACOBIN principally rests to prove that Mr. Boyd has published his letter as an enemy to his country," is the anecdote respecting the House of Walquiers at Hamburg. Now, in the first place, we professed to prove no such thing as is here imputed to us; in the second, we laid no stress whatever upon that anecdote, as proving Mr. Boyd's intent in publishing his pamphlet; and, thirdly, we never connected the anecdote at all with Mr. Boyd. Nay, after relating the anecdote, we expressly said (and this blundering blockhead even quotes our words though they prove his own folly and his own falsehood) "we are well convinced that even Mr. Boyd himself would condemn a *speculation* of this nature, and deem it a proper object for the cognizance of the law." Yet his sagacious friend immediately adds—"This article from beginning to end is *false*," which is to say, that Mr. B. would not condemn such a speculation. We shall leave the two friends to settle this point in a *tête-à-tête*. But still, blundering on, the Letter-writer concludes by observing, that in saying what we never did say, we "published a *very infamous falsehood*." As to the anecdote itself, which he states to be false, and which he desires us to produce *any authority* for, it may be found almost *ecodem verbis*, in the *True Briton* of April 29th, 1796. We are aware of the contradiction of some part of it in the same paper of the Monday following, May 2; but, knowing that that contradiction proceeded from a party interested in the suppression of the truth; and who betrayed his interest by the very mode which he adopted for procuring its suppression; and knowing also, that the statement itself was made on the authority of a British merchant, of undoubted veracity, who was at Hamburg at the time when Walquiers failed; we shall still continue to believe the substance of that article to be true. At all events, the writer of the Letter has himself been guilty of "a *very infamous falsehood*" in asserting that we had not *any authority* for publishing it. The same attention to truth is displayed in the affirmation of this man, that "Walquiers never established a house at Hamburg;" for the person who supplied the *contradiction* in the *True Briton*, whom he must know, expressly said that Walquiers had *formed an establishment at Hamburg*; and it will scarcely be denied that, in the language of the commercial world, a *house* and an *establishment* are the same thing; and indeed they are used by this very person as synonymous terms, for, speaking of this establishment of Walquiers, and two other establishments of the same name, he calls one of the latter, "a *third House*." We could expose many other paltry evasions, and wilful perversions of this doughty champion of Mr. Boyd; but we are sensible that some apology is already due to our readers, for having said even thus much on a matter of this nature, and we shall, therefore, not trespass farther on their patience.

A Twelvepenny Answer to a Three Shilling and Sixpenny Pamphlet, intitled, "A Letter on the Influence of the Stoppage of Issues in Specie at the Bank of England," &c., 8vo. Pp. 30. Richardson, 1801,

IN this twelpenny answer, which Mr. Boyd treats with sovereign contempt, there is much more plain sense, and plain truth, than in his own three and sixpenny, or even in his five shilling, book. We do not, indeed, precisely agree with the author in *his* ideas respecting the cause of the present high price of provisions, because he leaves avarice, extortion, combination, and monopoly, entirely out of the question; but we think him fully successful in shewing the fallacy of those of his opponent, of whom he shrewdly observes, that "the Bank had no share in his ruin; on the contrary, the opinion of the commercial world, we believe to be, that his ideas were so wild, so monstrous, so unsolid, that if sufficient power (Archimedes like) could have been supposed, he would have overturned the Bank. He certainly began his mercantile career in the two great capitals of Europe,* under the most auspicious circumstances. The expectations of his friends have been blasted. He seems still to dream that his opinions are buoyed up by their partiality, and by the applauses of admiring parasites. Let us pity him."

The author truly accounts for the restriction imposed, by Parliament, on the Bank, in the issue of specie, on the cause of which Mr. B. observes a silence which is somewhat more than *suspicious*.

"Amidst many disastrous events of the present war, the impression of that momentous crisis, when the successes of our enemies abroad, and the dispositions of their partisans among ourselves, had alarmed the nation, and filled it with the horrid dread of a revolution, remains in full force on our minds. At that period, when the state of the Exchange afforded no temptation to export gold and silver, the coin of the country was rapidly disappearing. It became necessary to invent some powerful means of anticipating and preventing the ruin with which we were threatened from the want of a circulating medium. This is acknowledged to be the reason of the restriction then imposed on the Bank."

Whoever reads Mr. Boyd's tract should read this also. We have said nothing of either one or the other considered as literary compositions;—they are both of them defective in correct phraseology and grammatical accuracy, but where the *matter* of discussion was so important, we deemed the *manner* almost unworthy of notice.

Financial Facts of the Eighteenth Century; or, a Cursory View, with comparative Statements of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. 8vo. Pp. 92. 2s. 6d. Wright. London. 1801.

WHOEVER wishes to form an accurate judgment of the real situation of the country, and of its ability to maintain the arduous contest in which it is engaged, should read with attention the pamphlet before us; in which he will find no declamatory rant; no fulsome flattery; no vague speculations; no abstract reasoning; no loose arguing from effects to imaginary causes; no wicked appeals to popular passions; but solid calculations, just inferences, and incontrovertible facts; facts that must make every British heart beat high with honest satisfaction, and every British mind regard with contempt the impotent efforts of the combined hostility of our numerous foes. This tract ought to be translated into all foreign languages, and circulated throughout Europe, that

* This is not strictly correct: Mr. Boyd began his *commercial career* in the little town of Ostend. RRV.

the extent of our wealth, and the fertility of our resources may be made apparent to all the nations of the Continent ; and teach them the value of the homely maxim ; *honesty is the best policy*.

The author thus states the object of his publication.

" The public mind has been long distracted with accounts of our past disasters, and predictions of even greater evils ; miscarriages which human foresight could not provide against, have been most unkindly and unfairly attributed to want of ability in the planners, and want of conduct in the executors of our several enterprises. The transient successes of an enemy have been exaggerated, and even applauded, by men, who forget, while they are indulging in party, that they are in effect, the greatest enemies of the state. To play upon the popular prejudices of mankind, to depress the spirit of those who have not the means of contradicting fallacious accounts, to make gloomy impressions on the multitude, *inter vulgos spargere voces*, and thereby to give life and encouragement to the enemy, are acts unbecoming the true character of a patriot. When parties run high, the calm, independent, and dispassionate man, like the mathematician in his closet, will consider subjects of a political nature, by searching for the truth between the two extremes. When the passions and interests of men are so copiously mixed in the stream, the water cannot remain pure and undisturbed ; it is therefore of use to an unbiassed writer, in imitation of the experienced chemist, to analyze the properties of matter, and, as it were, decompose the various particles. Without following Junius in charging politicians with having loose principles, the writer of the following sheets has had cause to know, that the accounts of men in power are not always to be relied upon, nor are their reasonings always well-grounded. He is also persuaded that conviction is not constantly produced by mere arguments, and will therefore rest satisfied with giving strong facts and accurate calculations, tending not only to shew, but to prove, the real situation of this country, with respect to its relative power and financial ability for a continuation of the contest, and how far it is adequate to the purposes of meeting the extraordinary hostile confederacy formed against our naval strength and independency as a maritime nation. All the writer requires is, that the reader will bring with him, to the perusal of the following sheets, a mind free from bias and prejudice ; and that he will suspend his judgment, until he has gone through the whole."

No reader whose mind is " free from bias and prejudice" can fail to be convinced by the facts here adduced of the folly or the profligacy of those who represent the nation as tottering on the brink of destruction. The author traces the state of the revenue, and commerce of the country, from the revolution to the present period, derived from authentic documents, and clearly establishes this conclusion.

" That our exports now, compared with those in the beginning of the eighteenth century, have, from the most accurate computation, increased nearly in a twelvefold proportion ; that the aggregate amount of exports and imports has increased in a tenfold proportion ; and that the apparent balance of trade in our favour at this period, compared with it a century ago, is augmented in the incredible proportion of one hundred and forty fold. It is to be observed, that the annual public sales of teas by the East India Company, did not, in the beginning of the eighteenth century, much exceed 50,000 pounds weight : the Company's annual sales now approach to 20 millions of pounds weight, being an increase of four hundred fold in one hundred years. It is also worthy of remark, that the late tax on imports and exports alone,

is estimated to produce, for 1800, no less a sum than 1,250,000*l.* which is nearly one half the amount of public revenue in the year 1700.*"

Having placed these strong facts in a clear point of view, he briefly considers some of the leading misrepresentations of the day on the subject of the high price of provisions, &c. and proves, beyond all doubt, by the experience of a century, that it cannot possibly be imputed to the war, the weight of taxes, or the increase of Bank Notes. On the last of these *imaginary* causes, his observations are peculiarly pertinent and just.

"If the increase of Bank of England paper money, now in circulation, be another cause of the high price of provisions, as a recent writer has asserted*, it would be natural to suppose that the price would bear a permanent proportion to the Bank notes in circulation. But we find that no change of seasons or circumstances makes a fluctuation in the value of Bank notes; and that at periods, when not one half the quantity was in circulation as at present, provisions were occasionally at exorbitant prices; as it appears from statements laid before Parliament, that the Bank had in circulation, of paper currency, for the year 1800, to the amount of *fifteen millions and a half**, and in the year 1795, to the amount of *twelve millions nearly*; being an increase of three millions and a half in five years. It would be natural to suppose, if the assertion be well founded, that the prices of wheat and provisions would bear some proportion to the increased circulation of Bank notes. The reverse is absolutely the fact, since, in the year 1795, the average price of a quarter of wheat was 3*l.* 14*s.* 6*d.*; but we find the average price of wheat was cheaper in the year 1797, 1798, and 1799; viz. in the year 1797, it was 2*l.* 12*s.* 9*d.* per quarter; in 1798, 2*l.* 9*s.* 7*d.* per quarter; and in 1799, 3*l.* 6*s.* 10*d.* Hence, taking the average of three years since the stoppage of issues in specie, and the consequent increased circulation of Bank notes, it will amount to 2*l.* 16*s.* 4*d.* per quarter, which is cheaper by eighteen shillings and two pence per quarter, than in the year 1795.

"We shall conclude this subject by adducing another simple fact, which, considered with those already stated, will prove incontrovertibly the fallacy of the assertions made, with respect to the increased circulation of Bank notes being the principal cause of the present high price of provisions. It being admitted that the price of wheat regulates, in a great measure, the price of all other provisions; we have only to take the average price of wheat for three years at the end of the seventeenth century, when there was not a tenth part of the present Bank notes in circulation, and compare it with the average price of three years at the end of the eighteenth century; the result will be, that for the years 1697, 1698, and 1699 inclusive, the average price of wheat

* "The actual produce of the convoy-tax, which comprehends a small per centage on goods exported and imported, and a small tonnage on ships arriving at, or sailing from, any port in Great Britain, actually produced in the year ending October 10, 1799, 1,292,000*l.*—See Mr. Rose's pamphlet on the Increase of the Revenue, Commerce, and Manufactures of Great Britain, sixth edit. p. 40."

* "A Letter to Mr. Pitt on the Stoppage of Issues in Specie at the Bank of England, by Walter Boyd, Esq. M. P."

* "By the return made to the 25th January 1801, the average appears to be nearly fifteen millions and a half."

was 2*l.* 18*s.* 9*d.* per quarter; but taking the average of three years in a century afterwards, viz. 1797, 1798, and 1799 inclusive, we shall find it no more than 2*l.* 16*s.* 4*d.* per quarter. This is a striking fact opposed to the outcry of an increase of Bank notes; the accumulation of taxes; and the expenditure of the war*.”

We shall transcribe from the Appendix the table which exhibits, at one point of view, the progressive increase of our commerce in the course of the last century.

APPENDIX, No. III.

A Table exhibiting the official Value of Imports and Exports; and Balance of Trade every five Years of the eighteenth Century.

Years.	Imports.	Exports.	Balance.
1700	£. 3,482,580	£. 3,525,906	£. 43,326
1705	4,800,000	6,700,000	1,900,000
1710	4,900,000	7,000,000	2,100,000
1715	5,100,000	7,400,000	2,300,000
1720	5,350,000	8,600,000	3,350,000
1725	6,700,000	10,000,000	3,300,000
1730	7,500,000	10,900,000	3,400,000
1735	7,700,000	11,400,000	3,700,000
1740	7,550,000	12,000,000	4,450,000
1745	7,400,000	12,400,000	5,000,000
1750	7,250,000	12,650,000	5,400,000
1755	8,500,000	13,200,000	4,700,000
1760	10,300,000	14,250,000	3,950,000
1765	11,200,000	14,200,000	3,000,000
1770	11,650,000	16,300,000	4,650,000
1775	13,500,000	15,100,000	1,600,000
1780	10,750,000	12,400,000	1,650,000
1785	15,948,000	16,082,000	134,000
1790	19,130,000	20,120,000	990,000
1795	22,736,000	27,312,000	4,576,000
1800	29,945,808	35,990,000	6,044,192

“The computations in this Table to 1780, are chiefly made from Playfair’s Commercial and Political Atlas; and from that period to 1800 are taken from the Custom-house returns of Imports and Exports.”

Our readers, we are persuaded, will dwell with delight on this gratifying picture of our national wealth, and consider it as a just ground of hope, and the best stimulus to exertion.

* “Smith, in his *Wealth of Nations*, vol. i. p. 490, gives a fact which corroborates what has been advanced to prove that Bank paper money is not the cause of provisions being dear. From the beginning of the last century to the present time (1776) he observes provisions never were cheaper in Scotland than in 1759, though, from the circulation of ten and five shilling Bank notes, there was then more paper money in the country than at present.

“Corn was upon most occasions fully as cheap in England as in France, though there was a great deal of paper money in England, and scarce any in France.”

NOVELS AND TALES.

Providence Displayed: or, the Remarkable Adventures of Alexander Selkirk, &c. &c. &c. &c. By Isaac James. 1 Vol. Price 3s. 1800.

THESE adventures of Alexander Selkirk, a native of Largo, in Scotland, were much the topic of conversation about the beginning of the last century, when they afforded amusement and instruction to the mariner and the moralist. Steele has made them the subject of a few papers in his *Englishman*, drawing from them some pious and useful reflections. The present compiler of them has introduced the geographical and natural history of Juan Fernandez; the buccaneering and privateering voyages of Dampier and others; the stories of Serrano, How, an Indian woman near Hudson's Bay, &c. in order to swell out slender materials into a three shilling volume.

The voluntary seclusion of this man on a desolate island for more than four years having excited the anxiety of the curious, it is supposed "that he drew up a kind of narrative which he entrusted to De Foe to transcribe and improve the style; who, mingling the products of his own lively fancy with the real adventures of Selkirk, produced the celebrated novel of Robinson Crusoe—returning the papers afterwards to Selkirk, telling him his history would not sell." The account of this literary swindling obtained credit while both these persons were living.

It has since been called in question by Mr. Chalmers; and the 1st vol. of Robinson Crusoe attributed to the Earl of Oxford—all which circumstances are related by Mr. James.

A reason for this compilation is given in the commencing sentence of the work.

"The celebrity of Robinson Crusoe appears to have arisen from two causes; the affecting situation in which he is placed, and the lively fancy of De Foe, in delineating the peculiar difficulties with which it is attended. On the first of these alone depends the success of the following sheets, my design being to relate nothing but absolute facts."

One anecdote is related of the 1st volume of Crusoe in 1719; that the reception was immediate and universal; and Taylor, who purchased the MS. after every bookseller had refused it, is said to have gained a thousand pounds."

Without the spirit of prophecy we predict, that with the names of six adventurous booksellers to it, the present work will not be quite so fortunate.

My Uncle Thomas: a Romance. From the French of Pigault Lebrun. 12mo. 4 vols. Lanc. London. 1801.

THIS novel has been highly celebrated on the Continent for its humour its wit, and its satire; to all of which it lays unquestionable claim. Though the scene of *my uncle's* life appears to have commenced in the year 1735, yet all the incidents which adorn it refer either to whimsical or political situations of the present time. The character of *my Uncle* is certainly intended to personify the French revolution, the germ of which was sown about that period: he is brought as a boy into England to assist at the rebellion in 1745, when he first learns the rudiments of liberty: he is engaged through

through a variety of circumstances, afterwards, always in some turmoil or battle, and no satire on his country's Gasconade, could be better hit off than the description of *my Uncle's* victories. He at last turns pirate, marauder, common thief, and invader of countries; becomes possessed of sovereignty, makes and unmakes constitutions; rules his subjects with the iron sceptre of uncontrollable will, and is, at length, conquered by the English; so far, and in branches our limits will not allow us to trace, runs the allegory; an allegory happily interspersed with pleasantries, and neatly decorated with its language; but lest the author's design should be too striking, he sends *my nephew* back to his native country, France where—

“ I found that all those who had been distinguished for honesty and virtue had been the victims of anarchy, and had been happy to redeem their lives by the sacrifice of their fortunes.”——“ A deluded people had been tearing each other to pieces for the sake of obscure and ambitious tyrants who only sought power in order to oppress them, and for plunderers who shared their spoils; criminals sate on the seat of justice; men, ruined by profusion and debauchery, prescribed the peaceful citizens, in order to obtain possession of their patrimony. Avarice enriched itself without labour; vengeance was exercised without fear; licentiousness unrestrained, and the brutal fury of the multitude destroyed, what they were incapable of enjoying.”

After ridiculing; after condemning the unhappy state of France; he is compelled to sweeten the palate of the usurping tyrant there by “ an hard-bound eulogy.”

“ At my return a *clouded sun*, but warm and penetrating, animated the horizon; the wretches who had sullied my country had reverted to their original obscurity and contempt; the impunity of guilt, and the violation of the laws had vanished at the appearance of that astonishing mortal become the first of heroes by the mere energy of his own great soul !!!”

In describing a meditated invasion of England to assist the forlorn hopes of the pretender, the author tells us—

“ Since the days of William of Normandy, these sorts of enterprizes have been constantly defeated; in order to beat the English on their own ground, it is absolutely necessary to be first masters of the sea; and they have acquired in that element a superiority which would more than balance the united naval forces of the rest of Europe. The reason of this is simple, the English depend wholly upon that commerce, with which other nations can in a great measure dispense; the science of navigation is therefore essentially necessary to their existence; and an industrious people are ever certain of succeeding in whatever is indispensable to the supplying of their wants. The Seine has nothing to boast of but its small boats; London is a considerable sea-port, and the taste and manners of the people of the Capital, have ever an irresistible influence over the more distant parts of the empire. Perhaps too the climate and soil of England produce men more vigorous in their constitutions, and more constant in their pursuits, in the same manner as they produce the best breed of horses and hounds in the world. However, although such an attempt has never yet succeeded, it has not been demonstrated impracticable; all that is required is; *to land there*; but I much question whether even the good fortune of Bonaparte would not desert him, should he ever be rash enough to make the experiment.”

We cannot resist making a few shorter quotations.

“ In England, however, *where we are assured they are all slaves*; not even the king himself dares attack the liberty of a citizen.”

What

What does the usurper think of this when he applies it to his infernal machine, expatriation?

"The Opposition Journals magnified his (Lord Chatham's) least faults, and frequently attributed to him those he had not committed; yet he neither dared seize the presses nor transport the Journalists even under the sanction of those high sounding words, the meanings of which are perverted in order to impart to injustice an appearance of legality—words in common use, but which have no signification, and only impose on persons of weak understandings."

Did not Bonaparte feel a little twitch at reading this?

"In revolutions every one is actuated solely by motives of self-interest; and the men they employ, as their instrument, they afterwards destroy as soon as they have obtained their ends of them."

This is no bad hint to English Revolutionists.

"At length the result of this wonderful night was, that with the exception of those who were killed, or wounded, or plundered, every one was in some measure gratified; because every one turned the adventure to his own profit. Such is the general consequence of small revolutions as well as the most splendid ones."

One more political quotation.

"The lower orders of people in every nation are insolent; those in England *who imagine themselves free, and who, in fact are so, let men say what they will*, join to that insolence a certain degree of foolish pride, which sometimes impel them to acts of violence, particularly towards the French, against whom the government carefully nourishes the most inveterate hatred; by the same rule it is endeavoured to impress the French with a belief that the English are a selfish and avaricious set of people. Notwithstanding these reciprocal calumnies it must be allowed that there are in England, as well as in France, men no less distinguished for their bravery than their loyalty."

We shall now lay before our readers the greater part of my Uncle's New CONSTITUTION.

"We are all free and equal; but you shall all obey me; because I will have it so." This appears the basis of a constitution he had determined to make himself.

"You uncle; you make a constitution.

"S'Death why not as well as another?

"I fear it will not answer.

"Well, then, I will make a second.

"Which will be no better.

"Then I will try a third.

"Which will not last longer than the other.

After meditating *two hours* he produced the following—

Rights of Man.—"Every man has a right to live in plenty, and without doing any thing for his livelihood.

Of the Government.—"Gen. Thomas having been proclaimed Grand Regulator, shall regulate and misregulate just as he pleases.

Civil and Criminal Code.—"As the only difference among men consists in the one wanting what another possesses, no man shall have any exclusive possessions of his own.

"As Magistrates are useless where there are no disputes, there shall be no Magistrate among us.

"As there can be no occasion for prisoners or gaolers, or attornies, or hangmen where there are no Magistrates, there shall be neither hangmen, attornies, gaoler, or prison."

"We have thus got rid in a moment of what has embarrassed the whole world from the earliest period.

Of the Finances.—"There shall be established in extraordinary cases only a general and voluntary tax."

Upon Respiration.—"My tax is purely voluntary, for those who do not chuse to respire will have no occasion to pay any thing," &c. &c.

The rest of it is pursued in such a strain of irony as cannot fail of delighting the reader. The satire is so exquisitely keen, that those do not feel the wound on whom it cuts the deepest, or it never could have been published in France.

Much commendation is due to the Translator, who (using his own words) has infused the spirit of the original—much commendation too is due to him for the suppression of indelicate scenes which would have precluded the modest British female from perusing the disastrous history of my Uncle: he might have spared two or three situations more perhaps, but "they irresistibly excited such pleasing emotions" that he could not find in his heart to expunge them. As a specimen of the translator's attention to Horace

Nec verbum verbo curabis reddere fidus

Interpres—

he has transfused the spirit of the following passages into our own idiom.

"The ancient mode of dying in bed was exploded. The modern one, of making a public exit into the other world, appeared to have given much more satisfaction; every one seemed pleased with it; at least, no one said any thing about it."—"Vanity and self-love transform us into strange creatures. There is no man, however low his condition, but thinks himself superior to every one else. I have no doubt but my shoe-black would accept the office of first consul. All I hope is that it will not be offered to him."

With all the wit, the humour, and the satire of this work we should not have been tempted to quote so largely from a novel but for the celebrity which it has acquired all over Europe.

POETRY.

Tales of Wonder: Written and collected by M. G. Lewis, Esq. M. P.
Author of the Monk, Castle Spectre, Love of Gain, &c. 2 Vols. large
8vo. Pr. 48s. 2l. 2s.

FAR from being inclined to join in the censure which has been directed against Mr. Lewis for compiling the present volumes, we think he is much better employed than in most of his former productions, at least, with reference to his well-known romance, entitled *The Monk*, a work that has tended more to vitiate juvenile minds, and poison the fountains of morality than any thing of the kind that has fallen within our notice for a long period. Indeed we hardly know of any work of so licentious a complexion, and of so mischievous a tendency, except the political crudities of the detestable *Citizen PAINE*. From all that we have read or heard of Mr. Lewis and his works, he seems to us to possess a singular turn of mind. His fancy appears

to be chiefly attracted by, and absorbed in, *the terrible, the horrible, the hideous, and the impossible*; nor can we conceive what has been his bent of education that has led him into so uncommon a track of study. He certainly does not want abilities, or knowledge, but his talents are strangely perverted, and he sometimes seems even to be employed in throwing a ridicule upon himself. But to the present work. It consists of as many tales as the author could collect in order to scare the minds of children, and impress a terror upon the imagination through life. Some indeed of the compositions to be found in these volumes, are of a pathetic, interesting, and moral cast; but they bear a small proportion to the works of the other tendency. Several pieces were written by Mr. Lewis himself, and others are well known. We shall extract an imitation from the German, by WALTER SCOTT, as a specimen of the works which these volumes contain, as he seems to be the best of the new species of *horror-breeding Bards*.

THE WILD HUNTSMEN.

GERMAN.—WALTER SCOTT.

The tradition of the "Wild Huntsmen" (Die Wilde Jäger) is a popular superstition, very generally believed by the peasants of Germany. Whoever wishes for more information respecting these imaginary Sportsmen, will find his curiosity fully satisfied, by perusing the first Volume of the German Romance of "the Necromancer;" (Der Geister-banner.) The original of this Ballad is by Bürger, Author of the well-known "Leonora."

- "The Wildgrave * winds his bugle horn;
To horse, to horse, halloo; halloo!
His fiery courser snuffs the morn,
And thronging ferfs their Lord pursue.
"The eager pack, from couples freed,
Dash through the bush, the brier, the brake;
While answering hound, and horn, and steed;
The mountain echoes startling wake.
"The beams of God's own hallow'd day
Had painted yonder spire with gold,
And, calling sinful man to pray,
Loud, long, and deep the bell had toll'd.
"But still the Wildgrave onward rides;
Halloo, halloo, and hark again!
When, spurring from opposing sides,
Two stranger horsemen join the train,
"Who was each stranger, left and right,
Well may I guess, but dare not tell:
The right-hand steed was silver white,
The left, the swarthy hue of hell.
"The right-hand horseman, young and fair,
His smile was like the morn of May;
The left, from eye of tawny glare,
Shot midnight lightning's lurid ray.

* "The Wildgrave is a German title, corresponding to the Earl Warden of a royal forest."

- " He wav'd his huntsman's cap on high,
 Cry'd, ' Welcome, welcome noble Lord !
 ' What sport can earth, or sea, or sky,
 ' To match the princely chase, afford ?"—
 —' Cease thy loud bugle's clanging knell,—"—
 Cry'd the fair youth, with silver voice ;
 —' And for devotion's choral swell,
 ' Exchange the rude unhallow'd noise.
 ' To-day th' ill-omen'd chase forbear ;
 ' Yon bell yet summons to the fane :
 ' To-day the warning spirit hear,
 ' To-morrow thou may'st mourn in vain.'—
 —' Away, and sweep the glades along !"—
 The sable hunter hoarse replies ;
 —To muttering monks leave matin song,
 ' And bells, and books, and mysteries.'—
 The Wildgrave spur'd his ardent steed,
 And, launching forward with a bound,
 —' Who for thy drowsy priestlike rede
 ' Would leave the jovial horn and hound ?
 ' Hence, if our manly sport offend :
 " With pious fools go chaunt and pray ;
 ' Well hast thou spoke, my dark-brow'd friend,—
 Halloo ! halloo ! and hark away !"—
 " The Wildgrave spur'd his courser light,
 O'er moss and moor, o'erholt and hill,
 And on the left, and on the right,
 Each stranger horseman follow'd still.
 " Up springs, from yonder tangled thorn,
 A stag more white than mountain snow ;
 And louder rung the Wildgrave's horn,
 —' Hark forward, forward ! holla, ho !"
 " A heedless wretch has cross'd the way,—
 He gasps the thundering hoofs below ;
 But, live who can, or die who may,
 Still forward, forward ! On they go.
 " See where yon simple fences meet,
 A field with Autumn's blessings crown'd ;
 See, prostrate at the Wildgrave's feet,
 A husbandman with toil embrown'd.
 —' O mercy ! mercy ! noble Lord ;
 ' Spare the poor's pittance,' was his cry,
 ' Earn'd by the sweat these brows have pour'd
 ' In scorching hour of fierce July."
 " Earnest the right-hand stranger pleads,
 The left still cheering to the prey :
 The impetuous Earl no warning heeds,
 But furious holds the onward way.

' Away, thou hound so basely born,
 ' Or dread the scourge's echoing blow !'
 Then loudly rung his bugle-horn,
 ' Hark forward, forward, holla, ho !
 " So said, so done—a single pound
 Clears the poor labourer's humble pale :
 Wild follows man, and horse, and hound,
 Like dark December's stormy gale.
 " And man, and horse, and hound, and horn,
 Destructive sweep the field along,
 While joving o'er the wasted corn
 Fell Famine marks the madd'ning throng.
 " Again up roused, the timorous prey
 Scours mofs and moor, and holt and hill ;
 Hard run, he feels his strength decay,
 And trusts for life his simple skill.
 " Too dangerous solitude appear'd ;
 He seeks the shelter of the crowd ;
 Amid the flock's domestic herd
 His harmless head he hopes to shroud.
 " O'er mofs and moor, and holt and hill,
 His track the steady blood-hounds trace ;
 O'er mofs and moor, unwearied still,
 The furious Earl pursues the chase.
 " Full lowly did the herdsman fall ;
 — ' O spare, thou noble Baron, spare
 ' These herds, a widow's little all ;
 ' These flocks, an orphan's fleecy care.'—
 " Earnest the right-hand stranger pleads,
 The left still cheering to the prey ;
 The Earl nor prayer nor pity heeds,
 But furious keeps the onward way.
 —" Unmanner'd dog ! To stop my sport
 ' Vain were thy cant and beggar whine,
 ' Though human spirits of thy sort
 ' Were tenants of these carrion kine !"—
 " Again he winds his bugle horn,
 —' Hark forward, forward, holla, ho !—
 And through the herd, in ruthless scorn,
 He cheers his furious hounds to go.
 " In heaps the throttled victims fall ;
 Down sinks their mangled herdsman near ;
 The murd'rous cries the stag appal,
 Again he starts, new-nerv'd by fear.
 " With blood besmear'd, and white with foam,
 While big the tears of anguish pour,
 He seeks, amid the forest's gloom,
 The humble hermit's hallow'd bower.

" But man and horse, and horn and hound,
Fast rattling on his traces go ;
The sacred chapple rung around
With hark away, and holla, ho !

" All mild, amid the rout profane,
The holy hermit pour'd his prayer :
—' Forbear with blood God's house to stain ;
' Revere his altar, and forbear !

" The meanest brute has rights to plead,
' Which, wrong'd by cruelty, or pride,
' Draw vengeance on the ruthless head ;—
' Be warn'd at length, and turn aside.'—

" Still the fair horseman anxious pleads,
The black, wild whooping, points the prey
Alas ! the Earl no warning heeds,
But frantic keeps the forward way.

—" Holy or not, or right or wrong,
' Thy altar and its rights I spurn ;
' Not sainted martyrs' sacred song,
' Not God himself, shall make me turn.'—

" He spurs his horse, he winds his horn,
—' Hark forward, forward, holla, ho !'
But off, on whirlwind's pinions borne,
The stag, the hut, the hermit, go.

" And horse and man, and horn and hound,
And clamour of the chase was gone :
For hoofs and howls, and bugle sound,
A deadly silence reign'd alone.

" Wild gazed the affrighted Earl around ;—
He strove in vain to wake his horn,
In vain to call ; for not a sound
Could from his anxious lips be borne.

" He listens for his trusty hounds ;
No distant baying reach'd his ears ;
His courser, rooted to the ground,
The quickening spur unmindful bears.

" Still dark and darker frown the shades,
Dark as the darkness of the grave ;
And not a sound the still invades,
Save what a distant torrent gave.

" High o'er the sinner's humbled head
At length the solemn silence broke ;
And from a cloud of swarthy red,
The awful voice of thunder spoke.

" —Oppressor of creation fair !
' Apostate spirit's harden'd tool !
; Scorned of God ! scourge of the poor !
; The measure of thy cup is full.

- " Be chased for ever through the wood,
 ' For ever roam the affrighted wild ;
 And let thy fate instruct the proud,
 ' God's meanest creature is his child.'—
 " 'Twas hush'd : one flash of sombre glare
 With yellow tinged the forests brown ;
 Up rose the Wildgrave's bristling hair,
 And horror chill'd each nerve and bone.
 " Cold pour'd the sweat in freezing rill ;
 A rising wind began to sing ;
 And louder, louder, louder still,
 Brought storm and tempest on its wing.
 " Earth heard the call—her entrails rend ;
 From yawning rifts, with many a yell,
 Mix'd with sulphureous flames, ascend
 The misbegotten dogs of hell.
 " What ghastly huntsman next arose,
 Well may I guess, but dare not tell :
 His eye like midnight lightning glows,
 His steed the swarthy hue of hell.
 " The Wildgrave flies o'er bush and thorn,
 With many a shriek of helpless woe ;
 Behind him hound, and horse, and horn,
 And hark away, and holla, ho !
 " With wild despair's reverted eye,
 Close, close behind, he marks the throng ;
 With bloody fangs, and eager cry,
 In frantic fear he scours along.
 " Still, still shall last the dreadful chase,
 Till time itself shall have an end ;
 By day, they scour earth's cavern'd space,
 As midnight's witching hour, ascend.
 " This is the horn, and hound, and horse,
 That oft the lated peasant hears :
 Appall'd, he signs the frequent crows,
 When the wild din invades his ears.
 " The wakeful priest oft drops a tear
 For human pride, for human woe,
 When, at his midnight mass, he hears
 The infernal cry of holla, ho !"

POLITICS.

Thoughts on Parliamentary Reform, and on Reform in general: in which the Nature of the British Constitution, the Government, its component Parts, and Establishments, &c. are freely but briefly considered. By an Ex-Member of the present Parliament, 8vo, Pp. 48. 1s. Jordan. 1801.

BOTH the title of this book (which is quaint), and the dedication of it to the Duke of Norfolk, (which is inappropriate,) led us to expect something

something of a different nature from what we have found in it. The author writes *quaintly*, both in manner and style; as his chapter on *Likes and Dislikes*, which we shall extract, will sufficiently shew; but, with all his oddities, he has a great many old English notions and opinions, in the propriety of which we most cordially acquiesce. Indeed, excepting his *economical* propositions, to which we object, because we cannot think that a period of excessive dearth is precisely the fit period for the *curtailment* of salaries, though it may be a very fit period for the *increase* of them, we find very little in his tract which we disapprove. His sentiments, respecting *aristocratical* dignity, *commercial* advancement, *parliamentary* qualifications, and *imprisonment for debt*, are entitled to the serious consideration of every man, who has the good of his country seriously at heart; they do credit as well to the understanding as to the feelings of the author; and we heartily wish that the numbers of those who thought and felt as he thinks and feels, were very considerably augmented.

“LIKES AND DISLIKES.”

“First, then, I like monarchy above all forms of government; I like the English the best of all monarchical forms; and I like the English Monarch better than any I have ever read or heard of—God bless him! But I dislike that the expences of Government should have no reference to the public burden; I dislike profusion in national establishments, when there is a general necessity for economy in private expenditure; and I equally dislike shabby reform. I dislike destroying small places, and distressing poor families: but I should like, when all are suffering, that large sinecures, large salaries, where there is but little to do, and overgrown emoluments, should cease, or at least be regulated.

“I like, above all things, the aristocratic part of the British Constitution; I like it as an incentive and as a reward to virtuous actions; I like it as a political and as a moral institution, but I dislike its rapid increase; I dislike that the least infringement should be made on this feudal, dignified, and valuable establishment; I dislike to see its avenues opening to borough influence and to commerce; and I dislike to see the old families living so little with their tenantry.

“I like the representative system, as the constitution wills it to be; I like that the body of the people should send to the National Council, freely and uncorruptedly, such of their neighbours (having strong local connections and a great national stake) as may appear to them most worthy the trust; but I dislike to see the House of Commons filled with merchants and tradesmen. I dislike to see corporations returning on usurped privilege; and I dislike to see persons sitting in Parliament for places they have never been near, and by purchases made without ever leaving their ‘counting-house.’

“I like (generally speaking) the fairness, the justice, and the equality, of the laws; I like, beyond expression, the inflexible honour and integrity of the judges, their wisdom, their attention, their humanity; but I dislike that the expences of law should be such, that no person of small fortune can seek justice, without his ruin being as certain as his success.

“I like to see property protected, but I dislike to see the unfortunate oppressed. I like credit, as a national concern, very well, but I like liberty better; I like that property should be answerable for property, but I dislike that, for a credit voluntarily given, the debtor should be confined for life.

" In all these points I should like a Reform; but I should like that Reform to originate with the Executive Power, and to be effected by the wisdom of the Legislative. I should dislike to see it ever effected in any other way, and I should like the existing Government to be always so strong, as to destroy every idea of opposing it by force.

" I should like to throw out any hint that wisdom and power may turn to use; and I conclude this chapter of Likes and Dislikes with observing; that I like butter very much, but in this time of scarcity (or at least dearth) of corn, I dislike to see many thousand acres of land in my neighbourhood, which would produce six quarters of wheat per acre, furnishing little or nothing towards the necessaries of life.

" For particular reasons I like to assume the signature of

" SEVEN."

REVIEWERS REVIEWED.

Euripidis Hecuba, &c. Wilkie. London. 1799.

Letters from a Father to his Son, on various Topics, relative to Literature and the Conduct of Life, written in the Years 1798 and 1799. By J. Aikin, M. D. 8vo. 2 Vols. Johnson. London.

I OBSERVED, in my last letter, that it entered of course into the original plan of the Monthly, Critical, and Analytical Reviews, that the works of Church-of-England men should be cried down *below* their merits, while the publications of Dissenters were as much exalted *above* their merits. The truth of this assertion, as it applies to the Critical Review, may be abundantly proved, by comparing their two critiques in their last Number*, upon the *Euripidis Hecuba* of Professor Porson, and Dr. Aikin's *Letters from a Father to his Son*. In the former, a pedantic measurer of syllables, (who *cavils for the ninth part of a hair*;) under the convenient cloak of apparent admiration, attacks a learned Professor in a manner, which, to use his own words, is *sarcastical, indeed illiberal, to an extent which cannot fail to excite astonishment*. I will not add, *when associated with such extraordinary endowments of learning and sagacity*; for a mind which, like this writer's, can dwell with hypercritical severity upon minutæ, is incapable of the more majestic efforts of profound erudition. When viewed by the side of the Professor, what is he but a mouse which capers round the foot of a lion; or at best but a satellite of inferior splendor, which waits upon a planet of the first magnitude? His criticisms remind us of the attempt of Warburton to improve Shakespear, and of Bentley to illustrate Milton, of whom we might say in the words of the antient critic, who is *himself the great sublime*, he draws, *πρὸς τὴν ἀτυχίαν*. To add another bug unto the rainbow, all these critics might have known, has been long since determined, to be an endeavour at *ridiculous excess*: and yet such are the presumption and vanity of criticism, that it plays the pedagogue with authors of every size; and whenever it has *excogitated an alteration*, which is in its own eye *subtle and recondite*, it does not fail to thrust its idle quackery down the public throat as an indubitable specific. One of the motives for such conduct in the present instance was, that Mr. Porson, however learned, is of the Church of England, and a professor in one of her universities.

* For November, 1800.

Dr. Aikin, on the contrary, has qualifications of a very different kind. He is a *Presbyterian*; and if I may venture to judge by his *dialect*, (for I have heard him converse,) he is also a *Scotchman*. God forbid, that for these reasons *only*, I should entertain the slightest prejudice against him. I have indeed an high opinion of his ingenuity; and I respect him as a man of information, to whom the rising generation is much indebted. But when he is so roundly applauded by the Critical Reviewers for the *purity* of his composition, I cannot help suspecting that he is rather countenanced for the *puritanity* of his sentiment. The Doctor would have us teach our children, that it is not necessary that *all people should agree, and go to the same place, and worship God the same way*. Do you not see (says he) *that people differ in a hundred other things? Do they all dress alike, and eat and drink alike, and keep the same hours, and use the same diversions? They have a right to worship God as they please. It is their own business, and concerns none but themselves. God has directed the mind and spirit with which he is to be worshipped, but not the particular form and manner. That is left for every one to choose, according as suits his temper and opinions. All sects like their own way best, and why should they leave it for the choice of another? Religion is one of the things in which MANKIND WERE MADE TO DIFFER**. This is the very essence of nonconformity, and of republicanism, and insubordination in religion. It is the very soul of that vice which St. Paul condemns, when he says *there should be no schism in the body*. It is directly opposite to the practice of those good primitive times, when the MULTITUDE of them that believed were of ONE heart, and of ONE soul, and ASSEMBLED TOGETHER†. To implant such notions in the hearts of children, is to prepare the way for discord without end. In such a state of society it would be impossible for true religion to exist; and the whole Christian world would be like a swarm of those *salpæ*, of the Mediterranean and Red Sea, which Dr. Shaw thus ingeniously describes in his *Naturalist's Miscellany*: "Nata hæc species nullo certo tramite, agmine quaquaversum confusa, sine ullo duce aut consilio; quam ob causam conjicio Dominum Forkal, qui forsan primus eam descripsit, DEMOCRATICAM nominasse." Your readers who wish for a translation of the passage, Mr. Editor, will find it in vol. vii, opposite to plate 236.

Such is the religion which Dr. Aikin would have us instil into our children. His juvenile politics are equally curious. He would have young people taught to weep at a *victory*;‡ and while they humanely bewail the *costs of a war*, he wishes them to consider battle as a *trade*, and never to think that the profession of arms, which binds a man to be the *servile instrument of cruelty and injustice*, can be an *honourable calling*§. At another place||, *Papa* teaches *Charley*, that an army of thirty thousand men is a band of thirty thousand murderers, and that a *conqueror*, how brilliant soever his talents may be, (alas for *Howe*, *Duncan*, *St. Vincent*, and *Nelson*!) is a pest of the human race, upon whom admiration ought no longer to be lavished. On another occasion, the sage instructor apprizes his pupils of the *inutility of gentlemen*.¶ All this, Mr. Editor, is *perfectibility* of sentiment, at which, I confess, I am not arrived; but the sublime heights of which have been happily attained by Dr. Aikin, and the highly gifted *illuminati* of the *Painian*, *Godwinian*, and *Wolstonecraftian* schools.

* Evenings at Home, Vol. IV, p. 121.

† See Acts, iv. 31, 32.

‡ Evenings at Home, Vol. IV, p. 51.

§ Ibid, Vol. V, 58, 63.

|| Ibid,

Vol. I. p. 152.

Ibid, Vol. V, p. 99.

In the volume which the Doctor now issues into the world, he informs us, that a *TITLE, a badge, a dress, and various other LITTLE THINGS, are apt to swell into importance in our imaginations*: He also tells us, that he regards it as a matter of fact, that in all cases where *POWERS and PRIVILEGES have been granted for public ends, there exists in ONE SET of men, a systematic plan of extending their limits to the utmost of converting them into sources of private emolument, and, in consequence, of excluding as many as possible from the participation, by ARBITRARY TESTS and qualifications*; while in ANOTHER SET there exists an UNIFORM OPPOSITION to these USURPATIONS and ABUSES, founded on the principles of universal equity, and the general interests of the community. The former is the party of CORRUPTION, the latter of reformation,—the former that of WRONGS, the latter of rights; the former that of LIBERTY, the latter of slavery.* I am much mistaken, Mr. Editor, if the Doctor does not mean to depict, in this pair of portraits, the Church of England in alliance with the State on the one hand, and the Dissenters on the other. The Critical Reviewer, without question, viewed the passage in the same light, and hence originated his eagerness to transcribe it into his Review, as well as to preface the whole letter by that gross falsehood, that it evinced the decisive spirit of INTEGRITY, regulated by the LIBERALITY OF CANDOUR. Integrity, liberality, and candour, are all put to the blush when an author writes in this sweeping manner: and I cannot help retorting upon Dr. Aikin in his own words, upon this occasion, however galling their severity.—*When you find a man not deficient in knowledge and inquiry, who by studied sophistry endeavours to perplex; who throws out malignant insinuations against the views and principles of his opponents; who, moreover, has a manifest interest in the side he has taken—"Hic niger est,"—He is bad at heart.* I will not, however, so far insult the Doctor with his own words, as to add what he has added (*in the spirit of integrity, and liberality of candour*) that a person of the above description is a noxious animal, to be *stonned or CRUSHED, as circumstances may dictate*. I am of the Church of England, which speaks more Christian things; and if a poor intruding beetle, or giddy butterfly, comes into my study and interrupts me, it is not my custom to demolish it, but to raise the sash and put it out of the window. Dr. Aikin seems to have no very correct idea of the temper of the Church of England; nor does he, with any fairness, state the real nature of her situation with respect to the Dissenters. As he has not done the latter, I shall venture to do it for him, that your readers, at least, Mr. Editor, may not be in danger of imputing to the Legislature the imposition of ARBITRARY TESTS and QUALIFICATIONS. The Doctor loves a fable, and so do I: and as he is an ingenious fabricator of fables himself I will borrow a story of him. The *dramatis personæ* I shall beg leave first, to arrange after my own mind. The honest dog, *Keeper*, shall be the Church of England, and the Fox and Wolf shall represent Dissenters of every description. Now for my Tale.

The Dog and his Relations.

"Keeper was a farmer's mastiff, *bonest, brave, and vigilant*. One day as he was ranging at some distance from home, he espied a Wolf and Fox

* Here is a strange blunder in antithesis, made by Dr. A. or his critic. He certainly did not mean to say, that the party of *corruption and wrongs* is the party of *liberty*; nor, *vice versa*, that the party of *reformation and rights*, is the party of *slavery*. Nevertheless it may be true in part.

sitting together at the corner of a wood. Keeper, not much liking their looks, though by no means fearing them, was turning another way, when they called after him, and civilly desired him to stay. "Surely, Sir, says Reynard, you will not disown your relations. My cousin Gaunt and I were just talking over family matters, and we have both agreed, that we have the honour of reckoning you among our kin. You must know, that according to the best accounts, the wolves and dogs were originally one race. As to my ancestors, the foxes, they were a branch of the lame family, who settled farther northwards, where they became stunted in their growth, and adopted the custom of living in holes. The cold has sharpened our noses, but we have all a family likeness, which it is impossible to mistake: and I am sure it is our interest to be good friends with each other."

The Wolf was of the same opinion; and Keeper, looking narrowly at them, could not help acknowledging their relationship. As he had a generous heart, he readily entered into friendship with them, and gave his cousins a cordial invitation to come and see him at his yard. They did not fail to be with him the next day about dusk. Keeper received them kindly: they staid with him till after dark, and then departed with many compliments. The next morning word was brought to the farm, that a goose and three goslings were missing, and that a couple of lambs were found almost devoured in the home field. Keeper was too honest himself readily to suspect others, therefore he never thought of his kinsmen on the occasion. Soon after they paid him a second evening visit, and next day another loss appeared, of a hen and her chickens, and a fat sheep. Keeper now could not help mistrusting a little, and blamed himself for admitting the strangers. However, he still did not love to think ill of his own relations.

They came a third time: Keeper received them rather coldly. When they took their leaves, he resolved to follow at some distance, and watch their motions. A litter of young pigs happened to be lying under a hay-stack without the yard. The Wolf seized one by the back, and ran off with it. The pig set up a most dismal squeal, and Keeper, running up at the noise, caught his dear cousin in the fact. He flew at him, and made him relinquish his prey, though not without much snarling and growling. The Fox, who had been sily prowling about the hen-roost, now came up, and began to make protestations of his own innocence, with heavy reproaches against the Wolf for thus disgracing the family. "Begone, scoundrels both!" cried Keeper. "I know you now too well. You may be of MY BLOOD, but I am sure you are not of MY SPIRIT."

So far Dr. Aikin, in usum studiosæ juventutis. The picture is a lively one, but not overcharged, since even in many respects it will bear higher colouring. The Doctor, for instance, might have informed his young friends, that once upon a time, the wolves and foxes agreed to storm the farm-yard. In consequence of this league, they did attack it; and Keeper's master, hurrying to the assistance of his brave and faithful dog, actually had his head torn off from his shoulders. His son would have shared the same fate, had he not alertly climbed an oak, and hid himself among its leaves. All the servants were put to flight: Keeper himself was obliged to take to his heels, and the hungry banditti were left to pillage the stalls, the sties, the dove-house, and the hen-roost, at their leisure. One night they had the audacity to attack even the parsonage, in hopes of a tythe-pig or two. After they had devoured these, they worried the tythe-lambs about the church-yard till they had made sure of them all. They then entered the Church, tore the surplice

surplice to pieces, broke all the beautiful painted windows, stripped off the brasses from the monuments, bit and mutilated them; and having a mortal aversion to the sound of an organ-pipe, compleatly dismantled what, in their language, they were pleased to stile *the abominable organs*. They even dared to howl and bark in the pulpit itself, in derision of the *parson*; and did every thing they could think of which was filthy and indecent, in order to profane what they called his *steeple-house*. The worthy minister and his family were obliged to fly from the parsonage to save their lives. All his tythes were stolen from him, and swallowed by these ravenous miscreants. It was even many years before it was safe for him to return to his living; and that event would never have happened, had not his young master again got possession of the farm-yard, and by the help of Keeper, and a number of villagers, armed with pikes and guns, forced the wolves and foxes again into the woods.

If after all these shameful ravages, a lock was put on the yard gate to keep out these hungray visitors, with their sharp noses and lank paunches—if the fence was heightened—if pit-falls were dug in proper situations—if all the dogs in the yard were required to wear collars, and every one who would not conform to this wise regulation was ordered to be turned out of it, that there might be a means of distinguishing for ever the family of Keeper from the family of his hypocritical relations; I say, if all these salutary curbs and restrictions were imposed with so much propriety, with what justice can they be deemed ARBITRARY impediments? ARBITRARY TESTS and QUALIFICATIONS? Woe be to poor Keeper, if ever, in the honest compassion of his heart, he relaxes from his rules. He is a kind animal, Mr. Editor, but notwithstanding the piteous lamentations of his disappointed cousins, I am of opinion that he ought to be encouraged not to listen to their petitions and complaints. This is more especially to be advised at the present moment, because suspicions have been entertained of the fidelity of Mrs. Keeper. It is thought that, in one of those visits to the farm-yard, which Dr. Aikin has so pathetically described, the fly Mr. Gaunt committed adultery. True it certainly is, that a litter of *puppies* soon after made their appearance, which have more of the similitude of Gaunt than of Keeper. These spurious bantlings are at length grown up, and it is curious to observe their actions. They wear the collar, it is true, but their behaviour is not Keeperian. Sometimes they are to be seen *howling extempore* to the pigs and chicken, with a fleece thrown over their shoulders like a surplice. They affect prodigious esteem for all the inhabitants of the yard, and even whisper that Keeper has not half so much regard for them as they have. They insinuate that he gives them bad advice; that he cares for nothing but his bone; that he is grown old and useless, and that no one can lead them in safety but themselves. In short, they do not scruple to preach, that he is an old dotard, and that it is time for him to be put out of the way. These wolfish notions they endeavour to propagate more effectually by becoming *itinerant*. They travel from one farmer's flock to another's, with the most flaming zeal; and in their vast eagerness to regenerate them all, forget that the only business which can be called peculiarly their own, is to *save the flock of their master*. Such being the state of the farm-yard, this is certainly not a time to relax and grant indulgences. On the contrary, there are too many indulgences already granted, and it is time for Keeper to look about him. Let him watch his opportunity, twist off the collars from the necks of those mongrel relations, and when they next begin their perambulations, lock the gate of the yard, and shut them out with wolves and foxes.

To drop the fable and be serious. Since times are arrived in which licentiousness of sentiment is excessive, and in which it is necessary to arm the state with awful powers by the suspension of the Habeas Corpus Act, let our wise Legislature consider, whether it be not necessary to strengthen the Established Church also, by giving a similar check to the indulgences of the Toleration Act. I do not wish for its suspension, Mr. Editor, but it certainly should be amended: and perhaps it would be judicious were it only a temporary act, renewable from time to time. It is not right that one party should be compelled to exercise *liberality and moderation*, while the other is at liberty to act as it pleases. Cessation of good behaviour in an adversary, is always sufficient reason for the refusal of favours. If, therefore, Dissenters scruple not to use that ponderous machine, the press, as a lever to hoist us out of our places, as a petard to blow us up to the moon, I see no reason why we are to sit still with our hands tied, because we once suffered them to be tied in proof of our pacific disposition. If Presbyterians are so unwise as to be always assassinating in their journals, the learning, the taste, and good character of churchmen, while they support the meanest of their own sect with unbounded adulation; if they strive to undermine our hierarchy, and to recommend republicanism in religion as well as in politics, let the Church be furnished with power to resist and to subdue their malevolent attempts. And if Scotchmen, (I do not affirm, though I strongly suspect, that Dr. Aikin is one) in the hunger of ambition, leave their homes, and come down into the south, for the malicious purpose of joining with the Dissenters of our kingdom, in reviling and sapping the Church and Government, let them be conducted back to those moors and mosses which Dr. Anderson found so unproductive; and remember, that they have no right to preach *John Knox the prophet, John Major, or John Calvin*, on this side of the Tweed. A Frenchman, who should attempt to propagate his notions of Christianity, or even an Irishman, who should spout off his politics and his faith in this island, would not fail to be dismissed with some speed from these regions of better sense. Why then is the Scotchman suffered to pester us with his recommendations of *theft and sacrilege*? Shall we rob our Church because he robbed his? Let us rather remember, that the Church of England is the least worth pillaging of any Church in Christendom, (except the Church of Scotland) and the most worthy of being preserved.

To our young folks, therefore, Mr. Editor, who read Dr. Aikin, let us give the same cautionary advice as we should extend to the works of Priestley, admire the *philosopher*, but beware of his *religion* and of his *politics*.
ACADEMICUS.

Professor Porson—Gilbert Wakefield.

TO THE EDITOR.

SIR,
THE *Critical Reviewers* having at length finished their learned and humane critique on Mr. Professor Porson, I beg leave to convey to you a collection of *elegant extracts* from that admirable performance. Such a constellation of *beauties* is to be found in no critical treatise, ancient or modern, of equal dimensions. With your permission, I shall give to my fasciculus the title of *LIBERALITY AND CANDOUR. By a Society of Gentlemen.*

Crit. Rev. for Nov. 1800.

1. The Professor's decisions are always *peremptory*, but frequently *dogmatical*: his illustrations and observations, in general, are reserved, unornamental

mental, and concise; unless when he occasionally expatiates in a superfluity of words to flaggellate an antagonist, or banter a fellow-labourer less gifted than himself; he is then sarcastical, indeed illiberal, to an extent which cannot fail to excite astonishment,' &c. P. 242.

2. 'After all, this may be no more than a piece of refined jocularising the Professor, to entrap the uninitiated in the mysteries of his witticisms.' P. 244.

3. 'We have ventured on these hesitations at the Professor's mandates with fear and trembling. *The Professor himself, and his 'Squire, the critic militant*, have inscribed over the critical throne, in characters that flash intimidation in the eyes of all who presume to controvert their supremacy,

Οὐκ ἄρα θοῖον, &c.

Σκηνή

and, *frightful to think and formidable to relate!* this sceptre is exercised in the style of true classical antiquity on every presumptuous opponent.

Σκηνή ταχ' ἀπὸ συνκαταμαζῶ ΚΑΡΑ. P. 245.

4. 'At v. 448, the Professor has excogitated an alteration of a nature so subtle and recondite, as would alone suffice to carry down his fame with unrivalled glory to posterity. Other editions have, with most lamentable and fatal incorrections, &c. He substitutes, with incomparable acuteness and most edifying restoration, &c. But we wrong the reader, whilst we prevent our learned critic from communicating the discovery in his own words, Mutavi accentum, &c. In the mean time, we are reminded of some lines in Butler,

For he a rope of sand could twist

As tough as learned Sorbonist;

And weave *sine cobwebs*, fit for skull

That's empty when the moon is full. P. 248.

5. 'Possibly the Professor looks for his remedy in those little conjurers, the magic tribe of curve and circle, and inclined plane, which he places above his words; whose prodigious achievements we have commemorated with due respect at v. 448. [that is, in the preceding passage.'] P. 249.

Crit. Rev. for Jan. 1801.

6. 'When the Professor, with artful anticipation, gravely informs his readers that the authority of MSS. is none in this case, he not only exhibits a degree of assurance which is truly unpardonable, but, &c. P. 3.

7. 'The Professor's remarks on the doubtful syllables of, &c. and the like, is the disingenuous remark of one who has resolved, at all events, to support a preconceived opinion.' P. 5.

8. 'What a storm is the Professor raising in a bucket! Ibid.

9. 'A misconception of such a clear unembarrassed expression of the poet's meaning were inexcusable even in a boy of tolerable proficiency in school discipline.' P. 6.

10. 'On this point many beauties might be produced from the poets of both languages: but our reward for illustrations would be nothing less than the mask-name of hot-headed prattlers from our self-sufficient editor.' P. 7.

11. 'The Professor is in general very sparing of his words: but where an unfortunately dull or ridiculously vain brother in criticism can be reaped to advantage, he grudges no superfluity of language in letting loose his sarcastical wit on the fraternity.' P. 8.

12. 'We cannot but confess our astonishment at *such contemptible trash; such waste of time and paper, without one glimmering of genuine humour, one ray of useful information.* Such a disposition to *contemptuous sneering* would be dearly purchased of our Professor by his *studious youth* at the price of half his critical accomplishments.' Ibid.

13. *Quæ insani esset sollicitare.* Porson. 'Thus every man, we see, who is not fortunate enough to coincide with our learned editor in opinion, is *reprobated as an arrant bedlamite, fit only for Dr. Willis and a strait waistcoat.* He denounces them in the words of Horace—

interdicto huic omne adimat jus
Prætor, et ad sanos abeat tutela propinquos.

But *what greater arrogance can be conceived* than such unsubstantiated censures, such laconic decisions, without a single example to *authorise his dogmatism.*' P. 9.

Crit. Rev. for Feb. 1801.

14. 'Instead of *κρεισσω* the Harleian MS. has *κρεισσω*: a variation which our editor, not classifiable among the *calidiores*, but, with a slight alteration, among the *callidiores*, the *more knowing ones*, most *disdainfully* and *sneeringly* rejects.' P. 138.

15. 'No man will confidently affirm, *except the Professor himself, and perhaps one or two of similar pertinacity*, the superiority of *κρεισσω* to *κρεισσω*.' P. 139.

16. 'Hence the fourth fragment of the Phoenix must be vindicated from the rash and tasteless alteration of Musgrave, whom, *perhaps*, the Professor will defend when he arrives at that passage, and show himself *warm* as well as *cunning*, by a multitude of sage remarks and apposite corroborations; or rather *by some despicable sneer at those who differ from him in opinion.*' Ibid.

17. 'Gentle reader! if thou think the subject worthy of further investigation, thou wilt find the motives to our editor's conduct in the following plain statement of the case. Mr. Wakefield, in his *Silva Critica*, had approved and recommended some years ago this reading of *κρεισσω*, from a collation of that self-same Harleian MS. and THEREFORE it suited the *μεγαλητορα θυμον* of our Professor to reprobate and decide this elegant variation; which he has reprobated and decided accordingly *for no other reason whatsoever*: thus ridiculously exhibiting, we trust, a most notable fulfilment of a maxim in old Hesiod:—

η δε κακη βουλη βουλευσαντι κακιστη. P. 140.

18. 'This development of the metaphor appears to us so *supremely ridiculous*: as to *deserve no notice*, but a retort of that wit,

If wit it may be called where wit is none,

which our Professor deals out to others with such lavish jocularly.' P. 144.

Such, Mr. Editor, to use the words of this *elegant* writer, is the manner, in which "we Critical Reviewers *bandy about* these subjects, in our combination garret in Grub-street, over a pot of Whitbread's entire." Observations like these are worthy of *such men, collected in such a place, and befuddled with such beverage.* To my olfactory nerves, however, they smell most rankly of a less honourable origin. They savour potently, of nothing *attic*, but of *durance vile*. When I read number 17, and the emphatical

THEREFORE

THEREFORE in small capitals, I cannot help recollecting that there is somewhere an incarcerated *græculus esuriens*, whose pen delights to libel Cambridge professors, especially if they 'are dignified with the *lawn sleeves*. Whether the Critical Reviewers have any obligations to this "dashing commentator," I leave your readers to decide. In reviewing *Select Essays of Dio Chrysostom*, they are kind enough to give us the following advertisement:—

'The misfortunes of the learned translator of these essays are well known to every one; and whatever may be the opinion of the public with respect to his political sentiments, and the sufferings he is enduring for them, the world at large, *we trust*, will rejoice that he is not thereby prevented from persevering in works of literature and general utility. *Such, we deem his compilation of a Greek and English Lexicon*, and such we believe to be the work before us, which consists in a translation of some of the writings of a philosopher, *who, like himself, had suffered for his political freedom of speech and opinions*. It would not indeed be difficult, and *might be instructive*, to draw a comparison between the original author of these essays and his translator; and *we shall truly rejoice* to find that the future days of the latter may be as fortunate as those of the former, upon his return from banishment. *We make no allusion* here to the political creed of either; but consider them both as men of letters, as devoted to science and philosophy, as likely to indulge in the closet in theories remote from the common apprehension of the ages which gave them birth, and as possessing talents entitling them to the admiration and praise of their contemporaries.

'The compositions of Dio breathe throughout the spirit of liberty, limited by proper restraints. The translation is conducted in Mr. W's usual style, bold, energetic, and impressive, *such as his original would have been pleased with*, and to English readers we may particularly recommend the volume, &c.'

ARBITER ELEGANTiarUM.

New Annual Register for 1798.—Horace Walpole.

TO THE EDITOR.

SIR,

IT is matter of exultation to the honest part of the community that you have already chastised the democratic faction into a much more decent mode of expressing their antipathy to our venerable constitution than they were, while on the tiptoe of revolutionary expectation, accustomed to adopt: but, pray, Sir, who was Horatio Walpole amongst the *sound reasoning* men of the age; or even amongst the *men of taste*,* that scraps of satirical contempt should be introduced from his feeble page to garnish the volumes of democracy? It is not so easy to prove from the New Testament (this shallow divine and politician is introduced in the New Annual Register for 1798, as observing) that Archbishops and Bishops, in the modern sense, are of divine institution. St. Peter and St. Paul would have stared at being saluted by the titles of your Grace, and your Lordship; and on what text are founded Deaneries, Prebends, Chapters; and Ecclesiastical Courts, those popish excrescencies of a simple religion, we are yet to seek. Translations from one See to another are no doubt authorised by the same chapter of one of the four Evangelists, though I know not of which, wherein Pre-

* Alas poor Chatterton.

lates are enjoined to vote always for the Prime Minister for the time being, as the Swiss fight for the Prince, whatever his religion is, who takes them into his pay.*" Are these antiquated political quacks so totally unacquainted with the sacred volumes as to be ignorant that episcopacy is of divine institution, and that St. Paul appointed both Timothy and Titus to the office so *exactly delineated*, that there hardly exists a possibility of mistake upon the subject? Let our opponents prove that St. Paul appointed all the Presbyters to *the office* of Bishop thus *accurately designated*; and then, but not till then, we shall feel ourselves under some obligation to meet them in the contest. I see no sound reason to suppose, for it must be mere supposition, that the Apostles would stare at being saluted by the titles of your Grace and your Lordship, any more than that of St. Paul or St. Peter, for the affectation of holiness was exactly as foreign to their mission as that of dignity. The truth is, that the *inspired Prophet* † looked forward with satisfaction to the times when the church should be freed from persecution by Divine Providence, and Kings, as appointed by his counsels, should become its *nursing fathers*, and their Queens its *nursing mothers*. The constitution of society, sanctioned by the ninth and tenth commandments in the decalogue, is such that there must be different stations amongst us; and it is necessary that these stations should be distinguished by appropriate names, and in some instances even by appropriate dress; here we have the origin of the epithets at this day in use, and all that our opponents contend for is a silly distinction in sound, not in fact: there is often as little uprightness in reality, and as much perpendicular pride connected with an eldership and spruce full-bottomed wig, as an Archbishop and lawn sleeves. The continuance of society renders it necessary that men should likewise succeed each other in the stations of life; hence arise those, not only inoffensive but necessary, removals, which our enemies carp at under the name of translations; and as to those *popish* excrescencies, commonly called spiritual courts, it is shrewdly suspected, that if they derive their existence from Popes at all, it must have been from the same good man Pope Paul the First, who, with great propriety, exerted a power delegated to the church from on high to discountenance vice and immorality by punishing a very notorious delinquent in the voluptuous city of Corinth. It is, I presume, unnecessary for me to notice the concluding libel upon the dignitaries of the church, because I do not think it applicable to them in cases where their consciences dictate an opposition to the Minister. Thus, Sir, have I taken the liberty of sending you my sentiments hastily thrown together upon the subject in question, not from the idea of affording any new information to your readers in general, but for the sake of those few liberal minded Dissenters, whose love of novelty, notwithstanding the ban of the elders, may induce them to peep into your more perfect law of liberty, that they may know there are arguments in opposition to their mistaken notions, though the priests who furnish them with the books they are permitted to peruse, take such singular precaution to prevent their being acquainted with them.

I have the honour to remain,

Your's,

C. W. A.

* See an extract in the New Annual Register for 1798, from 2d vol. of the Works of Horatio Walpole.

† Isaiah.

TO THE EDITOR.

SIR,

AMONG other ingenious observations on the true causes of our present distress for provisions,* the *Critical Reviewers* have furnished us with the following most curious opinion. "A farmer with twenty acres in England, must be a greater slave than the most laborious negro in the West Indies; and, with all possible success, would see the profits of his labour eaten up by the taxes, the tithes, and the poor rates." Taking it for granted that the author of this passage is fully satisfied of the truth of what he has so roundly asserted, I shall beg leave to argue upon it as an undoubted fact, which comes to us recommended by oracular veracity.

Such, then, being the inconveniencies attendant on the small farmer, there cannot be a set of men in the nation more egregiously mistaken than the *Society for Bettering the Condition of the Poor*. If they allot to the indigent labourer a portion of land which is not large, they manifestly condemn him to grind in *molâ asuaria*? Citizen Waithman also must be a consummate blockhead, when he insists on the immediate inclosure of twenty millions of acres of waste land, and the erection of a million and a half of cottages, with half an acre of land to each. If he even allows to his visionary colony one hundred acres per man, he is clearly an advocate for slavery; he wishes to reduce his free countrymen to a worse state of servitude than that of the most laborious negro. Had he the philanthropy of true patriotism and sound philosophy in his heart, had he the genuine love of liberty, had he religion and true humanity, he would rather have proposed the abolition of situations only calculated to promote the misery of mankind. To covet for the poor a lot more execrable than that of the African who toils on a *West India* plantation, is such folly as the world has never heard of till now.

The distresses of the small farmer being so overwhelming, even in times in which his labour is rewarded with all possible success, I grieve to think, Sir, how many of this class must be absolutely perishing with need at this critical moment. What can we do to relieve them? my heart yearns with compassion; my bowels, Oh! my bowels! Shall we raise corn to fifty, sixty, seventy pounds per load? No, no: be not disquieted. The *Critical Reviewers*, who have found out the evil, have also discovered the remedy. Hear them! hear them! "There are, they tell us,† people who pretend to humanity and economical regulations, who nevertheless waste as much flour, in the shape of powder, on their heads, as would afford good breakfasts for numbers of families of the poor." Now these people (or those people, as they are accusatively styled by the critical-squadron) are, no doubt, the higher orders just before spoken of, and stigmatized with disgrace, for standing in need of information, in these times of wretched ignorance and bigotry. They are the gentlemen employed in the modification of taxes,† who retain on an average half a dozen or ten servants each, who all powder as well as their masters. Here then is an ample treasury of ways and means for our ministers. It is their will to relieve those who are most affected by the pressure of scarcity. These, it appears, are the farmers of twenty acres; who are, notwithstanding all possible success, in absolute slavery. Let them depend, for their subsistence, on the powdered heads of the higher orders and their domestic myrmidons. As the times have been peculiarly distressing, especially to men in their

station of life, they have, of course, in the usual farmer like manner, contrasted their stomachs to the narrowest possible compass. It is not unlikely, that as many small farmers may be able to batten on the noddle of an aristocrat, as animalcules on the cropped head of a democrat, with two or three of their good friends the Critical Reviewers into the bargain. What *numbers of poor families*, therefore, may be thus supported! And how delightful will it be, to see them grazing contentedly and happily upon the wig of a Bishop or a Judge! how agreeable, to feel them tickling our *pericranium*, and gently irritating the *pia-mater*, while they winnow the *real flour* from the *lime, chalk, potatoe meal, starch, &c. &c. &c.* which we commit with it to our locks!

Duke est desipere in loco, Mr. Editor. When grave critics condescend to be absurd, they must excuse me if I *laugh*.

DEMOCRIT'.

SANS CULOTIDES.—A POEM.

TO THE EDITOR.

SIR,
IN the first sentence of their critique on a poem filed *Sans Culotides*, the Critical Reviewers are thus pleased to express themselves. "This publication, as its title imports, contains a violent attack upon the phalanx of incorrigible Jacobins; that redoubtable body which has so long *haunted the visions* of ministerial declaimers of all ranks, from the polished orator of St. Stephen's to the rude historian of the village alehouse." The Critical Reviewers, therefore, do not believe in the existence of the Jacobins. I, Sir, on the contrary, am one of the credulous many, who can discern a Jacobin at every corner. I believe that there are not only a host of these noxious animals at present lurking among us, but I even doubt if there was ever an age or country not infested by them. Rome itself, Mr. Editor, had its Corresponding Society; and it had, at the same time, *citizens* in its bosom, who pretended that they did not *see* the conspiracy, strengthened the cause of the faction by their *disbelief*. Let us but hear Cicero: *quonquam nonnulli sunt in hoc ordine, qui aut ea quæ imminet, non vident; aut ea quæ vident, dissimulant: qui spem Catilinæ mollibus sententiis aluerunt, conjurationemque nascentem non credendo corroboraverunt.*

ACADEMICUS.

POETRY.

TO THE EDITOR.

SIR,
I KNOW not, who first strung for the amusement of the public the alliterative association of three poetical performers in one age and nation, with evident allusion, by way of contrast, to a former well-known epigram. I write only from memory, but I think the couplet ran thus:

"Latamur nos Poetis tribus,
"Peter Pindar, Pye, and Pybus."

† See the same number of the Crit. Rev. v. 91, at the bottom. Citizen Waithman, to wit,

As I think the first of those writers wants correction in his adopted nick-name, as he did that which he deservedly has received in pen and person, and as the allusion will not, I hope, be too far run down by marking the distinction between him and the other two, I offer an addition in the form of triplets, so as to make it *audier*, if not *emendatior*.

Plauditur poetis tribus,
(Gens & ætas una quibus)
Pseudo-Pindar, Pye, & Pybus.
Summæ Pybus gaudet Rege,
Pseudo-Pindar imo Grege,
At Pye Rege, Lege, Grege:

In justice to myself, as well as to the first of these authors, I should say, that I know nothing of his poem, but from the title, and from the character of that sovereign, to whom, by a very well-meant, but, as it afterwards proved, unfortunately ill-timed compliment, it is inscribed; and who exhibits so striking a contrast to the Sovereign of the throne of this kingdom.

PRO REGE, LEGE, GREGES.

HISTORY.

SUMMARY OF POLITICS.

THE Continent of Europe exhibits just such a scene as might be expected to result from the predominating influence of French despotism, in every country, if not in every cabinet, with the solitary exception of Portugal. The natural consequence of the success of French principles; the dissolution of every tie which, for centuries, had connected the different states of Europe; the destruction of all institutions and all boundaries which reason and prejudice, time and interest had combined to consecrate; the removal of every barrier which divided justice from injustice; religion from infidelity; integrity from villainy; and virtue from vice; display the strong characteristics of triumphant jacobinism; which the degraded Sovereigns, looking down from their tottering thrones, either with stupid confidence, resulting from incorrigible imbecillity of mind, or dreadful corruption of heart; or else with dastardly fear, the effect of weak and *therefore* successful efforts; widen the banks, in order to facilitate the progress of that destructive torrent which they want either the wish or the courage to stem. In short, the evil genius of the Gallic Republic, founded on rebellion and regicide, and nurtured with blood and plunder, assassination and robbery, has prevailed, and her sanguinary banners not merely unmolested but encouraged to roave from one extremity of European Continent to the other.

Obedient to the mandate of his tyrant, the fallen monarch of Spain, hugging his chains and embracing the murderers of his family, has proclaimed war against his neighbours and quondam allies, the Portuguese, who incurred the enmity of the French Republic by their faithful adherence to their treaties with the Spanish Monarchy; for it was in compliance with the provisions of those treaties, and merely to support the Spaniards against the attacks of their enemies, that they engaged in the war with France! What must be the feelings of the King of Spain, when he reflects in secret on this monstrous act of perfidy and ingratitude, which his base subserviency to the will of the

Corfican

Corfican Usurper has led him to commit! To return friendship with enmity, protection with hostility, indicates an extraordinary degree either of human depravity, or human degradation. Weak and insatuated Prince not to perceive, that his compliance with this insidious proposition, which with its object and consequences we long since predicted, is an act of suicide! His own destruction must speedily follow the ruin of his enemy. If he flatter himself that he shall avert this destruction by additional concessions, he will soon be convinced of his error. He may suppose that, in return for the cession of his colonial possessions, *Florida and New Orleans*, which, we have good reason to believe was the object of the treaty privately concluded with BERTHIER last summer, the Consul may fulfil his promise by employing an army on a Quixotic expedition against the fortress of Gibraltar, that stumbling block of French and Spanish pride! but he will find to his cost, that the intention of Buonaparte is to employ his troops in a more easy and more profitable enterprise.

The sovereign of Prussia seems anxious to dispute with the French the palm of excellence, in the successful use of the new revolutionary casuistry, and the new system of revolutionary ethics. We have formerly shewn in what manner this Prince has reduced to practice his principles of *neutrality*, by his seizure of neutral towns, and his occupation of neutral territories; and if any faith be due to the letters which we have lately received from Berlin, from a Correspondent who has never yet deceived us, he means to give to the world a still fuller exposition of these principles, by the invasion of *Hanover*, the reduction of *Hamburg*, and the *provisional occupation* of *Bremen*, *Lubeck*, and *Frankfort*; so rendering the gratification of his favourite passions, avarice and ambition, subservient to the favourite, but hopeless, project of his worthy ally *Buonaparte*, the exclusion of Britons and British manufactures from the ports and countries of the Continent. A notable specimen of the revolutionary casuistry of this Prince may be seen in the curious correspondence of his minister, *Haugwitz*, with the British Ambassador, *Lord Carysfort*; in which he modestly terms the embargo imposed on Danish and Swedish vessels, after an act of professed hostility to this country by those powers, a violation of the rights of neutral states, and a full justification of his resentment against us, while he not only passes *sub silentio* the flagrant breach of a solemn treaty by the EMPEROR OF RUSSIA, by the seizure of our ships, the imprisonment of our countrymen, and the plunder of our property, in direct violation of every principle of public law, as well as of the specific provisions of a particular treaty, but, immediately after the commission of this act, which cannot even be palliated by the imputation of any previous insult, slight, or provocation whatever; an act, therefore, which must extort the reprobation of every honest mind, contracts a closer alliance with the Emperor, and scruples not to join with him in a league which has for its main object to sanction and support the unprincipled conduct of which he has been guilty! We forbear to characterize such a proceeding; and our limits will not allow us to enter into a detail of the particulars which we have received respecting the internal state of Prussia, and the paltry intrigues of the Prussian Cabinet, both of which are highly favourable to the revolutionary designs of the grand reformer of Europe.

By the same obstacle we are also prevented from giving a description of the internal situation of the French Republic, respecting which we have likewise received, from our Correspondents, some interesting particulars. A short extract or two, from the letters before us, are all that we have now room to insert.

insert. "So long as the breakers of the laws are the makers of the laws, anarchy and despotism must continue to reign by turns, and such are the laws now in existence in France that a corrupt judge need never want a sufficient plea for the acquittal of a favoured criminal, from the petty thief to the bloody assassin. The civil laws are neither less numerous nor less contradictory than the criminal laws, so that the property of the people is not better protected nor more secure than their lives. You must have seen, no doubt, from the reports of the Minister of Police, that there is not a province which has not its regular band of robbers and assassins, and that, in some, *the Judges and the Justices of Peace are at the head of them*; but that Minister has not deemed it expedient to proclaim to the world, a fact equally notorious, viz. that the Revolution has so accustomed and encouraged the people of France to the commission of crimes, that any man who has an enemy that he wishes to get rid of may easily procure a hundred assassins to dispatch him; and that the known ingenuity of the French, in all their undertakings, whether good or bad, has enabled them to contrive such means of plunder and of murder as would, mostly, I believe, elude even the vigilance of an English Judge, and as, by enhancing the difficulty of obtaining proof, secure impunity to the culprits.—A valet-de-place, who lived with me several months, and whom I knew to be a spy to the Police, shewed me a boy, *twelve* years old, at Paris, who had poisoned seven Gens d'Armes, and killed three other men, besides a Justice of Peace, who had committed a friend of his Employer's to prison. This boy had been tried in four different courts, and acquitted, from a defect of proof. He has since been sent, by the Minister of the Police, on board the Brest fleet! A well-known revolutionary hero in the Western department, being left without employment, and harrassed by his creditors, appointed them to meet him at a house which he had in a retired part of the country; among the creditors were two rich cousins to whom he was heir. He had undermined the house, previous to their arrival, and they were all blown up to the number of twenty-two. He had the assurance to inform the Government that he had destroyed two and twenty Chouans; and, in August last, the fact was so stated in all the French papers. But the truth has since been discovered; and the man has been apprehended, tried, and *acquitted*, by dividing his cousins property with the Judge!!!—"Though *Fauché* has more power and greater means than were ever possessed by any Minister of Police under the Monarchy, he cannot prevent the commission of crimes. He contrives, however, to make them a source of profit to himself; he is known to derive a revenue of 100,000 crowns (about 12,500*l.* sterling) by licensing gaming-houses and brothels"—(the remaining part of this sentence is too horrid to transcribe; suffice it to say that it exhibits an instance of depravity till now unexampled in Europe!)"—"There is a regular *farmer-general* for the brothels and gaming-houses, who pays *Fauché*, and lets them out to underfarmers, who pay him; and the cards of address for these houses of resort, for the vicious and the profligate, are as openly distributed at Paris, as the bills of your quacks are in London. I send you one of them which was put into my hand at the door of the Opera." "The consequence of this state of things is an almost incredible number of suicides. I heard a senator, a friend of *Fauché's* declare, that from the registers of the Police, it appeared, that more people destroy themselves now in one decade, than formerly in a whole year."—"Add to this the great scarcity of money which bears an interest of from *eighteen to thirty per cent.*—whatever the friends of the Consul, the in-

triguers and speculators of the day may assert, be assured that money is as scarce as ever; and the confidence of men of property no greater than before." We lament the insufficiency of our limits for the admission of farther extracts; but we shall take a future opportunity of recurring to this subject, which is almost inexhaustible.

The sovereign of *Naples*, forced, in spite of himself, into the revolutionary vortex, and abandoned by his Continental Allies, has been compelled to submit to his fate, and reluctantly to subscribe to the disgraceful terms, which the successful Usurper of France has been pleased to prescribe to him. The exclusion of British vessels from the Neapolitan and Sicilian ports, forms a leading article of the preliminary treaty; but the possession of Malta by the British will defeat the malice of Buonaparte, and secure to us the free navigation of the Mediterranean.

At home we have only to notice the completion of the new Ministerial arrangements, and the indecorous and unjust reflections which have been cast on the members of the new Administration. We are not versed in the language of flattery, nor yet disposed to employ it; but, with the single exceptions of Mr. Pitt and Mr. Windham, we defy the most strenuous partisans of the old Ministry, to select, from among its members, any whose abilities will stand a comparison with those of the present Premier and several of his colleagues. But the soundness and purity of their principles, and the strength of their attachment to their Sovereign and the constitution of their country, give them a much stronger claim to public esteem, support, and confidence, than any which can result from splendour of talents, or the powers of eloquence, however brilliant or extensive. At all events prejudication is the height of injustice. They have an arduous task to fulfil; the times are critical; and the state of the country calls for great exertions of vigilance and vigour. The Jacobin societies are again in motion; encouraged by the expiration of those salutary laws which have so long confined their treasonable efforts, within a very limited and contracted sphere of action; they have again met, and propose, under a new title, once more to display their banners in the field, and try an appeal to those feelings of the people, which, at this crisis, are the most susceptible, to endeavour to inflame their minds; and to incite them to acts of rebellion;—or, to use the more eloquent language of a leading member of the Whig Club, their efforts will be directed "*to rouse the dormant energies of an insatuated people.*" At such a time any attempt to weaken the public confidence in those whom his Majesty has chosen for his Ministers, putting the indecency and injustice of it entirely out of the question, is particularly improper and dangerous. Let them be tried by their actions, which we have no doubt will fully justify the high character which they bear; and let all who value their country combine to strengthen those hands which, at a season of alarm and danger, are nobly stretched out to save and to support her.

On the policy of this country respecting foreign powers, we have no room to expatiate; we shall only state the firm conviction of our mind; that every effort should be made for the recovery of *Egypt*, and the security of the *Brazils*. These are objects of primary importance.

TO CORRESPONDENTS.

Our numerous Correspondents are requested to accept this general acknowledgment of their communications, the insertions of which we have been reluctantly obliged to postpone; but they shall most of them appear either in the next Number, or in the Appendix to the present Volume.

THE
ANTI JACOBIN
Review and Magazine;

&c. &c. &c.

For APRIL, 1801.

Τρία δὲ τινα χρὴ ἔχειν τὰς μέλλοντας ἄρξαι τὰς κυρίας ἀρχάς· Πρῶτον μὲν, φιλίαν πρὸς τὴν καθιστώσαν πολιτείαν. Ἐπειτα, δύναμιν μεγίστην τῶν ἔργων τῆς ἀρχῆς· τρίτον δ, ἀρετὴν καὶ δικαιοσύνην ἐν ἐκάστῃ πολιτείᾳ, τὴν πρὸς τὴν πολιτείαν.

ARIST. POL. lib. v. ch. 9.

There are three things, which those ought to possess, who are intended for high offices in the State; first, an affection for the existing government; secondly, ability for the affairs of it; thirdly, such opinions in religion, and politics as are suitable with it.

ORIGINAL CRITICISM.

A Collation of the Hebrew and Greek Texts of the Psalms; in Order to account for the Variances between them, and thereby establish the Authenticity of the one, and the Fidelity of the other. By John Reeves, Esq. 8vo. Pages 286. Payne, White, and Wright. London, 1801.

(Continued from p. 171.)

WE now proceed to give extracts from what we have already called "a learned" Epistle prefixed to this Collation. From these, it will be seen what opinions the author has expressed on the points, upon which we have made some observations in a former month.

First, as to the object of this Collation, and the manner in which it was conducted.

"With these considerations, as I before said, in my mind, I had the curiosity to discover what was the real extent of the discordance between the Greek and Hebrew texts, by making myself an exact Collation of them. This experiment, I thought, would be more usefully made upon the Psalms, which is the most popular, most interesting, and best known of all the books in the Old Testament. Being so fortunate as to know a person of the Jewish nation, who is extremely well versed in their Scripture, and in all parts of Jewish learning, I sat down with him to make this trial; the result of which will be seen in the following pages."

Further on in page 37, he thus explains the design of the work, and his method of making the Collation of the two texts.

"The view proposed in this inquiry is, as I have before said, to vindicate the fidelity of these translators; to induce the Greek scholar to consult more frequently his Septuagint, where he may possibly find as credible a witness to the true sense of the original, as in the present Masoretical text of the Jews; and further, to prevail with those who have been at the pains to acquaint themselves with the Hebrew, not to despise the aid of the Greek text, which is more ancient than their favourite one, and will afford light in many points, where their Hebrew learning may fail them. After this, I have a hope, that the Greek and Hebrew schools will unite in allowing a proportionate share of credit and confidence to the two texts; and will, in their biblical studies, take pains so to approximate them, that they may reflect a mutual light upon one another, and contribute to establish the Word of God upon two testimonies, rather than upon one.

"Whether the attempt made in the following Collation is of a sort to forward any such design; and whether, indeed, it is worthy to catch any of that transient notice, which is bestowed upon the publications of the day, is for the reader to judge. I shall not presume to say any thing of the weight, or the worth of it; I will only undertake for its having one property, which is not usually found in works of research; namely, that there is nothing in it, which is borrowed or adopted from, or formed by the aid of, any writer whatsoever, except only the commentary of THEODORET for the one text; and for the other text, the critical notes of SOLOMON BEN MELEC, to which he has given the fanciful title of MICHAL IOFI, "The perfection of Beauty;" with the Jewish commentators, that are usually comprehended in the Rabbinical Bible; to these were added the two Lexicons of BUXTORF; the Concordances of BUXTORF, TAYLOR, and TROMMIUS, and the publication called, the HEXAPLA of Origen. Resolved that this should be a real trial of the two texts made by myself, with the assistance of the learned person before alluded to, I sat down to the examination, without any inquiry after the speculations, conjectures, or suggestions of other men; except such as are contained in the books of reference before mentioned. If such a process makes a work genuine, and that gives it any recommendation, for *that* I can vouch; but for nothing else.

"However, when the above-mentioned process was finished, I felt myself at liberty to indulge a curiosity to look into some writers, who, I knew, must have gone over the same ground. I then found, that some points, which are presented in these pages as new, have been anticipated by others; but after full consideration of these coincidences, I still thought there was something belonging to the Collation here made, that distinguished it from all that I saw in those writers. I hope I do not deceive my reader or myself, when I say, that what is here attempted, has been more fully opened, more anxiously explained, and more scrupulously supported by authorities, than any of the disquisitions which I have happened to turn to, since this Collation was made: it has, I may add, another advantage over them all, which no English reader, I think, will deny to be one; I mean, that the whole is adapted to our church translation of the Bible."

Mr. R.'s opinion respecting the Septuagint translation, and of the English translations of the Psalms, are contained in the following passages.

“The Septuagint translation of the Psalms seems to have been made with the most scrupulous attention to the Hebrew. The translators have not contented themselves with transcribing the sense of a passage, but have shewn an anxiety to represent its very words and phraseology, so as to make the idiom of the Greek language submit to that of the Hebrew, and assume a form that is hardly intelligible to the readers of other Greek books, who happen not to possess the key, which a knowledge of the Hebrew would furnish. This appears to me, after a careful comparison of it with the Hebrew, to be the true character of the Septuagint version of the Psalms. The same may be said of much the greater part of the Old Testament.”

“The like sort of sentiment, which suggested the retaining of the old Psalms in the Common Prayer Book, keeps us from acquainting ourselves with the new Version in the Bible. We are prepossessed in favor of the Common Prayer Psalms, which we have heard in the Church Service from our youth. Upon a comparison, their language and style are thought, by some, to be more sublime, poetical, and elegant. However just this character may be (and I own it seems to me a little doubtful) they are still not adapted to the purpose of a critical work. They do not represent the Hebrew text, nor the Septuagint, nor any one single text. They seem to have something from all, and something from the compilers; who finished them according to their own fancy, and, no doubt, with a view to their effect in the service. They are, moreover, no part of our Bible. All our commentators upon the Psalms have chosen the text of the Bible, and I have followed their example.”

We have given these extracts, that the author's sentiments may be seen, upon some of those points, which we have touched in the former part of this Review; and now the reader is fully enabled to pass his own judgment upon them. In this prefatory epistle, there are some disquisitions, on the origin of the Hebrew and Greek languages, and upon the introduction of letters and vowel marks, all of which have in them much originality; but we must pass them over, in order to proceed to the work itself, *The Collation of the Hebrew and the Greek Texts.*

The reader should be here cautioned, that it is not the author's design to make that sort of Collation, which is often made for ascertaining the true reading of Greek and Roman authors; and in which it is always expected, that any novelty suggested by the collator, should be a preferable reading to the one in the printed text. It is not Mr. R.'s design to discover and suggest new readings at all, as has been done by Kennicot and Rossi, and by those who have made use of their labours; all he proposes, is, to compare the Hebrew and Greek, and to account for the variances there may happen to be between them; but by no means to determine, which of the two texts furnishes the reading, that ought to be preferred. Upon these points, he thus expresses himself:

“I should also apprise those, who may, perhaps, not entirely approve the ascendancy here given to the Greek text, that the readings, which are so often adopted from thence into the Hebrew, are not meant to be obtruded as the true readings of the original; in many cases the present Hebrew may be the right reading, and some accident, not now discoverable, may have produced

the present reading in the Greek. To decide on the real text of the original, is a presumption that would ill suit with the humble pretensions of the present work; which is merely a critical inquiry to note the variances, and to account for them upon probable grounds, such as mistakes in the identity, or different opinions as to the sense, of words.

"I beg those, who interest themselves for the fidelity of the Masorites, and the credit of the present Hebrew text, to notice, that through the whole of these conjectures, I have forbore to impute the variations in the Hebrew, either to the negligence or wilfulness of those, who settled it in its present form. I do no more than suppose, that the transcript upon which the SEVENTY worked, was such, as to warrant their rendering. This supposition does not at all affect the present Hebrew text, which might possibly have been copied with more fidelity from the original. Whether it had any superior claims of this sort, or whether those claims may not have been weakened by the negligence of subsequent transcribers, and all the deviations, which I have imputed to the transcript used by the SEVENTY, may not be chargeable on the very Masoretical text itself, which we possess at present, are questions, which I leave to others, as no part of my inquiry.

"I beg, also, such zealous advocates for the Hebrew text, to consider, that, whatever may be urged in favor of the radical letters of the present text, it never can be maintained, that the vowel points have an equal pretension; they are certainly no part of Scripture; they are only evidence of an ancient reading of Scripture; as such they are respectable, and highly so in my opinion; but not more so, than other testimonies of learned men. As to both, the letters as well as the vowels, there is now, in this advanced age of learning and inquiry, no longer a superstition about the Hebrew, more than about the Greek text of Scripture; they are both considered as ink and parchment, the best means, but still human and frail, by which the word of God could be conveyed to late posterity. The study, and contemplation, and comparison of these "testifying witnesses," is all, that Divine Providence has thought necessary for us; and it is our duty to make the best of them, in that character and in none other."

To a person, therefore, who seeks either for conjectural emendations, or for expositions, of the Book of Psalms, there must be great disappointment in this Collation; for the business of it is not to furnish either one or the other. It is only, where there is a variance between the Hebrew and the Septuagint texts, that Mr. R.'s plan comes into operation. This may happen, as we all know, in passages that are of no great importance in themselves, but become such, only by reason of the plan of comparison instituted in this work. Hence it may happen, that many passages in this Collation will be thought, by some, to be brought into more notice than they deserve; while other passages in the Psalms, of known difficulty, and deserving of elucidation, are undeservedly passed over, because they are not within the design of this Collation. If the reader regards these as disappointments, they are disappointments of his own making; for the author holds out no expectation, beyond that of comparing the two texts, in their variances, without any regard, whether these are in points of some importance, or of none at all. In short, this is a work of criticism, not of Theology; it is, besides, an experiment to try, in a few instances, the general credit due to these respective texts; and it

must

must not be looked to as any thing like a Commentary, or Annotations on the Psalms.

The following are specimens of the manner, in which this Collation is made.

“ VER. 6. Yet have I set my king upon my holy hill of Zion.] The Septuagint translators read this in the passive, first person; *Εγὼ δὲ κατεστάθην βασιλεὺς ὑπ’ αὐτοῦ ἐπὶ Σιών, ὅρος τὸ ἅγιον αὐτοῦ*. The Hebrew *וָאֲנִי מִלְכִּי מֶלֶךְ עַל צִיּוֹן* *et ego constitui regem meum*, might be made correspond with this, by a very little alteration. The verb will read as well in niph'al, putting a dagesh in the *ם* to compensate the *י* defective, as in Prov. viii. 23, *מִן־עוֹלָם מִלְכִּי* *a sæculo constitutus eram*, “ I was set up from everlasting.” Engl. version. The possessive *י* might be changed to a possessive *ו*, two letters which are often confounded; so that the whole passage will then read thus: *וָאֲנִי מִלְכִּי מֶלֶךְ עַל צִיּוֹן דֶּדֶד־יְשׁוּעָה* “ and I am set his king upon Zion his holy hill.” Some may think this reading of the Septuagint has the advantage, because the person of the speaker is not changed, as in the Hebrew, but the whole Psalm is continued in the mouth of David.”

The Poems of Allan Ramsay. A New Edition.

(Concluded from P. 259.)

IN our last Number we bore testimony to the high merit of the author of the “Remarks on the genius and writings of Allan Ramsay;” and we shall now endeavour to communicate to our readers some portion of the pleasure we have derived from a perusal of that delightful and ingenious essay.

“The genius of Ramsay,” he says, “was original; and the powers of his untutored mind were the gift of nature, freely exercising itself within the sphere of its own observation. Born in a wild country, and accustomed to the society of its rustic inhabitants, the poet’s talents found their first exercise in observing the varied aspect of the mountains, rivers, and vallies; and the no less varied, though simple, manners of the rude people, with whom he conversed. He viewed the former with enthusiasm, which, in early childhood, is the inseparable attendant of genius; and on the latter he remarked with that sagacity of discriminating observation, which instructed the future moralist, and gave the original intimations to the contemporary satirist. Inheriting that ardour of feeling, which is generally accompanied with strong sentiments of moral excellence, and hereby awake even to those slighter deviations from propriety, which constitute the foibles of human conduct, he learned, as it were, from intuition, the glowing language, which is best fitted for the scourge of vice; as well as the biting ridicule, which is the most suitable corrective of gross impropriety, without deviating into personal lampoon.” PP. 60, 61.

An innate consciousness of his own talents prompting the poet to aspire beyond the rank of a mechanical profession, he was soon enabled to associate with the more respectable classes of society.

“As he extended his sphere of observation, his knowledge of men and acquaintance

acquaintance with manners were enlarged; and, in his latter compositions, we may discover a sufficient intelligence of those general topics, which engaged the public attention. The habits of polite life, and the subjects of fashionable conversation, were become familiar, at this time, to the Citizens of Edinburgh, from the periodical papers of Addison and Steele; and the wits of *Balfour's* Coffee-house, Forrester, Falconer, Benner, Clerk, Hamilton of Bangour, Preston, and Crawford were a miniature of the society, which was to be met with at *Will's* and *Buttore's*." PP. 61, 62.

Having traced the predisposing causes, that seem chiefly to have operated on the poet's mind, in the production of his various works, our author next proceeds to examine these in their order; but not in that dull and tiresome order of "serious, elegiac, comic, satiric, and epigrammatical," in which they, for the first time, appear, and certainly with no advantage, in the present edition. But, first of all, he vindicates, in the most successful and able manner, the general language of Ramsay, and of the Gentle Shepherd in particular, from the objections of those absurd and fastidious critics, who, from mere want of taste, have thought fit to charge it with coarseness and vulgarity.

"A Scotsman (Scotchman) in the age of Ramsay generally wrote in English; that is, he imitated the style of the English writers; but, when he spoke, he used the language (dialect) of his own country. The sole peculiarity of the style of Ramsay is, that he transformed the oral language to his writings; and this he preferred, judging not unreasonably, that it conferred a kind of Doric simplicity; which, when he wished to paint with fidelity the manners of his countrymen, and the peculiarities of the lower orders, was extremely suitable to such subjects. From these considerations, one cannot but wonder at the observation which is sometimes made, even by Scotsmen (Scotchmen) of good taste, that the language of the Gentle Shepherd disgusts from (by) its vulgarity. It is true that in the present day, the Scottish (Scottish) dialect is heard only in the mouths of the lowest of the populace, in whom it is generally associated with vulgarity of sentiment; But those critics should recollect, that it was the language of the Scottish (Scottish) people which was to be imitated, and that too of the people upwards of a century ago, if we carry back our mind to the epoch of the scene. If Ramsay had made the Shepherds of the Lowlands of Scotland, in the middle of the seventeenth century, speak correct English, how truly preposterous would have been such a composition! But, with perfect propriety, he gave them the language which belonged to them: and if the sentiments of the speakers be not reproachable with unnecessary vulgarity, we cannot, with any justice, associate vulgarity with a dialect, which in itself is proper, and in its application is characteristic. After all, what is the language of Ramsay, but the common speech of Yorkshire, during the last century?"

"But, as associated ideas arise only where the connection is either in itself necessary, or the relation is so intimate, (that) the two ideas are seldom found disunited, so, of late years, that disunion has taken place in a twofold manner; for the language even of the common people of Scotland is gradually refining, and coming nearer to the English standard; and it has fortunately happened,

* "See 'Yorkshire Dialogue, in its pure natural Dialect,' printed at York in 1684.

that the Scottish (Scottish) dialect has lately been employed in compositions of transcendent merit, which have not only exhibited the finest strokes of the pathetic, but have attained even to a high pitch of the sublime. For the truth of this observation we may appeal to "The Cottar's Saturday Night," and "The Vision" of Buons. In these the language, so far from conveying the idea of vulgarity, appears most eminently suited to the sentiment, which seems to derive, from its simplicity, additional tenderness, and superior elevation.* The Scots (Scotch) and the English languages are, indeed, nothing more than different dialects of the same radical tongue, namely, the Anglo-Saxon; and, setting prejudice apart, (which every preference, arising from such associations as we have mentioned, must be) it would not, perhaps, be difficult, on a fair investigation of the actual merits of both the dialects, to assert the superior advantages of the Scottish (Scottish) to (over) the English, for many species of original composition." Pp. 65—68.

The fact is, that, both in speaking and writing concerning English and Scotch, in the present day, we are apt to fall into considerable inaccuracy of expression, from which, as on most occasions, inaccuracy of thinking is sure to proceed. Previously to the accession of James I. to the throne of England, the Scotch and English were distinct tongues: and he who will inspect the correspondence of Cecil, and other ministers of Queen Elizabeth, and compare it with that of the Bishop of Ross, and Maitland of Lethington, &c. on the part of the Scotch, will acknowledge, that the two languages had obtained, as nearly as may be, an equal degree of polish and cultivation. Since that time it is evident, that, whilst the English has progressively advanced, its rival has stood still; and, by ceasing to be a written language, has fairly dwindled into a *provincial dialect*. To compare it, therefore, with modern English is absurd in itself, and to the former an act of the strangest injustice that can well be conceived. As we are without the Northern prejudices of our ingenious author, he must forgive us if we say, that such an idea would, indeed, be to compare a giant with a dwarf, an open common with a cultivated field: although on that common, it must be acknowledged that a hand like his can gather flowrets of such hue and fragrance, as shall challenge not only the inclosure, but even the garden to emulate. In future we shall hope, from both speakers and writers, for greater accuracy of discrimination; and that they will say the "Scottish dialect," and not the "Scottish language," unless it be in reference to compositions or habits of an appropriate antiquity. The remarker has glaringly erred in this respect, both in the quotation we have above made from him, and also at p. 150, where he says, that the language of the Gentle Shepherd "is not precisely the Scottish language of the present day."

* "As the Scottish language has, to an Englishman, the air of an antiquated tongue, it will be relished as such, in grave compositions, on the principle assigned by Quintilian; *propriis verbis dignitatem dat antiquitas; namque et sanctiorem, et magis admirabilem reddit orationem, quibus non quilibet fuerit usus.*" Instit. Orator. Lib. VII. 3.

The limits of our work will not permit us to follow the author through the entire survey of the writings of his favourite poet, which, although marked with visible partiality, is conducted with elegance and classical taste. Professing, as he does, no fondness for metaphysical, or theoretic criticism, he yet does not scruple, on an interesting subject, the effects of ridicule, to enter the lists, with a celebrated metaphysical critic, the late Lord Kaimes; and every impartial person will admit, that he comes off victorious from the contest. We were particularly pleased with his accurate distinction between wit and humour, in opposite examples taken from a well-known northern and a southern poet; which in a few words illustrate, better than any thing we have seen, their respective genius.

“ Butler and Ramsay were each possessed of wit and humour in no ordinary degree; but the former quality predominated with (in) the English bard, the latter with (in) the Scottish (Scottish). Butler thus describes the morning, ludicrously, but wittily :

“ The sun had long since, in the lap
Of Thetis, taken out his nap;
And, like a lobster boiled, the morn
From black to red began to turn.

“ This pleases as an ingenious piece of wit. The whimsicalness of the comparison makes us smile; but it is no just picture of nature, and, therefore, it is not humorous. Now, mark the humour with which Ramsay describes the dawn, as rising upon his jolly company at the bridal: a little coarseness must be excused; the picture had not been faithful :

“ Now frae th’east nook of life, the dance
Speel’d westlines up the list;
Carles, wha heard the cock had crawn,
Begoud to rax and rift;
And greedy wives, wi’ givning thrawn,
Cry’d, ‘ lasses up to thrift!’
Dogs barked; and the lads frae hand
Bang’d to their breeks like drift,
Be break o’day.

“ Humour must be consonant to nature: it is nature seen in absurd and ludicrous aspects. Wit gives an apparent and fanciful resemblance to nature; but it requires, for its very essence, a real contrariety.” Pr. 83, 84.

But we hasten to lay before our readers that part of this ingenious essay, which of all others most eminently displays the ability of the critic, and the genius and originality of the poet. Perhaps there is no object of poetical composition, of which the real nature and properties have been so completely misunderstood, as the pastoral; accordingly, it has become another name for an assemblage of every thing that is dull, unnatural, and insipid in numbers. The pastoral thrown into a dramatic form is an invention of the moderns. Beccari, an Italian poet, who flourished about the middle of the sixteenth century, first led the way; and he was soon followed by Tasso and Guarini, of whom

whom the former, in his *Aminta*, and the latter, in his *Pastor Fido*, are, by their countrymen, esteemed to have reached the *ne plus ultra* of ingenuity and excellence. In a most masterly parallel of these far famed works with the *Gentle Shepherd* of Ramsay, the *Remarker* clearly shows the great superiority of the Scottish bard, and that he is, without dispute, the finest pastoral poet that ever existed. On the most incontrovertible grounds of good sense, and just criticism, he makes it appear, that, as the Italian writers entertained an idea wholly erroneous of this species of poetry, viz. that it was not to imitate nature, but to paint a chimerical state of society, termed the golden age, so an error in the principle, so completely at variance with nature and probability, could by no art or genius be compensated in the execution. He, also, with great strength of reasoning, refutes the opinion of Addison on the subject; who, in the *Guardian*, has treated it at considerable length, and has derived his critical rules from the same absurd, and unnatural fancy.

“ This notion of pastoral poetry, however founded in (on) the practice of celebrated writers, has no foundation in fact, no basis in reason, nor conformity to good sense. To a just taste, and (to) unadulterated feelings, the natural beauties of the country, the simple manners, rustic occupations, and rural enjoyments of its inhabitants, brought into view by the medium of a well-contrived dramatic fable, must afford a much higher degree of pleasure, than any chimerical fiction, in which Arcadian nymphs and swains hold intercourse with Pan, and his attendant fauns and satyrs. But the principal difficulty, when an actual delineation of nature is attempted, lies in the association of delicate and affecting sentiments with the genuine manners of rustic life; an union so difficult to be accomplished, that the chief pastoral poets, both antient and modern, have either entirely abandoned the attempt, by choosing to paint a fabulous and chimerical state of society; or have failed in their endeavour, either by indulging in such refinement of sentiment, as is utterly inconsistent with rustic nature, or by endowing their characters with such rudeness and vulgarity of manners, as is hostile to every idea of delicacy.”

PP. 122—148.

Having laid down the principles on which a comparison between the Italian and the Scottish pastoral is to be instituted, he proceeds to the task of regularly applying them to the various objects of fable, characters, sentiments, and language; making such quotations from each poet, as fully to evince the justice of the praise he bestows, or the censure he inflicts. In the whole he displays such acuteness of discrimination, such knowledge of human nature, such admirable impartiality, and such delicacy of taste, as have seldom been equalled, and certainly never surpassed, in any critical composition. To indulge ourselves in partial extracts from this fine parallel, would be to convey no adequate idea of its general merits; but we greatly recommend the perusal of the entire essay to such of our readers as delight in elegant disquisition, or are desirous to improve their talents for criticism, by the study of a model, which is throughout classical and pleasing. What has particularly struck us in these remarks, and what we are

persuaded will strike every attentive reader, is that the impressions of the author (though he is, beyond question, both a poet and a scholar himself) have in no wise been weakened by classical common-places, or those artificial pictures which poetry represents; that although he exhibits, in so eminent a degree, the professed critic's perspicacity, he yet is wholly exempt from his coldness and indifference; and that his critical decisions, however firm and manly, are pronounced at once with the modesty of the student, and the genius of the master. Wherever he censures, he censures freely from the heart: and his eulogiums are bestowed with so much sense and feeling, so much native sincerity, and unaffected enthusiasm, as often to leave us in doubt, which most we should admire, the merit of the poet who produced the passage, or that of the critic, who can thus delightfully display it to the view. Why such a critic should choose to conceal his name, it is not easy to conjecture, any more than it is to conceive why the author of the *Life* should not as anxiously wish for the concealment of his. That the writer of the *Remarks* *must* be a Scotchman is evident upon the face of his work: and if any stress can be laid on similarity in the colour of both sentiment and style, we should be inclined to attribute it to the very ingenious author of the "*Essay on Translation*," a performance already long known and admired. But even internal evidence is sometimes deceitful; and we have no other evidence for guessing at the fact.

Having now commended with a sincerity and good will, perhaps not inferior to that which we have attributed to the remarker himself, we should be wanting in our duty, if we did not point out, with equal candour, some defects in his essay, of which the most conspicuous seems to be, that it is greatly too *encomiastic*. The apology offered at p. 104, we can by no means consider as relevant to the question: for the critic who deals forth nothing but praise, although he may indulge his partiality, or yield to his benevolence, is pretty sure to overshoot his object. Having once procured, for his favourite author, the palm in pastoral poetry, and, in our judgment, justly procured it; and having also established his merit in touching the pathetic, and delineating the manners, the remarker is too anxious to raise him to an equal degree of eminence in other departments of composition, to which few impartial readers will regard him as entitled. That Ramsay drew from nature with a vivid imagination, and a vigorous pencil, we freely allow: that he was prone to discover the weaknesses and absurdities in human conduct, and had ability to apply to them the lash of satire, will as readily be admitted. But, although possessed of a fund of humour, he was not very remarkable for invention, or for wit: he had few of the advantages which are derived from polish and cultivation; and he certainly cannot be said either to be "a true Horatian genius," or, "in variety of talents, to yield to few poets of antient, or modern, times." See Pp. 95—154. It is true, we ardently admire his "*Gentle Shepherd*:" we give him every praise for his "*Supplement to Christ's Kirk*," as well as for some of his tales,
songs,

songs, and imitations of Horace; and, above all, for that first of comic tales, "the Monk and the Millar's wife;" and all this we think we can do, notwithstanding the *Qavavta ouvetomi*, of which we are so carefully reminded; the veil of peculiar idiom, which certainly conceals, except from Northern eyes, a part of the beauty of these original productions. But the fact is, Ramsay's merits and his defects proceeded from the same source. It was owing to an early want of cultivation, that he became the poet of nature in so eminent a degree; and it was owing to the same want, that he utterly failed in other efforts, where cultivation alone could have enabled him to excel. Hence it happens, that, while he copies from nature, the delineation, no less than the colouring, is just and pleasing: but when he attempts the regions of invention, or the labyrinths of wit, as we have observed above, he becomes often coarse and indelicate, and sometimes even languid and contemptible. Of the present volumes, therefore, nearly the one half might have been suppressed, with equal advantage to the poet and his readers; and a judicious selection from his works would, without doubt, have been more acceptable to the public, than this laborious accumulation of all the trash and ribaldry that ever proceeded from his pen. Such a selection we strongly recommend to the elegant author of the Remarks: but as we are told there is a proverb in Scotland, which declares, that "more cooks than one usually spoil the broth," we trust it will be without the aid of his *Johnsonian* coadjutor.

The other defects of this valuable essay lie entirely in the style; for although it is in general distinguished by purity and ease, it bears the most unaccountable marks of haste or negligence. *Sape stylum veritas* is a maxim, which cannot too frequently be inculcated on all writers; but an observance of it is more especially incumbent on those, who labour in the cultivated fields of taste and criticism. A few examples, which we shall adduce, will sufficiently justify the above assertion; and they may also prove of benefit to a future edition of the performance. "Such of these poems, as bear their dates, are in their proper order with respect to *each other*;"—to *one another*; as more than *two* poems are here in question. P. 70. "The celebrated John Law, the future projector of the Mississippi scheme, then reigned sovereign of the fashions," P. 71. It should have been *the* sovereign of the fashions; or sovereign *over* the fashions. "He relates the progress of the South sea bubble, till *its* burst into air." *It* burst. P. 92. "For the happy ease of the composition is judged to be a proof, that it may be easily *composed*." Easily *attained*; or easily *produced*. P. 94. "But even an Englishman may discern a part of the merits of the original, although this is all that perhaps he can do." It should certainly have stood, "a part of *its* merits *as an original*;" because, otherwise, we must believe the author to have meant, that a Scotchman is capable, but not an Englishman, of fully discerning the merits of Horace. See P. 101. "Yet such is the pride of our nature, we cannot bear to see this sentiment seriously entertained." *That* we cannot bear, &c. P. 102. "The evergreen was printed with a *mis-*

leading signature." A signature *calculated to mislead*. P. 109. "The moral chorus seems to have notions of love much more consonant to human nature, *who* discourses for a quarter of an hour on the different kind of kisses." P. 147. It should have been, the moral chorus, *which* seems, &c. discourses for a quarter of an hour. "The other characters, *who* are truly peasants, are painted with fidelity and nature." The other characters, *which* are truly *those of* peasants. P. 149. "This must be the only sure criterion to judge of its excellence or defects." *By which*, or *whereby* to judge. P. 157.

It is remarkable how much more apt a Scottish, than an English writer is, to fail in that nice and difficult part of grammar, the use of the prepositions; of which take the following instances, in addition to some others, which we have already cursorily marked, in transcribing the extracts. "He cautions his countrymen *from* giving way to this despondency." *Against* giving way. P. 93. "Sir William Scott died *at* Edinburgh, on the 8th. Oct. 1725." *In* Edinburgh. P. 104. "It is a severe political satire *against* his countrymen." *On* his countrymen. P. 109. "It is necessary to cast back our eyes *on* the first ages of the world." *To* the first ages. P. 122. Of Scotticisms, properly so called, we have been able to discover but very few; or, as it is curiously expressed in that idiom, "almost none." Take, however, the following examples. "*Scots* and *Scotsman*," for *Scotch* and *Scotchman*; vile barbarisms, first brought into fashion by Hume and Robertson. P. 65, &c. &c. "*In place of* lofty imagery," for *instead of*, or *in the place of*. P. 197. "Printed *along with*," for *together with*. PP. 104—109. To which may be added "*Scotish*," used *passim* for *Scottish*; a mode of orthography, we believe, peculiar to this author himself.

In a treatise of science, or in an inferior composition of any sort, we certainly should not have taken the trouble so minutely to note inaccuracies, which to many, we are aware, will appear trivial and insignificant: but such blemishes, in such a writer, are like specks in the sun, which every one would wish away from so beautiful a surface.

Notwithstanding the length, to which this article has necessarily been extended, we cannot refuse ourselves the pleasure of communicating, to such of our classical readers as are lovers of fun, a specimen of a translation into Latin of "the Monk and the Millar's wife," which has never been published; and which, we are assured, is from the pen of a gentleman well known in the literary world, for his erudition and ability. This specimen we give also for another reason, both because, as a translation, it is entitled to uncommon praise; and because it points out an ingenious method of obviating the difficulty, which we had deemed insurmountable, of transfusing any thing like *humour* into modern Latin verse, viz. by the union of Monkish rhyme with classical Latinity. We wish the learned author would favour us with the whole of this curious production; as we should think it well worth preserving in a corner of our Miscellany, in order to relieve from the drier details of politics or science.

THE MONK AND THE MILLAR'S WIFE,

TRANSLATED INTO LATIN.

"Potiores incliti, divini,
Qui scitis beneficia vini;
Quos risus juvet, dum bibatis,
Fabellam lepidam audiat.

In Fife molitor degebat
Vitam, qui conjugem habebat
Lascivam, sponsi quæ consortem
Admisit sacerdotem fortem.
Alberto pater hic benignè
Officium præstitit insignè;
Cum sciret ei cervisiam bonam,
Sapius se dedit combibonem:
Et mirum dictu, hic Albertus,
Pollenti spiritu refertus,
Dum sanctum patrem honorabat,
Ebrius et ipse prædicabat.
Sic cuique erat satisfactum;
Sponsæ, marito, opus actum:
Hic dum pistrino se præbebat
Alter parochiæ incumberebat;
Et Bella, alacris ubique,
Se commodam dedit utrique.

Umbrae quum lucibus æquales,
Et seræ redeunt autumnales,
Redibat fortè domum patris
Alumnus solers almæ matris
Andrææ sancti: Dies cadit;
Nox polum tenebris invadit:
Digitum nequimus cum spectare,
Horrendum foris est cubare.
Fors erat molam tunc audire,
Quæ grato sonitu lenire:
Mola hæc erat, bene nota,
Alberti, ædes nec remota.
Alumnus intrat, cui cognomen
Jacobus; faustum quod sit omen!

Nunc, Musa, pergas enarrare
Fabellam lepidè, præclarè,
Gratam, dum rescent mollendina,
Vel Scotis vivitur farina."

&c. &c.

"Now lend your lugs, ye benders fine,
Wha ken the benefit of wine;
And you, wha laughing scud brown ale,
Leave jingles awce, and hear a tale:
An honest Millar winn'd in Fife,
That had a young and wanton wife,
Wha sometimes thol'd the parish priest,
To make her man a twa-horn'd beast.
He paid right mony visits till her;
And, to keep in wi' Hab the millar,
He 'ndeavour'd afit to mak him happy,
Whene'er he kent the ale was nappy.
Sic condescension in a pastor
Kuit Halbert's love to him the faster;
And by his converse, troth 'tis true,
Hab learn'd to preach—when he was fou.
Thus, all the three were wonder pleas'd;
The wife well serv'd, the man well eas'd:
This ground his corns, and that did cherish,
Himself with dining round the parish:
Bess, the gude wife, thought it nea skaith,
Since she was fit to 'scrue them baith.

When equal is the night and day,
And Ceres gives the schools the play;
A youth, sprung frae a gentle pater,
Bred at St. Andrew's alma mater,
Ae day gawn hameward, it fell late,
And him benighted by the gate.
To lye without, pit-mirk did shore him,
He coudna see his thumb before him.
But clack, clack, clack—he heard a mill,
Whilk led him by the lug theretill.
To tak the thread of tale along,
This mill to Halbert did belang:
Nor less this note your notice claims,
The scholar's name was master James.

Now, smiling muse, the prelude past,
Smoothly relate a tale shall last
As lang as Alps and Grampian hills,
As lang as wind, or water-mills."

&c. &c.

Lectures on Ecclesiastical History. By the late Duncan Campbell,
D. D. &c.

(Continued from P. 279.)

THE structure of the third Lecture is extremely irregular, though
the object of its author seems to be to persuade his audience that
the

the discipline of the church of Scotland is infinitely preferable to that of England, and that the congregational and independent churches are more apostolical in their government and discipline, than either. He begins this lecture, as he finished the former, by taking it for granted that the church soon became exceedingly corrupted; and he attributes all her corruptions to the primitive practice of believers referring their civil differences to the arbitration of the clergy. This practice, he owns, resulted naturally from St. Paul's exhorting the Corinthians not to go to law before the tribunals of the heathen, but to refer their differences to arbitrators chosen from among themselves. The consequence of which was that in several churches, the choice fell upon their ministers; but he assures us, that, in the days of the Apostle, "we find no mention of bailiffs or tipstaves, fines or imprisonments, or distraining of goods," in consequence of the sentence of those clerical arbiters!!! He then gives a view of the original constitution of the church, and her inherent discipline, as distinguished from this business of arbitration, which, though it stands in the form of an episode, we shall quote, at length, because we think it by much the most important part of the lecture.

"Some learned men (says Dr. Campbell) seem to be of opinion, that the business of determining such civil controversies as arose between Christians, belonged, at first, to the whole congregation; or, in other words, to that particular church or society, whereof the parties concerned were members. But this appears to have arisen from confounding two things totally distinct. When one Christian had ground, real or supposed, to complain of the conduct of another, as unbrotherly and injurious, after private methods of reclaiming the offender had been tried in vain by the offended, it belonged to the *congregation* to judge between them; and either to effect a reconciliation or to discard one, who, by his obstinacy in the wrong, shewed himself unworthy of their fellowship. This method had been clearly pointed out to them by their great founder. If thy brother," says he, "trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he neglect to hear them, tell it to the *church*; but if he neglect to hear the church, let him be to thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound, &c. &c.

"The practice of the apostolic age, which has the best title to the denomination of primitive, is the surest commentary on this precept of our Lord. Not only were such private offences then judged by the church, that is, by the *congregation*, but also those *scandals* which affected the whole Christian fraternity. Accordingly the judgment, which *Paul* by the *spirit of God*, had formed concerning the incestuous person, he *enjoins the church*, to whom his epistle is directed, to pronounce and execute. And, in his second epistle to the same church, he says, in reference to the same delinquent, *sufficient to such a man is the censure which was inflicted by many*—*υπο τωι πλειονι*, by the community. *To whom ye forgive any thing, addressing himself always to the congregation, I forgive also.*" We admit, with the learned Dodwell, that

that in the censure inflicted on the incestuous person, the Christians at Corinth were but the executors of the doom awarded by the apostle. Nor does any one question the apostolical authority, in such matters over both the flock and the pastors. But from the words last quoted, it is evident that *he acknowledges, at the same time, the ordinary power*, in regard to discipline lodged in the congregation; and from the confidence he had in the *discretion and integrity* of the Corinthians, he promises his concurrence in what they *shall* judge proper to do. *To whom ye forgive any thing, I forgive also.* Now, though in after-times the charge of this matter came to be devolved, first on the Bishop and Presbyters, and afterwards solely on the Bishop, yet that the *people*, as well as the Presbyters, as far down, at least, as to the middle of the third century, retained some share in the *decision* of questions wherein morals were immediately concerned, is manifest from Cyprian's letters still extant. In his time, when congregations were become very numerous, the inquiry and deliberation were holden (perhaps then more commodiously) in the ecclesiastical college, called the *Presbytery*, consisting of the Bishop, the Presbyters, and the Deacons. When this was over, the result of their inquiry and consultations was reported to the whole *congregation belonging to that church*, who were called together on purpose, in order to obtain their *approbation* of what had been done, and their consent to the resolution that had been taken; for *without their consent*, no judgment could regularly be put in execution."

Since the commencement of our critical labors, strange as some of the works are which have fallen under our review, we have read nothing with greater surprise than this account of the original constitution and discipline of the Christian church. Had it come from the pen of some of our factious Dissenters, who are distinguished from other professors of Christianity, chiefly by their abhorrence of every thing established; or had it been part of a theological lecture delivered in the Circus of Glasgow, by Mr. Professor Greville Ewing, to the pupils educated by him for the purpose of *propagating the Gospel at home*, it would have been perfectly natural, however erroneous; and though we should certainly have endeavoured to correct the author's mistakes, truth would have compelled us to acknowledge his consistency. But what can we think of the consistency—we had almost said of the integrity—of that man, who, holding two preferments in the church of Scotland, could thus, from his professional chair, draw a picture of the apostolical church, to which the least sagacious of his audience must have been sensible, that the constitution and discipline of the church, which he was intended to serve, bears hardly any resemblance? Fortunately, this picture, so flattering to the pride and prejudices of the rabble, as little resembles the primitive church of Christ, as the national church of Scotland; and Dr. Campbell, when he advances ecclesiastical paradoxes, seems to be deserted by that ingenuity, which, in the region of metaphysics, enabled him to unravel the sophistry of Hume.

We pass over, as wholly unworthy of regard, his insinuation, that St. Cyprian, though honored with the title of Bishop, was nothing more than the pastor of a single congregation. The most prejudiced

opponents of episcopacy, which even the dregs of the seventeenth century produced, admitted that Cyprian must have been the permanent moderator of a Presbytery, comprehending, at least, eight congregations; and they were extremely gruelled to account for his receiving a new and solemn consecration by the imposition of the hands of the *moderators* of the neighbouring Presbyteries, to fit them for so unimportant an office! Such a consecration, if it placed him only in the moderator's chair, was indeed, to use the words of a learned writer on this subject, "the very mystery of ridiculousness!"

We might pass, with equal neglect, Dr. Campbell's assertions, that, "in the age of St. Cyprian, the *people* as well as the Presbyters retained some share in the *decision* of questions respecting morals; and that, without their *consent*, no judgement of the Bishop could regularly be put in execution;" for though the truth of these positions is manifest, he says, from Cyprian's letters, he has not quoted a single passage to evince that truth; and we hesitate not to affirm with confidence, that in those letters there is not a single passage to be found, which, if fairly interpreted, gives the smallest countenance to the jurisdiction of the people. One passage, and we believe but one, has indeed been alleged in support of the claim thus urged for the congregation; but Dr. Campbell was too wise a man to bring it into view, for it directly proves that, by the constitution of the church as then understood, neither *Presbyters* nor people had a *decisive* voice in the administration of discipline.

While the persecution under *Decius* raged with the greatest violence, St. Cyprian, whose station rendered him peculiarly obnoxious, withdrew himself from public view, in conformity to our blessed Lord's direction to his Apostles, "when persecuted in one city, to flee into another." During his retirement, some of those who had sacrificed to idols, and were, in consequence, denominated *Lapsi*, became extremely urgent to be reconciled to the church, before they had completed the course of penance prescribed by the canons for such offences. In this emergency, four of the Presbyters, to whom the place of the Bishop's retreat was known, wrote to him requesting his *determination* of the matter; a conduct which must be considered as altogether absurd, if the Presbyters and people had, equally with the bishop, *decisive* voices in such questions. St. Cyprian's reply was such as might have been expected from a superior to his inferiors, when consulted by them on a subject, which he had not studied, as not expecting it to be submitted to his cognizance. The Canons had declared how the *Lapsi* were to be treated in *general*, and he had not adverted to the alleviating circumstances of particular cases. He, therefore, in a letter addressed to the whole Clergy and Laity of Carthage, says, *Ad id vero quod scripserunt mihi compresbyteri, Donatus et Fortunatus, Novellus et Gerdius, solus referri nihil potui, quando a primordio episcopatus mei STATUERIM nihil sine consilio vestro* (Presbyterorum et Diaconarum) *et sine conversu plebis, mea privatim sententia gerere.* Had matters of this kind been usually determined by the congregation

gregation, how could St. Cyprian have said, that, from entering on his episcopal office, he had *resolved* to do nothing without the *advice* of his Presbyters and Deacons, and the *approbation* of the people at large? What would be thought of a minister of the church of Scotland, who, when he should first meet his *kirk-session*, or be first chosen *moderator* of the presbytery, should say—"Gentlemen, while I am minister of this parish, or while I hold this office of *Moderator*, I have *resolved* to exercise no ecclesiastical jurisdiction, without consulting you, the Elders and Deacons of the session; or you, my co-presbyters and elders of the Presbytery?" Undoubtedly he would be thought mad, if he should declare such a resolution with seriousness, and not very sober, were he to utter it in jest, when deliberating on a matter so momentous as the reconciliation of the *Lapsi*!

This resolution was formed by St. Cyprian when he entered on his high office, for the very same reason that the most absolute sovereign on earth, if a virtuous man, will take no step which can greatly affect the interests of his kingdom, without previously consulting his ministers and nobles; or that a cautious commander will not hazard a desperate battle, without first hearing the opinion of a council of war. That the Bishop of Carthage did not consider himself as *bound*, by any law human or divine, to abide, on all occasions, by the counsel of the majority, is most evident from his sending to his Presbyters and Deacons an authorative rule (*formam*) how to treat the *Lapsi* in his absence; and threatening them with nothing less than *excommunication*, if they should dare to transgress a single article of it, though some of its articles were disapproved of by the majority. *Inter ea, si quis immoderatus et præceps, sive de NOSTRIS PRESBYTERIS vel DEACONIS, sine de peregrinis, ausus fuerit, ante SENTENTIAM NOSTRAM, communicare cum Lapsis, a COMMUNICATIONE NOSTRA refecetur.* This is perfectly agreeable to what he affirms, in numberless places, of the *absolute* power of every Bishop within his own diocese, who may make what statutes he pleases, being accountable for his conduct, so long as he maintains catholic unity, to God alone.

That Dr. Campbell should have made St. Cyprian the pastor of an independent congregation cannot excite great surprise, after his pressing the apostle himself into the same service. He admits, indeed, and it would have been strange had he not admitted, that the Christians at Corinth were but the executors of the doom awarded by St. Paul; but that the apostle acknowledged the *power* of the *congregation* in ordinary cases of discipline, he infers from words, which seem to us to imply the direct contrary. "To whom ye forgive any thing, I forgive also," is certainly the language of a superior to inferiors who have no power either to punish or to forgive but what they derive from him: it is, as if the king had said to the viceroy of Ireland, during the late rebellion, "I entrust you with the amplest powers for the public good; such of the rebels as ye shall forgive, I will forgive also;" but will any man say, that, in ordinary cases, the *viceroy's* power, in consequence of such a speech, would have been considered

considered as the same with the sovereign's? Indeed the language of St. Paul, through the whole of this epistle, is so very *high*, that we cannot enough wonder at its being supposed to give the smallest countenance to the power of the people in passing the sentence of excommunication, or in re-admitting the penitent. "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

"I told you before, and foretel you as if I were present, the second time, and being absent now I write to them which heretofore have sinned, and to all other, that if I come again, I will not *spare*." "I write these things being absent, but being present I should use *sharpness*, according to the power which the Lord hath given me to edification, and not to destruction."

Sensible, perhaps, that these expressions lend little support to the independent scheme, Dr. Campbell translates the words ἡ ἐπιτίμια αὐτῶν ἢ ὡς τῶν πλειονῶν, "the *censure* which was inflicted by the community," instead of "this *punishment*, which was inflicted of many;" thus *insinuating*, that the incestuous person was excommunicated by a *vote* of the congregation. But this is directly contrary to fact; for St. Paul, in his first epistle which was sent by TIMOTHY to the church at Corinth, speaking of the same delinquent, says,

"I verily, as absent in body, but present in spirit, have judged already, (κρίνηται) as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan, for the destruction of the flesh," &c.

He then enjoins them to purge out from among them the excommunicated person, not to keep company with him, and with such a one, no not eat. This treatment would of course bring him into public disgrace; but *disgrace* which is the literal translation of ἐπιτίμια*, was a part of the punishment, which the community only could inflict, though it was *observed* by the *apostle*.

Whatever confidence St. Paul might have in the discretion and integrity of the *elders* of the church of Corinth, and we believe it would have been difficult for Dr. Campbell to prove that it was to any other than the elders, he said, "to whom ye forgive any thing, I forgive also," he could hardly have such confidence in the congregation at large, as to constitute a set of men judges of the moral conduct of each other, who had got drunk together † in the house of God at the very

* Of this we think there is no room for doubt. *HONOUR* it cannot possibly mean in this place; and yet it is certainly derived from σπιτιμαω, as that word is ultimately either from τω, or from the Hebrew words *tame*, which signifies to *defile* or *pollute*, or to become *vile* or *contemptible*. If this Hebrew word be the radix, our translation, is unquestionably just; and though, τω espec'ally in the middle voice, frequently signifies *I punish*, the punishment implied must have a reference to Honour.

† See 1st. Epist. Chap. 11th. ver. 21st.

celebration of the Lord's supper ! Indeed the majority of much soberer congregations than that of Corinth, must then have had their heads so full of heathen notions as to render them altogether unfit to administer the discipline of the church ; and even now in this enlightened nation, it is impossible to suppose that there are not many parishes in which the majority of the people know so very little of the peculiar doctrines of the gospel, and of the principles of Christian morality, that no man of common sense can deem them adequate judges of each other's faith, or each other's practice. But, says the ingenious lecturer, every congregation at large is entrusted with the administration of discipline by the divine founder of the church ; and therefore all reasonings about their fitness for the office is useless.

True ; all reasonings about the fitness of any class of men for an office to which they are appointed by our blessed Lord, are worse than useless—they are impious ; but where is the evidence of this appointment ? The passage, quoted as such by Dr. Campbell, could not lead a converted Jew to suppose, that when he should tell the church that his brother had offended him, the offender was to be judged by the whole congregation ; for that passage points out a method of discipline strikingly similar to that which was observed in the synagogue, where every thing relating to the morals of the people, the admission of proselytes, and the expulsion of offenders, was determined, *not* by the congregation, but by the *ἀποστολῶν* quippe quibus incubuit summa rerum cura et summa potestas, says Dr. Lightfoot. We quote this author with peculiar satisfaction, because his learning is universally acknowledged, whilst he cannot be accused, as we shall probably be of pleading the cause of Priestly domination. Yet, in his *Horæ Hebraicæ in Evangelium Matthæi*, et in *Epist. prim. ad Corinthios*, he gives so full a view of the process of Jewish excommunication, and so completely establishes the absolute authority of the rulers of the synagogue, especially of the *Angelus Ecclesiæ* or *Episcopus Congregationis*, that no one, we will venture to say, can read these two tracts impartially, without being convinced, that it could not possibly enter into the heads of the disciples, that our Saviour, by referring the offences of Christians to the church, meant to subject them to the jurisdiction of the *multitude*.

We have, however, stronger evidence, if possible, even than this, that such could not be his intention ; for, when he instituted the sacrament of baptism, which Dr. Campbell acknowledges to be the rite of regular admission into the church, he did not commit the administration of it to the disciples at large, but to a select number, whom he sent with authority similar to that with which he had himself been sent by his father. But a society into which members could be admitted only by *one order* of men, and from which offenders could be expelled only by the votes of the *majority*, so far from being “ a body fitly joined together,” as St. Paul describes the Christian church, would be such a Babel of confusion as must quickly be dissolved

solved by the unavoidable jarring of its own members. When our blessed Lord therefore directs offenders to be punished by the *church*, he must be understood to mean, by the *sentence of the governors* of the church; just as when we say, that a criminal has suffered civil punishment, we always mean by the *sentence of the proper magistrate*, and not by that of the *community at large*.

Though we differ thus widely from the learned principal respecting the government of the primitive church, we heartily agree with him, that the subjects over which she had an inherent jurisdiction were quite different from questions merely regarding right or property. "The one is more analogous to a criminal, the other, to a civil process. Two persons may differ in regard to the title to a particular subject, each claiming it as his, though neither accuse the other of injurious or unchristian treatment." The claim of right can be determined only by the law of the land or by voluntary arbitration; an accusation of unchristian conduct falls under the inherent jurisdiction of the church. We agree with him likewise in believing, that the extensive jurisdiction, which even in *secular affairs* was conferred on the bishops by Constantine and other Christian emperors, contributed to corrupt the simplicity of the original constitution of the church, as well as of the manners of the clergy; but we think that he greatly aggravates the corruption proceeding from that source, and we are certain that he contradicts all antiquity, not excepting the Scriptures of the New Testament, when he says that "Justinian first allotted to the episcopal tribunal, the ecclesiastical delinquencies of clergymen!" Did Justinian live before St. Cyprian? We know not what character to give of that part of the lecture, in which he says, that "the great engine of the magistrate is terror; of the pastor love; and that the pastor must *forbear threatening*." St. Paul *threatened*, and exhorted Timothy to *reprove*. Were not St. Paul and Timothy pastors?

But we pass over these things, and hasten to notice the calumnies, which, in this lecture, we meet with against the church of England. Previous to these, the learned author gives a very favourable view of the discipline of his own church, which we shall not controvert, both because we are in a great measure strangers to that discipline, and because it would be hard not to allow a Scotch professor of divinity to say, unchallenged, what *can* be said in behalf of a church, of which he has hitherto laboured to prove that the government and discipline bear hardly any resemblance to the government and discipline of the original church of Christ. But Dr. Campbell might have praised his own church, without *belying* the Church of England. That he has belied her is most evident; for he has more than insinuated (PP. 72, 73) that the *test* was contrived to "compel men by the coarse implements of human authority and worldly sanctions," to embrace her communion; whereas it is universally known, that the test was forced upon Charles II, chiefly by the dissenting interest, not to compel men to unite themselves to the Church of England; but to exclude Papists from

from civil offices. When our author says, that "ecclesiastical censures in England have now no regard; agreeably to their original destination, to purity and manners," he directly contradicts the rubric prefixed to the *communion in the book of Common Prayer*, a rubric which constitutes part of the law of the land as well as of the constitution of the church. If he meant, by this impertinent observation, only to insinuate, that ecclesiastical discipline is *relaxed* in England; we beg leave to ask his partizans, whether it be not likewise relaxed in Scotland; and whether it be as customary now as formerly to exhibit fornicators on the *stool of repentance*? We have heard, but we do not vouch for its truth, that it is not uncommon, among the Scottish clergy, to refuse the sacrament of baptism to the children of parents whose moral conduct has not been unexceptionable. That such an absurd and impious practice is authorized by the *church of Scotland*, we have too great a regard for that church to suppose; but if it be connived at by her judicatories, to the extent that we have been led to believe, it ill became Dr. Campbell to revile the Church of England for her abuse of discipline; for such an attempt by weak fallible men to visit the sins of the fathers on the children is a greater corruption than any that he has mentioned as resulting from the test act. He should have taken the THORN out of his own eye, before he declaimed against the mote in his brother's eye.

We have seen Dr. Campbell labouring to prove that the constitution of the Christian Church was, by the appointment of the Divine founder, congregational and democratical. It was not, therefore, without some degree of surprise, that we found him asserting, in the beginning of his fourth lecture, that the question in regard to the original form of church government is comparatively of little importance; that this or that form is merely a circumstance; nay that any ecclesiastical polity whatever "is a circumstantial no where either explicitly declared, or implicitly suggested in all the book of God!" If this be so, by what means came the learned author to discover that the congregational form of Church Government (see our last Review) "was clearly pointed out to the first Christians by Christ himself." We most cordially agree with him that "the essence of Christianity abstractedly considered," or indeed any how considered, "consists in the system of doctrines and duties revealed by our Lord Jesus Christ" either immediately while he sojourned on earth, or through the medium of the holy spirit after his ascension into Heaven; "and that the essence of the Christian character consists in the belief of the one, and the obedience of the other." But in the system of duties, revealed through the medium of the holy spirit to the apostle, "obedience to those who have a right to rule over us and to watch for our souls," is expressly mentioned; and therefore since it is impossible to conceive how such rights as this can be possessed by any man or order of men, who have not derived them from the supreme bishop of souls, it must surely be a matter of high importance to ascertain; if we can,
what

what was the original form of Church Government, because to that government alone can such obedience be due ?

The doctor indeed allows, "that a *certain external model* of government must have been originally adopted for the more effectual preservation of the evangelical institution in its native purity, and for *the careful transmission of it to after ages.*" He allows likewise "that a presumptuous encroachment on what is evidently so instituted, is justly reprehensible in those who are properly chargeable with such encroachment ;" but he contends that the reprehension can affect those only who are conscious of the guilt ; "for the fault of another. says he, will never frustrate to me the divine promise given by the Messiah, the great interpreter of the father, the faithful and true witness to all indiscriminately, without any limitation, that *he who receiveth his testimony hath everlasting life.*"

There is a knave in which this reasoning is unanswerable, and in that sense we are willing to receive it ; but we must have leave to add, that among those, whom the reprehension will most certainly affect, are all, who, having discovered, that the church, of which they are members, has, in the essentials of her constitution, deviated from the original model, yet continue in her communion, without labouring to bring her back to that standard of purity. Were the writer of this article as much convinced, as Dr. Campbell seems to have been, that the original constitution of the Church was democratical and congregational, he could not, without guilt, equal to that of those who first encroached on the rights of the people, continue for one day a member of either of our national establishments. "Come out of her, my people, that ye be not partaker of her sins," is as much addressed to all, who are in such circumstances, as it was to those whom the Apocalypse called immediately out of Babylon. This, we think, can be denied by no man, who admits with our author, that a *certain external model* of government must have been originally adopted for the careful *transmission* of the evangelical institution to *after ages* ; for that institution, as we all know, is to be transmitted to the end of the world, and therefore the model of government adapted for that purpose could not have been intended to be of shorter duration. To admit the Doctor's premises and refuse our conclusion would be an absurdity equal to that of him, who, being entrusted by an absent Lord with the care of a vineyard, round which it had been found necessary to erect a fence *six* feet high, should yet let the fence remain at the height of *two* feet, because it had been reduced to that level, not by himself, but by his great-grandfather, when holding the office which he now fills.

But, says our ingenious lecturer, the original constitution of the church cannot be ascertained without great learning ; and "that system must convey a strange idea of revelation, which exhibits it, as, in respect of the truths necessary to be known by all, perfectly mute to the unlearned, and of service only to linguists, critics, and antiquaries." And are not the Hebrew and Greek Scriptures equally
mute

mute to the unlearned, and of service only to linguists and critics ; though they are those Scriptures alone, and not Dr. Campbell's, nor even the authorized, *version*, that can with truth be called the book of God ! Again, is it possible, without great learning, to *know* that the Gospels were written by Matthew, Mark, Luke and John, and are of course entitled to the veneration which they have drawn ? Or can this fact be ascertained but by linguists, critics, and antiquaries ? If not, our author's reply (see our last Review) to the objection urged against that course of study which he represents as necessary to confirm our faith in the Gospel, completely obviates his own objection to the system which exhibits the original constitution of the church as a fact necessary to be known, though with respect to that fact revelation be perfectly mute to the unlearned. For the truth of both facts—the authenticity of the Scriptures and the original government of the church—the unlearned must implicitly rely on the fidelity of their teachers ; and great will be the guilt of those teachers, who shall wilfully mislead them with respect to either.

The reader, who has been conversant with Dr. Campbell in the works published by himself, cannot fail to be surprised at such palpable contradictions in these *posthumous* volumes ; but when a man sits down determined, not to investigate truth, but to support a particular cause, the most vigilant attention will hardly be sufficient to guard him against contradictions, if that cause is to be supported by various and complicated reasonings. The cause, which the Doctor seems determined to maintain, is a parity of order and office among the ministers of the church, and the supreme power of the people in the administration of church discipline ; but the power of the people, to cast offenders out of the church and re-admit them on their repentance, cannot be reconciled with the belief that our Lord committed the keys of his kingdom, not to the people at large, but to a particular order of men, whom in matters ecclesiastical the people are, of course, bound to *obey*. He therefore sets himself to prove, that no such order was intended to *continue* in the church ; (for he seems to grant its original existence in the persons of the apostles) and that it is a matter of no consequence by whom a convert be baptised, provided the person administering that sacrament act as the organ of some particular congregation.

As the advocates for the apostolical institution of Episcopacy have been the most strenuous opponents of such democratical doctrines as this, our Lecturer, instead of tracing historically the practice of the church from the days of the apostles, selects one or two English divines, who have been honoured with the appellation of *High Churchmen*, and labours to overthrow their arguments for Episcopacy, hoping perhaps that if he should prove successful against them, his popular claims would be admitted of course. He begins with Mr. Dodwell, whom he treats with the most supercilious contempt for being strongly attached to his own notions ; for advancing very singular notions, and for being an *Irish non-juror* ! It is true, Dodwell was all this ; but he

was likewise a man of worth and erudition—of such profound erudition, that we should be puzzled, were we called upon to name his superior; and though he did refuse to transfer to King William the allegiance which he had sworn to King James, we cannot think that it would have lessened Dr. Campbell, in the estimation of the world, to have treated such a man with the respect that was paid to his learning and his virtues by Dr. Samuel Clerke, when opposing the most dangerous and paradoxical of all his notions.

The opinions of Dodwell, which Dr. Campbell labours to overthrow, are, that without a commission derived from the apostles no man can be authorised to administer the Christian sacrament of baptism; and that those only have this commission, who have received ordination by imposition of the hands of a bishop or bishops. “Where, says our author, do you find this qualification specified? Scripture is silent. The spirit of God hath not given us the remotest hint of it.” Indeed! not even the *remotest* hint! No, continues he, “the terms of the gospel covenant are no where, in the sacred pages, connected with, or made to depend upon, either the minister, or the form of the ministry.” This is a very extraordinary assertion. Had Dr. Campbell’s footman instructed a heathen Negro in the first principles of Christianity, and then tossed him into a river without uttering one word either in prayer to his God or in exhortation to his convert, would such a plunge have answered the purpose of Christian baptism to the poor savage? Nay, had the Doctor himself baptized his servant’s convert, unto *John’s baptism*; had he said, when he dipt the man or poured water upon him, “I baptize thee unto repentance;” or indeed had he used *any other* form of words than “I baptize thee in the name of the Father and of the Son and of the Holy Ghost,” would he have administered to the Savage the sacrament of Christian baptism? No man will say so; and therefore it follows, that the terms of the gospel-covenant must be connected, in this instance, with the *form of the ministry*.

(To be continued.)

Sketches of the State of Manners and Opinions in the French Republic, towards the Close of the 18th Century, in a Series of Letters. By Helen Maria Williams. 2 Vols. 8vo. Robinsons. London. 1801.

IN this work we have the strongest possible proof, how liable the heart is to corruption when it associates with iniquity. The authoress began her literary career with a few poetic trifles, which were not only harmless but amusing; she then ventured a little farther, and attempted a skirmish or two in the field of politics. Even here, although her opinions were sufficiently reprehensible, yet was she endured on account of her youth, her real ignorance of such subjects, notwithstanding

notwithstanding the plausibility of the shape in which they appeared, and the hope that with age would come wisdom. Had she passed her days in this country, this hope of her friends might have been realized; but what good can be expected from "one who has lived amidst the scenes of a French revolution," and been the admirer and eulogist of almost every act of tyranny, but that which endangered the safety of herself and "her cavalier." But to use her own words, "it is the curse of revolutionary calamities to indurate the heart." Where is then the wonder, if we find this writer, in the work before us, degraded into the fulsome panygerist and mean sycophant of Buonaparte, and his measures? As we foresee that our comments, on these mischievous letters, will necessarily be somewhat long, we shall not lose time by any further observations; but proceed to the object we have in view, namely, to offer an antidote for the wound her poisoned "darts," may inflict on folly and imbecility; for, on sense and sound principle, we are satisfied they will strike "harmless." The 1st, 2d, and 3d letters are on the subject of the Swiss revolution. The real insensibility, with which she discusses the necessity of a change of government in that unhappy country, is truly disgusting; and her affected sorrow over the crimes and miseries it introduced is more insulting to the sufferers, than all the fetes celebrated by the conquerors. Is it possible to read such refined condolence, as the following with patience?

"Hasten, my dear Sir, to cheer us with tidings of consolation; and although you cannot restore the waste of life, and

"Back to its mansions call the fleeting breath;

"let us at last be informed that you have passed through all your honors; and that brighter prospects open themselves before you."

And all this fine stuff in the very heat and slaughter, occasioned by the overthrow of the Swiss confederacy!!!

The conclusion of the 3d letter is an affecting account of the sufferings and death of the Abbot of Engelberg; what a pity he did not survive the wreck of his country, had it only been to have read her lamentations.

Letter the 4th is on the Loss of her Sister. We do not intrude into the sorrows of domestic life; if she felt half she has expressed, she is entitled to commiseration; but we are apt to think the shallowest streams make the loudest noise.

Letters the 5th and 6th are on the subject of the privileged Orders, Priests, Negro Slavery, Peasants, &c. On which fruitful topics, she descants with her customary fluency and *intelligence*.

"Every day," says she, "some superannuated prejudice drops off the scene, and encreases the mass of happiness to the republic;" indeed, what before Buonaparte's reign?

"The kneeling slave no longer lifts up his fettered hands and enquires, 'am I not a man and a brother;' at the returning periods of toil, the harsh

call of the tyrant's lash no longer grates upon his ears, &c. &c. 'While in this country his sable representative seated amidst senators, his tawny visage peeping out from his robes of gold and scarlet joins, with his former masters, in directing the concerns of the country by which he is adopted.' And yet her hero has put an end to this beautiful exhibition, and we are without one pathetic groan!

"Look at that extended empire which bordering close on the humanized countries of Europe, &c. &c. Look at that unhappy race under the dominion of that 'magnanimous sovereign,' who stands forth at present, the avenger of regular governments against the barbarism and anti-social irruptions of the French republic. Does your blood flow in its wonted current? does no swell of indignation heave your bosom?" &c. &c.

This is all very pretty; but you must change your note, or you will not be admitted even into the antichamber of Madame la Premiere Consul. Woe be to those in Paris, who, now even dare to raise a finger against "turning loose the barbarous hordes of the North;" (p. 59.) the scene is altered; and in a next publication, we may expect to see these "barbarous hordes" changed into the mild and gentle promoters of the "mass of human happiness."

Letters 7th and 8th are an *attempt* to refute Mallet du Pan's account of the destruction of Helvetic liberty; and a feeble one it is; it is the contest of the mole with the lion; and excites only astonishment at the impotent audacity of the former.

Letter 9th "on the National Institute" has no information on the subject.

Letters the 10th and 11th are on the "Revolution of the 30th of Prairial," and "on Jacobins and the Coalition." Of the former we now think little, and care less; it was too ephemeral to excite the slightest notice beyond the walls of Paris. The latter affords her an opportunity of much fine declamation on Paul the 1st and Suwarrow; and Goths, Vandals, Alarics, Attila's, and Odoacers "dance in confusion" through the writer's page.*

Letters 12, 13, 14, 15, 16, 17, are an historical detail of the revolution, and counter-revolution, of Naples; in which, as might naturally be expected, glory, courage, patriotism, forbearance, and virtue are heaped upon the French and the rebels; and shame, disgrace, cowardice, cruelty, and violation of engagement, are attempted to be affixed upon Britain and her Allies. More glaring injustice, falshood, and partiality, we have never read in the same space of narration. The hero of the Nile seems to be the particular object of the lady's malignity. The King is a fool, a knave, and a treacherous tyrant, and the Queen and Lady Hamilton are only equalled by a Margaret of the North, or a Semiramis of the East!!! The libel on Lady Hamilton, will, we hope, be sub-

* Vide the Epilogue of Gen. Fitzpatrick for the theatre at Richmond House.

"While figures, such as 'squires don't often reach,

"Dance in confusion thro' their leader's speech," &c.

jected to the cognizance of another tribunal. It would be a waste of time to controvert or disprove the wilful errors, flagrant misrepresentations, and gross falsehoods of her statements respecting this revolution in Naples. Posterity will not be injured by them, for nothing she writes will ever reach it; and the present generation KNOWING their fallacy, will only feel contempt for the meanness of that mind, and the levity of that heart in which they were engendered. So utterly has she lost herself by this elaborate and studied defence of the unprincipled tools of the Directory, that we sincerely hope her "iron fate" will for ever detain her within the "*rayon constitutionnel* of Paris." (P. 245.)

Letter 18th, on Monuments, has in it nothing worthy notice.

Letter 19 has some *consistent* reflections on Suwarrow's passage of the Mountains, and Buonaparte's Adventures in Egypt; the usual execration of the one, and admiration of the other; and these mighty names are followed by a nonsensical, absurd story of Perourou a "bellows-mender, written by himself." This vile stuff occupies 50 pages; and thus are books made!

Letters 20 and 21 are of the usual trifling sort; they may eke out the volume in point of quantity; but as to quality they afford neither amusement nor instruction.

Letter 22, "Return of Bonaparte," Bonaparte returned! my heart beats quick with expectation! of what? new revolutions?" All fear of the coalition, of Paul, of Suwarrow, of Jacobins! seems to vanish with the return of her hero, and she now laughs at former terrors. Her description of the late coalition and its heterogeneous particles is not ill done.

"It surely required no less an event than a French revolution, to have joined, in solemn league and covenant, the descendants of John Knox and the modern Babylon; or to lead the northern bear, tricked out in the cast off insignia of the Knights of Jerusalem, to pay his softest homage to the pale-faced crescent, enamoured in its turn of this muscovite Endymion. No gift of political foresight is wanting to foretel the fate of such alliances."

True; neither is the same gift required to foretel the fate of an alliance between her Corsican deity, and this Muscovite Endymion. Set the latter astride on the walls of Valetta; and he will pay no more attention to the "soft homage" of the great Consul, than he now does to the wooings of the pale-faced Crescent.

Letters 23, 24, and 25 on the revolution which placed her favourite on the throne of France, and on the constitution, are in the same light and trifling stile with those of the Bellows-mender, or any other of her fictitious works. For the *real facts and transactions* of that important period we will not rely on the authority of so prejudiced a spectator, of so partial an historian, of one who relates, as though she had an internal view of the Consul's heart,—“that while he was impelled to do a strange and daring deed, by the irresistible impulse of acting for the salvation of his country, his first and most important duty, he regretted *as sincerely*, and *as poignantly* as the most enthusiastic friend of liberty, the means.” Had it suited his purpose to have

assumed religion, as his cloak for his treason to the constitution he had sworn to preserve, he would have acted as Cromwell did before him, and in the midst of his violence have issued some pious ejaculations. Away with such insulting flippancy; the world is now too well acquainted with *real* motives, to adopt, as part of its creed, the fanciful palliatives of this female scribbler.

Letter the 26th, "On the State of Women in the French Republic," is only to convince us of their *vast* importance in general, and particularly of their influence on public opinion in revolutionary times.

Her "Observations on the judicial Organization of the Republic," in letter the 27th, are not worthy the perusal of any one who wishes to obtain real judicial knowledge of the subject.

Letters the 28th, 29th, and 30th are "on the State of Religion in the French Republic."—"Had," says she, "the revolution effected only the overthrow of the hierarchy of France, &c. that effect alone would have counterbalanced *much* (why not speak out, and at once say *all*?) of the enormous mass of its relative evils." From a Writer so thoroughly perverted, so decidedly prejudiced, is truth, or wisdom, to be expected? Besides, the subject itself is utterly beyond her faculties.

Letter the 31st on Moreau's Campaign in Germany; the 32d on Bonaparte's Departure from Paris; the 33d on his Appearance in Italy; and the 34th on the Battle of Marengo, are consistently adulatory of the French.

Letter the 35th "on Egyptian Monuments," excepting such gross flattery as the following, is the best in the book. "After the numerous changes which have taken place in Egypt from the eruption of Cambyzes who used the privilege of a conqueror only to *destroy*, to the invasion of Bonaparte who went only to *restore*," &c. &c. Are we now to be told this? lie upon it!

Letter the 36th, "on Bonaparte's return to Paris," is full of rejoicings and fetés. At the end of it, there is a pretty story of a little Barbet-dog belonging to an Austrian officer killed at Marengo which, while standing by its dead master, knew the first Consul on his approach, as it were by inspiration; and by a certain "mute eloquence" induced him "to put an end to the carnage and pursuit." How noble a motive for the exercise of humanity!

Letter the 37th is to convince us there is little or no Atheism in France. Letter 38th, on the death of Madame Helvetius, may be very interesting to those who knew her.

Letters the 39th and 40th. Observations on the Financial Works of M. D'Ivernois; the author may be equal to the little "Barbet-dog," or to the "bellows-mender;" but the public are not now to be told that she is not equal to the discussion of fiscal operations.

Letter the 41st, on the Prospect of Peace, and the 42d, "on National Fetes, and Observations on the State of Literature in the Republic;" are desultory, and without much information. Her rage
against

against the poor queen of Naples, even in the 41st letter, has lost none of its malignity. Had she been a private person, who, by her machinations had aided the French to destroy the kingdom of Naples, and been exiled for her crime, most dolorous would have been the wailings for her fate. But being a *queen*, and hostile to the enemies of her husband, and her children, she is thus described by the gentle author. "Wherever *she* points her footsteps, their traces are like that of a baneful comet, shaking pestilence from its horrent hair, and with the fear of change affrighting monarchs." Whatever pity she might have been entitled to as a sufferer, and a female, is absorbed in the mighty guilt of being a queen and a foe of the French. Just and charitable!

To the letters above noticed, are added eight justificatory pieces (as they are called) of the counter-revolution of Naples; of the authenticity of which, as the author was, "*intrusted* with the original papers signed by the respective parties," (p. 178, V. 1st.) the world must, of course, not presume to entertain the smallest doubt, but receive them as documents of the most indisputable validity. We have thus, with no small portion of weariness, waded through the work before us. And to say merely that we have been disgusted with the pedantry, the arrogance, of the author, is, to use the mildest terms; she has excited sensations that require much stronger language, our abhorrence, and our contempt. What! because she, Helen Maria Williams, has thought fit to renounce her native country, as *too moral* for her propensities, to live avowedly to the world with the *husband* of her *friend*, and as "justificatory" of such an abandonment of principle, to take up her residence in a country of unlimited licentiousness; shall a woman of such sentiments, of such practices, be suffered to transport into this country, her mischievous effusions, and imperiously offer her statements of important events to a credulous public as facts incontrovertible? And all this without one word of reprobation, one particle of censure, or one attempt at defence? never shall that be said so long as *we* can hold a pen for the support of religion, decency, morality, patriotism, and all that is estimable in the human character.

If, as we believe is the case, she write for bread, her present situation is pitiable, although the conduct she has pursued would naturally lead to it, and she might have avoided it; if she be the hired engine of the first Consul, degraded as she is, in the eyes of the people of this country, she may find there her reward; but if she write only for fame, she has mistaken her path; the way she has chosen will neither lead her to fame, to peace, nor to happiness; but to disgrace, to wretchedness, and woe; and we would advise her to quit it as soon as possible.

It is from general principles of good will to all, that we offer her this advice, for personal regard we have none; and although we should rejoice to hear of her reformation, we despair of effecting it by any admonitions we can offer; we rather suspect that either to pamper her own vanity, to gratify the profligate passions of her "*cavalier*," or

to prove her devotion to the Monarch of the day in France, she would

“ Like another Helen, fire another Troy.”

We have at present done with her ; and unless she again insult the people of this country by a fresh dose of revolutionary poison, she may quietly enjoy “ her rides in the park of St. Cloud, and the smiles of “ her cavalier.”

One word only we will add, respecting her translator. We have been informed, that he is a beneficed clergyman ; we believed this to be a calumny in one instance, and an error in another ; but we will make the strictest enquiry into the fact ; and if we find the charge to be just, no earthly considerations shall deter us from bringing the culprit to the bar of the public.

Six Sermons, preached in Charlottle Chapel, Edinburgh. By the Rev. Sydney Smith, A. M. and Fellow of New College, Oxford. Edinburgh, Manners and Millar. 12mo. Longman and Rees. London. 1800.

Sermons. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. The Second Edition, with considerable Additions, in two volumes. Vol. II. 12mo. Longman and Rees. London. Manners and Millar. Edinburgh. 1801.

THE Sermons contained in *both* of these volumes, or, at least, the greater part of them, were lately preached, if our information err not, in CHARLOTTLE CHAPEL, EDINBURGH, before an episcopal congregation in that city, which, for several years past, has been instructed by the learning, and edified by the piety, of the Rev. DANIEL SANDFORD, late a Fellow of St. John's College, Oxford. The piety and learning of the present author, Mr. Sydney Smith, seem, indeed, to be of a cast very different from that of the truly respectable, and exemplary clergyman just now mentioned. As the performance, however, of a young writer, which he appears to be, these his pulpit effusions should have passed without much notice from us ; had not our attention been attracted by the singularity of the preface, with which he has thought fit to introduce them. Viewing, with regret, the decay of piety, and the growing indifference to public worship in these kingdoms, he does not scruple to charge them, in a great measure, on the clergy themselves, by whom, he says, the eloquence of the pulpit has been miserably neglected : and, seized with the ambition of effectually new-modelling it, he undertakes, in this prefatory essay, to point out the defects for which he thinks it is most particularly remarkable, and the salutary means he proposes for its improvement. Of both of these we shall endeavour to convey some notion to our readers, accompanied with such cursory remarks, as may be suggested by the novelty and importance of the subject.

He

He sets out with informing us, that "the English clergy, though, upon the whole, a very learned, pious, moral, and decent body of men, are not very remarkable for professional activity: and, when they have discharged the formal, and exacted duties of religion, are not very forward, by gratuitous inspection and remonstrance, to keep alive and diffuse a due sense of religion in their parishioners." P. 12. This observation, besides the trifling circumstance of being not founded in fact, contains a compliment, which, we are persuaded, will be highly gratifying to the great body of the clergy of our national church, and, in the eyes of our bishops, and other persons, who have livings to bestow, must particularly recommend the author to preferment. Does he mean to say, that the clergy of Scotland (where, we understand, he now resides) are, upon the whole, a *more* "learned, pious, moral, and decent body of men" than our own; or, amidst his partiality for the Scotch, whether Presbyterians or Episcopalians, has he wholly overlooked the ardent, strenuous, and "gratuitous" diligence, with which the excellent pastor of Charlotte Chaple, as we are well informed, unweariedly labours to "keep alive and diffuse a due sense of religion among his parishioners?" But Mr. Smith has taken compassion on the great body of the English clergy. He has discovered the present "low state of their pulpit eloquence;" and he has resolved, by his precept as well as example, to form a new and memorable era in the art. "Preaching," he says, "has become a bye-word for long, and dull, conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of every thing agreeable and inviting, calls it a sermon." PP. 12, 13.

Among the causes which have contributed to this horrible degradation of sermonical composition, the *first*, he thinks, is the bad choice of the subjects. Instead of what are very expressively called moral discourses, light, airy, and fashionable like his own, we suppose, the mistaken clergy of England notoriously persist in diversifying their sermons, by enlarging on doctrinal topics of religion; by explaining difficult and important passages of Scripture; and while they labour to connect the wonderful train of prophecies in the Old Testament with their fulfilment in the New, they vainly imagine that they add stability to faith, or perhaps evidence to revelation. The *second* cause he assigns, is a bad taste in the language of sermons, by the heterogeneous admission of scriptural phrases; a practice, which however it may have given weight to precept, and elevation to style two hundred years ago, is now declared to be entirely out of fashion; as all such phrases, by persons of refined taste, are found to "pass through the ear without leaving any impression but that of ridicule or disgust." We will do Mr. Smith's Sermons the justice to say, that they are entirely free from so very dull, and servile a species of plagiarism; and that scarcely a single expression occurs, from the one end to the other of his book, that is borrowed from the sacred volume! The *THIRD* cause which this professor of eloquence points out for the unpopularity

what was the original form of Church Government, because to that government alone can such obedience be due ?

The doctor indeed allows, "that a *certain external model* of government must have been originally adopted for the more effectual preservation of the evangelical institution in its native purity, and for *the careful transmission of it to after ages.*" He allows likewise "that a presumptuous encroachment on what is evidently so instituted, is justly reprehensible in those who are properly chargeable with such encroachment ;" but he contends that the reprehension can affect those only who are conscious of the guilt ; "for the fault of another, says he, will never frustrate to me the divine promise given by the Messiah, the great interpreter of the father, the faithful and true witness to all indiscriminately, without any limitation, that *he who receiveth his testimony hath everlasting life.*"

There is a sense in which this reasoning is unanswerable, and in that sense we are willing to receive it ; but we must have leave to add, that among those, whom the reprehension will most certainly affect, are all, who, having discovered, that the church, of which they are members, has, in the essentials of her constitution, deviated from the original model, yet continue in her communion, without labouring to bring her back to that standard of purity. Were the writer of this article as much convinced, as Dr. Campbell seems to have been, that the original constitution of the Church was democratical and congregational, he could not, without guilt, equal to that of those who first encroached on the rights of the people, continue for one day a member of either of our national establishments. "Come out of her, my people, that ye be not partaker of her sins," is as much addressed to all, who are in such circumstances, as it was to those whom the Apocalypse called immediately out of Babylon. This, we think, can be denied by no man, who admits with our author, that a *certain external model* of government must have been originally adopted for the careful *transmission* of the evangelical institution to *after ages* ; for that institution, as we all know, is to be transmitted to the end of the world, and therefore the model of government adapted for that purpose could not have been intended to be of shorter duration. To admit the Doctor's premises and refuse our conclusion would be an absurdity equal to that of him, who, being entrusted by an absent Lord with the care of a vineyard, round which it had been found necessary to erect a fence six feet high, should yet let the fence remain at the height of two feet, because it had been reduced to that level, not by himself, but by his great-grandfather, when holding the office which he now fills.

But, says our ingenious lecturer, the original constitution of the church cannot be ascertained without great learning ; and "that system must convey a strange idea of revelation, which exhibits it, as, in respect of the truths necessary to be known by all, perfectly mute to the unlearned, and of service only to linguists, critics, and antiquaries." And are not the Hebrew and Greek Scriptures equally
mute

mute to the unlearned, and of service only to linguists and critics ; though they are those Scriptures alone, and not Dr. Campbell's, nor even the authorized, *version*, that can with truth be called the book of God ! Again, is it possible, without great learning, to *know* that the Gospels were written by Matthew, Mark, Luke and John, and are of course entitled to the veneration which they have drawn ? Or can this fact be ascertained but by linguists, critics, and antiquaries ? If not, our author's reply (see our last Review) to the objection urged against that course of study which he represents as necessary to confirm our faith in the Gospel, completely obviates his own objection to the system which exhibits the original constitution of the church as a fact necessary to be known, though with respect to that fact revelation be perfectly mute to the unlearned. For the truth of both facts—the authenticity of the Scriptures and the original government of the church—the unlearned must implicitly rely on the fidelity of their teachers ; and great will be the guilt of those teachers, who shall wilfully mislead them with respect to either.

The reader, who has been conversant with Dr. Campbell in the works published by himself, cannot fail to be surprised at such palpable contradictions in these *posthumous* volumes ; but when a man sits down determined, not to investigate truth, but to support a particular cause, the most vigilant attention will hardly be sufficient to guard him against contradictions, if that cause is to be supported by various and complicated reasonings. The cause, which the Doctor seems determined to maintain, is a parity of order and office among the ministers of the church, and the supreme power of the people in the administration of church discipline ; but the power of the people, to cast offenders out of the church and re-admit them on their repentance, cannot be reconciled with the belief that our Lord committed the keys of his kingdom, not to the people at large, but to a particular order of men, whom in matters ecclesiastical the people are, of course, bound to *obey*. He therefore sets himself to prove, that no such order was intended to *continue* in the church ; (for he seems to grant its original existence in the persons of the apostles) and that it is a matter of no consequence by whom a convert be baptised, provided the person administering that sacrament act as the organ of some particular congregation.

As the advocates for the apostolical institution of Episcopacy have been the most strenuous opponents of such democratical doctrines as this, our Lecturer, instead of tracing historically the practice of the church from the days of the apostles, selects one or two English divines, who have been honoured with the appellation of *High Churchmen*, and labours to overthrow their arguments for Episcopacy, hoping perhaps that if he should prove successful against them, his popular claims would be admitted of course. He begins with Mr. Dodwell, whom he treats with the most supercilious contempt for being strongly attached to his own notions ; for advancing very singular notions, and for being an *Irish non-juror* ! It is true, Dodwell was all this ; but he

to touch the true chords of tenderness and persuasion, as well as rise to the heights of sublimity and terror: but ever remembering "whose minister he is," his first and last aim should be, to be devout, authoritative, and instructive. Such is the orator whom *we* should choose to grace the pulpits of the establishment. Do our young clergy pant for an elevation, or an influence still higher than such qualities will confer, over the great body of their hearers? If so, we can assure them, that they will never obtain it by the variety of their gesticulation, or the brightness of their wit; but by an exemplary discharge of all the duties of their function; by extensive charity; by active, unwearied, and "gratuitous" benevolence; in a word, by the usefulness of their example, and the piety of their lives.

It is from the idea which we conceive of the real genius and talents of Mr. Smith, that we have taken the trouble to dwell at such length on the extravagancies which he has committed, in the hope that they may yield to salutary correction. As for himself, he seems a person, whose moral as well as religious principles are sound, upright, and manly; but, if we mistake not, he may, with tolerable accuracy, be pourtrayed in his own words, as among "those *misplaced* characters, who, in spite of all classification and arrangement, have strangely deviated into an order, to which every body sees they do not naturally belong."* In regard to the Sermons now before us, we cannot think of ranking them very high among compositions which truly and legitimately merit that title. They are pretty essays, distinguished for their vivacity, abounding in images, and, sometimes even striking by their originality, and their eloquence. The following are the subjects of which they treat. Vol. I. The love of our country—Scepticism—the Poor Magdalene—the predisposing Causes to the Reception of Republican Opinions—the best Mode of Charity—the Conversion of St. Paul. Vol. II. The Effects which Christianity ought to produce upon the Manners—the Pride of Birth—the Union of Innocence and Wisdom—Farewell Sermon to a Country Parish—Vanity—the Treatment of Servants—Men of the World—for the Swiss. Having so far exceeded our usual limits in considering the prefatory essay, we have now no room to make such extracts, as we should with great pleasure do, from the Sermons themselves. The following may serve as a fair specimen of the author's manner.

"What shall we say to that most extraordinary of all characters, a bigotted sceptic? who resists the force of proof, where he has every temptation to be convinced; who ought to sigh for refutation, and to bless the man who has reasoned him to silence. Bigotry in him is pure, unadulterated vice. It is not the fear of losing an opinion on which his happiness depends, but the fear of losing an opinion, merely because it *is* an opinion; and this is the very essence of obstinacy and pride. Where men pretend to nothing, the world are (is) indulgent to their faults: but it well behoves those who lord it, in word and thought, over the rest of mankind, that they be consistent in their con-

* See Sermon on Pride of Birth, Vol. II. p. 72.

duet, and perfectly free from those faults which they so liberally impute to others. Ignorance, bigotry, and illiberality are bad enough in a simple state: but when men of slender information, narrow views, and obstinate dispositions, insult the feelings of such of their fellow creatures who (as) have fixed their faith in (or) an amiable and benevolent religion; we are called upon, by common sense, and by common spirit, to resist, and to extinguish this dynasty of fools. To those great men, on whom God has breathed a larger portion of his spirit, and sent into the world to enlarge the empire of talents and of truth, mankind will ever pay a loyal obedience. They are our natural leaders: they are the pillars of fire, which brighten the darkness of the night, and make straight the paths of the wilderness. They must move on before us. But, while we give (a) loose to our natural veneration for great talents, let us not mistake laxity for liberality, the indelicate boldness of a froward disposition, for the grasping strength, and impulsive curiosity, of an original mind. Let us steadily discountenance the efforts of bad men, and of shallow men, to darken the distinctions between right and wrong; to bring into ridicule and contempt the religion of their country; and to gratify some popular talent, at the expence of the dearest interests of mankind.

"Bigotry and intolerance are their terms of alarm; and some foundation for alarm, in truth, there may be: but the danger is not that the world should again fall under the dominion of men who will dictate a peculiar belief, but of men who will prohibit all belief; who will enforce incredulity with monastic rigour, and annex a papal infallibility to the decisions of the sceptical school. The danger is, that, having escaped from one age of darkness, where nothing was called in question, we shall fall into another, where every thing is discussed; that, having reduced the power of one order of men, who would have hindered us from doubting, we shall have to struggle with another, who would hinder us from deciding; that the fires of persecution may be lighted up, to support an orthodox phynonism, and to check the heresy of piety; and that any positive belief in any religion may be just as criminal in the nineteenth century, as to doubt of the real presence, or any other catholic dogma, was in the eleventh." Vol. I. PP. 64—69.

The language of this writer, though generally elegant, is not always remarkable for its accuracy, and his inattention to all common laws of punctuation is most unpleasing and excessive. In the above extract we have endeavoured to amend the punctuation purely for his emolument; and if correctness in such matters be not considered as too minute a labour for genius, we would recommend the perusal of some good practical essay on the subject. As to other inaccuracies, he will do well, in future, to avoid such as the following. "Every consideration influences the mind in a compound ratio of the effects which it involves, and their proximity." *to* the effects. Preface, p. 32. "Without the utmost efforts, he can neither excite it, *or* preserve it when excited." *nor* preserve it. p. 34. "He has neither read them in pastorals, *or* (nor) in satires." Vol. II. p. 91. "A service some little abridged;" *i. e.* in some little, or small degree abridged. Pref. p. 35. "The world *set* a high value upon illustrious birth." *sets* a high value. p. 38. "If you meet with such a man, take him to you, and make him your chosen friend; and

and worship him with kindness and good deeds, and knit his heart to *thine own.*" *your own.* Vol. II. P. 219.. This inadmissible transition, from the second plural, to the second person singular, in the same sentence, as also the use of the antiquated vulgarism "*amongst,*" instead of *among,* are slips pretty frequent with this ingenious writer.

It will, notwithstanding, give us great satisfaction again to meet with Mr. Smith, when a few more years of life shall have contributed to ripen his powers, and restrain the exuberance of his fancy; and particularly when he has laid aside his favourite project of regulating, by new laws of his own, our classical standard of pulpit eloquence.

The Life of David Garrick, Esq. By Arthur Murphy, Esq. In 2 Vols. 8vo. PP. 780. 14s. Wright. London. 1801.

THE present generation of theatrical Performers, with very few exceptions, are so much beneath what their predecessors were a few years ago, that there is hardly to be found in any province of art a more lamentable decay of genius. The hero of the present work was however so much superior, even to the admirable performers of his day, that his excellence deserves to be recorded, as far as it is possible to record that excellence which can never be properly estimated, except by those who were living witnesses of its extent and variety. Soon after the death of the admired English Roscius, Mr. Davies, the bookseller, who had formerly been upon the stage, published a Life of Mr. Garrick, which was a work of merit, and which altogether comprized nearly as much as could be known of the professional career of that unrivalled actor. Mr. Murphy, to whom the public are indebted for many admirable works, in various provinces of literature, had, we understand, long meditated an intention of writing a life of his old friend Garrick, and it is much to be regretted that he did not signify his intention before Davies undertook the task, for then he would have had the whole field to himself in which, with all his knowledge, good sense, and experience, he is now obliged to appear chiefly as a gleaner. Davies would doubtless have retired from the ground if he had known that it was to be traversed by Mr. Murphy, and the latter would then have placed most of the facts and observations, relative to so extraordinary a genius as Garrick, in a more interesting and striking point of view. Besides, the power of memory would have been more vivid, and the impression of Garrick's excellence more accurate. These volumes are certainly not equal to what might have been expected from Mr. Murphy at an earlier period of life; but they do honour to his hero, and are creditable to himself. It must be allowed, indeed, that even the profusion of materials is not a little embarrassing to a biographer, for when a man has so much distinguished himself as Garrick, envy and admiration have discovered and promulgated all that is known, with all the hyperboles which these passions are so likely to produce. As

Mr.

Mr. Murphy knew that he was following the track of a former biographer, and had nothing very novel to impart, he has judiciously introduced a kind of critical examen into the merits of most of the plays, which were revived or introduced to the public under the theatrical management of his hero. This part of his work, though perhaps it may be thought unseasonable, when employed upon the plots of old and well-known plays, is very valuable in itself; for it is the product of judgment, observation, and experience. Many of our diurnal critics will doubtless have recourse to it to guide them in their remarks upon the dramatic productions of the day, and it will, indeed, assist the judgment and improve the taste of all who are fond of dramatic amusements. The substance of these volumes might have been properly included in one, as at present there is an appearance of *eking out*, which we do not like to see in any works of so respectable a veteran of Literature as Mr. Murphy. The Life is dedicated to Mr. Coutts the banker, in a delicate, modest, and grateful address. There is an APPENDIX consisting of pieces written by Mr. Garrick, and other productions intended to do homage to his genius. The edition amounted, we find, to two thousand, which are nearly sold; and a new edition is in the press, a circumstance which we are glad to relate as it shews that the public opinion is in its favour. As our readers may wish for some excerpt, we shall take the third chapter which gives the best account altogether of the first appearance of the great theatrical phenomenon on the London boards; and the impression which his unexpected and unexampled blaze of genius made upon the town.

“ From this time (1738) the profession of an actor was the object of his ambition. The stage, at that period, was in a low condition. Macklin had played *Shylock* with applause, and Quin was, beyond all doubt, a most excellent performer. Mrs. Pritchard, and Mrs. Woffington shone in genteel comedy, and Mrs. Clive made the province of humour entirely her own. She deserved to be called the COMIC MUSE. And yet the drama was sunk to the lowest ebb: in tragedy, declamation roared in a most unnatural strain; rant was passion; whining was grief; vociferation was terror, and drawling accents were the voice of love. Comedy was reduced to farce and buffoonery. Garrick saw that nature was banished from the theatre, but he flattered himself that he should be able to revive a better taste, and succeed by the truth of imitation. He was, in consequence, now resolved to launch into the theatrical world, and, accordingly, in the beginning of 1740, he dissolved partnership with his brother Peter Garrick. He passed the remainder of the year in preparation for his great design; he studied the best characters of *Shakespeare* and of our comic writers with all his attention, but at last, he was frightened by the difficulties that stood in his way. A new school of acting was to be established, and the attempt, he was aware, would be called innovation. He shrunk back, not being sure of his own power; but the impulse of nature was not to be resisted. His genius drove him on. His friend Mr. Giffard was the manager of the theatre in Goodman's Fields. Garrick consulted him, and, by his advice, determined to make an experiment of himself at a country theatre. The scheme was settled, and they both set out for

the city of Ipswich, where, in the summer 1741, there was a regular company of comedians. Garrick's diffidence was still so great, that he assumed the name of Lyddal; and, that he might remain unknown, he chose, for his first appearance, the character of *Aboan*, in the tragedy of *Oroonoko*. In that disguise he passed the *rubicon*; but his reception was such, that, in a few days, he ventured to throw off his black complexion, and shew himself in the part of *Chamont*, in the *Orphan*. The applause he met with encouraged him to display his powers in comedy. The inhabitants of Ipswich were not the only attendants at the theatre; the gentlemen, all round the country, went in crowds to see the new performer. Ipswich has reason to be proud of the taste and judgment, with which they gave the warmest encouragement to a promising genius. The people of that city were the first patrons of a young actor, who, in a short time, became the brilliant ornament of the English stage.

“ Garrick, from that time, spoke on all occasions of the encouragement he received at Ipswich with pride and gratitude. He used to say, that, if he had failed there, it was his fixed resolution to think no more of the stage; but the applause he met with inspired him with confidence. He returned to town before the end of the summer, resolved in the course of the following winter to present himself before a London audience. To gain this point, he concerted all his measures; but the road before him was by no means open. It was necessary to procure a station at one of the theatres. For that purpose, he offered his service to Fleetwood, and after him to Rich. The two managers considered him as a mere strolling actor, a vain pretender to the art, and rejected him with disdain. They had reason, however, in the following season to repent of their conduct. Garrick applied to his friend Giffard, the manager of Goodman's Fields, and agreed to act under his management at a salary of *five pounds* a week. Having gained confidence in his powers from the encouragement he received at Ipswich, he resolved to think no more of subordinate characters, but to strike a bold stroke, and set out at the very head of the profession. The part he chose was *Richard III.* a great and arduous undertaking. He had studied the character, and his feelings told him, that he should be able to acquit himself with reputation. Old Cibber had long before prepared the play with considerable alterations, and the new matter introduced by him was, with great judgement, selected from *Shakespeare* himself. He acted *Richard* with great applause, and he tells us, he made Sandford his model. He adds, that Sir John Vanbrugh told him, that ‘*he never knew an actor profit so much by another: you have the very look of Sandford, his gesture, gait, speech, and every motion of him; and you have borrowed them all to serve you in that character,*’ But this borrowing so exactly and minutely from a contemporary actor does not convey the idea of a great tragedian. In fact, Cibber was a most excellent comedian, but by no means qualified for the great emotions of the tragic muse. His voice was feeble, swelling frequently to a drawling tone, and altogether ill-suited to the force and energy of *Richard*. Garrick scorned to lacky after any actor whatever; he depended on his own genius, and was completely an original performer. All was his own creation: he might truly say ‘*I am myself alone!*’ His first appearance on the London stage, was at Goodman's Fields, on the 19th of October 1741. The moment he entered the scene, the character he assumed was visible in his countenance; the power of his imagination was such, that he transformed himself into the very man; the

the passions rose in rapid succession, and, before he uttered a word, were legible in every feature of that various face. His look, his voice, his attitude, changed with every sentiment. To describe him in the vast variety that occurs in *Richard*, would draw us into too much length. The rage and rapidity, with which he spoke,

“ The North !—what do they in the North,
When they should serve their Sovereign in the West ?

“ made a most astonishing impression on the audience. His soliloquy in the tent-scene discovered the inward man. Every thing he described was almost reality ; the spectator thought he heard the hum of either army from camp to camp, and stood threatening stood. When he started from his dream, he was a spectacle of horror : he called out in a manly tone,

“ Give me another horse ;

“ He paused, and, with a countenance of dismay, advanced, crying out in a tone of distress,

“ Bind up my wounds ;

“ and then, falling on his knees, said in the most piteous accent,

“ Have mercy Heaven !

“ In all this, the audience saw an exact imitation of nature. His friend Hogarth has left a most excellent picture of Garrick in this scene. He was then on the eve of a battle, and, in spite of all the terrors of conscience, his courage mounted to a blaze. When in Bosworth field, he roared out,

“ A horse ! a horse ! my kingdom for a horse !

“ All was rage, fury, and almost reality. To be convinced of this, the reader needs only to see a most admirable picture of him by Mr. Dance,* whose pencil has given immortal fame to Garrick, and has done equal honour to himself. It is no wonder that an actor thus accomplished made, on the very first night, a deep impression on the audience. His fame ran through the metropolis. The public went in crowds to see a young performer, who came forth at once a complete master of his art. From the polite ends of Westminster the most elegant company flocked to Goodman's Fields, inasmuch that from Temple Bar the whole way was covered with a string of coaches. The great Mr. Pope was drawn from his retreat at Twickenham, and, we are assured, Lord Orrery was so struck with the performance, that he said, ‘ *I am afraid the young man will be spoiled, for he will have no competitor.*’

“ In the course of the season at Goodman's Fields, Garrick appeared in a variety of characters ; in *Lothario*, *Chamont*, and several parts in comedy, such as *Sharp*, in his own farce of the *Lying Valet*, *Lord Foppington*, *Captain Plume*, and *Bayes* in the *Rehearsal*. About the end of two months, he saw that he was the grand magnetic that drew the town to Goodman's Fields, and, of course, thought that his reward was not in any degree adequate to his services. Giffard was sensible of it, and, from that time, agreed to give him half the profits. Flushed with success, Garrick undertook the

* “ See Appendix, No. XXVIII.”

difficult character of *King Lear*. He was transformed into a feeble old man, still retaining an air of royalty. Quin, at the time, was admired in that character, but to express a quick succession of passions was not his talents. Barry, some years after, ventured to try his strength in this *bow of Ulysses*; and certainly with a most harmonious and pathetic voice was able to affect the heart in several passages, but he could not, with propriety, represent the old king out of his senses. He started, took long and hasty steps, stared about him in a vague wild manner, and his voice was by no means in unison with the sentiment. It was in *Lear's* madness that Garrick's genius was remarkably distinguished. He had no sudden starts, no violent gesticulation; his movements were slow and feeble; misery was depicted in his countenance; he moved his head in the most deliberate manner; his eyes were fixed, or, if they turned to any one near him, he made a pause, and fixed his look on the person after much delay; his features at the same time, telling what he was going to say, before he uttered a word. During the whole time he presented a sight of woe and misery, and a total alienation of mind from every idea, but that of his unkind daughters. He was used to tell how he acquired the hints that guided him, when he began to study this great and difficult part; he was acquainted with a worthy man, who lived in Leman-street, Goodman's Fields; this friend had an only daughter, about two years old; he stood at his dining-room window, fondling the child, and dangling it in his arms, when it was his misfortune to drop the infant into a flagged area, and killed it on the spot. He remained at his window screaming in agonies of grief. The neighbours flocked to the house, took up the child, and delivered it dead to the unhappy father, who wept bitterly, and filled the street with lamentations. He lost his senses, and from that moment never recovered his understanding. As he had a sufficient fortune, his friends chose to let him remain in his house, under two keepers appointed by Dr. Monro. Garrick frequently went to see his distracted friend, who passed the remainder of his life in going to the window, and there playing in fancy with his child. After some dalliance, he dropped it, and, bursting into a flood of tears, filled the house with shrieks of grief and bitter anguish. He then sat down, in a pensive mood, his eyes fixed on one object, at times looking slowly round him, as if to implore compassion. Garrick was often present at this scene of misery, and was ever after used to say, that it gave him the first idea of *King Lear's* madness. This writer has often seen him rise in company to give a representation of this unfortunate father. He leaned on the back of a chair, seeming with parental fondness to play with a child, and, after expressing the most heart-felt delight, he suddenly dropped the infant, and instantly broke out in a most violent agony of grief, so tender, so affecting, and pathetic, that every eye in company was moistened with a gush of tears. There it was, said Garrick, *that I learned to imitate madness*; I copied nature, and to that owed my success in *King Lear*. It is wonderful to tell that he descended from that first character in tragedy, to the part of *Abel Drugger*; he represented the tobacco-boy in the truest comic style: no grimace, no starting, no wild gesticulation. He seemed to be a new man. Hogarth, the famous painter, saw him in *Richard III.* and on the following night in *Abel Drugger*: he was so struck, that he said to Garrick, "*you are in your element, when you are begrimed with dirt, or up to your elbows in blood.*"

The managers of Drury-Lane, and Covent-Garden played to thin houses, while Garrick drew the town after him; and the actors beheld his prodigious success.

success with an evil eye. Quin, in his sarcastic vein, said, ‘*this is the wonder of a day; Garrick is a new religion; the people follow him as another Whitfield; but they will soon return to church again.*’ The joke was relished, and soon spread through the town. Garrick thought it required an answer: he replied in the following Epigram:

“POPE QUIN, who damns all Churches but his own,
Complains that Heresy infects the town;
That WHITFIELD GARRICK has misled the age,
And taints the sound religion of the Stage.
He says, that schism has turn’d the Nation’s brain,
But eyes will open, and to Church again.
Thou GRAND INFALLIBLE! forbear to roar;
Thy Bulls and Errors are rever’d no more.
When Doctrines meet with gen’ral approbation,
It is not HERESY, but REFORMATION.

“Quin, was now, like his own *Falstaff*, not only witty in himself, but the cause of wit in others. The lines contain more truth than is generally found in Epigrams. Garrick’s stile of acting was universally acknowledged to be a reformation. He was the undoubted master of the *sock and buskin*. He aspired also to the rank of a dramatic writer, and to the *Lying Valet*, which had been performed with applause, he added the farce of *Lethe*, in which he acted three different characters. In the month of May 1741, he closed the season at Goodman’s Fields, after a career of the most brilliant success.”

Peddle’s Defence of the Associate Synod.

(Continued from p. 134.)

THE proposed alterations in the Formula, were they not connected with other circumstances exciting suspicions, we really should not consider as big with danger. It must be admitted, that a Formula, extremely proper and ever necessary in a church established by law, may, in some less important particulars, be improper and even absurd in a church holding the same faith, constituted in the same manner, and using the same forms of worship, if that church be only tolerated. Thus, the question—“Do you think that you are truly called according to the will of our Lord Jesus Christ, *and the due order of this realm*, to the ministry of the church?” is, with great propriety, put to the candidate for deacon’s orders in England; but the clause, printed in italic characters, could not, without absurdity, be put in Scotland, or even in England, at the ordination of a man whose call was to serve the church in America. The mere alteration of the Formula therefore ought to excite no suspicion, if that alteration do not open a door to the introduction of licentious principles. The only alteration proposed to be made by the Associate Synod, which is of the smallest consequence, occurs in the 4th question. That question, as it stands in the old Formula, is thus expressed:

“ Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the Five Articles of Perth, and of the Solemn League and Covenant? And do you acknowledge, that public Covenanting is a moral duty under the New Testament dispensation, to be performed when God in his Providence calls to it?”

Instead of this question, the Associate Synod proposed the following:

“ Do you, WITH THE LIMITATIONS SPECIFIED IN THE ACT OF THE ASSOCIATE SYNOD, 17—, approve of the Covenants national and solemn league, as a solemn engagement on the part of our Fathers, to cleave to the TRUTHS of Christ, and to hand them down to succeeding generations? And do you acknowledge that, in virtue of these Covenants, an additional guilt will be contracted by the present and future generations, if they shall renounce these Reformation principles?”

The act of the Associate Synod, here referred to as specifying *limitations*, is the act of *forbearance*; and we must say that the new question, considered in conjunction with it, would be greatly preferable to the old, had not those men excited suspicions against every thing which they have done by their worse than Jesuitical doctrine respecting the obligation of oaths. Dr. Porteous is, indeed, highly offended at them for substituting in their sacred question an act of their Synod instead of the acts of the General Assembly, 1647 and 1648; and says, that, by this conduct, they “undoubtedly intended to throw off, in the most public manner, all connection with the Church of Scotland, to renounce all relation to her, with all hopes of her reformation, and to make a return to her communion impossible, whatever change of circumstances might lead to it.”

Assuredly we mean not to plead the cause of the seceders, of whom we know very little; but the cause of truth we shall always consider as sacred by whomsoever it may be maintained. The Assemblies of 1647 and 1648 were the most turbulent and intolerant crews that ever met to prescribe articles of faith to a Christian nation; and if the Associate Synod have *sincerely* renounced the principles of compulsion, which in matters of religion were avowed by them, they could not, without the grossest inconsistency, require their candidates for orders to profess their belief in the whole doctrine of the confession of faith, larger and shorter catechisms, &c. as they were *received* and *approved* by *those* assemblies. Upon what ground the Doctor calls the substitution of an act of their own Synod in the room of the acts of those rebellious conclaves, a renunciation for ever of all relation to the church of Scotland we cannot conceive; for he knows well, and, indeed, no man, who is not an absolute stranger to the history of Great Britain, and to the present state of the church of Scotland, can be ignorant, that the Formula of that church makes no mention of the Assemblies of 1647 and 1648; but merely requires the candidate for orders to receive the Westminster confession, &c. as “approved by the General Assemblies of this national church.”

But this is not all the evil which the Doctor perceives in this substitution.—

“ The predecessors,” says he, “ of the good men (who composed the committee which proposed thus to alter the formula, entertained opinions and wishes very different from theirs ; they gloried in being the descendants, and the only true representatives of a national church ; and, having laid their foundation on the Scriptures, they made the standards, adopted by the established Church of Scotland, in her purest times, in the years 1647 and 1648, the corner-stone of their new church. Ever since their secession, they have carefully preserved the memory of their descent, and held up the national church as the point to which they wished to return, whenever certain obstacles should be removed :—but now, they will have nothing in common with the Church of Scotland, not even her Standards, which they *themselves had subscribed, as the confession of their faith, which they were solemnly engaged to adhere to*, and according to which, they had *bound all parents of their persuasion to educate their children* :—now every fence is to be pulled down by the daring hand of innovation—and every thing which promised stability to the cause of Protestantism is to be removed. We behold the doctrine, worship, discipline, and government of the famous Church of Scotland, set afloat on the stormy sea of the present times, and the Seceders—the *Burghers Seceders* !—committing this small bark to the variable winds of innovation, or the fierce tempest of infidelity.”

This is, indeed, a dismal prospect ; but it is a prospect, which the good Doctor must have viewed through a false medium ; for the cause of Protestantism might certainly continue stable, though every copy of the Scotch Confession of faith ; of the acts of Assembly in 1647 and 1648 ; and of the Associate Synod’s formula were annihilated. For the Church of Scotland we have a very sincere respect. Her clergy are men of liberal and enlightened minds, the friends of civil order and of true religion ; and as such they shall have our cordial support against every Jacobinical sect which may labour to lessen their influence among their people : but God forbid that we should think more highly of their famous church than of our own, or approve of the conduct of that man, who, in times like the present, shall by such unguarded expressions as those of Dr. Porteous labour to set the two churches at variance. If, by the cause of Protestantism be meant the cause of Christianity purged from the errors of the church of Rome, we must have leave to think that it has been, *at least, as ably* supported at home by the Clergy of the Church of England as by those of the Church of Scotland ; and which of the two churches has been looked up to by the Protestants abroad as the bulwark of the Reformation, Dr. Porteous needs not be told, unless he be a greater stranger than he ought to be to the history of the reformed churches.

Hitherto we think the Doctor’s attack upon the seceders neither judiciously planned nor ably conducted ; but after his useless skirmishing with their proposed Formula, we find him occupying ground whence he annoys them with force irresistible.

“ The Rev. Mr. Frazer (says he) has explained to us the manner in which

this measure was suggested, or recommended to them.—Many years ago, a pamphlet was published, which has gone about whispering in the ears of young Burgher ministers, ‘that all legal establishments of religion are improper and unwarrantable.’—This opinion has been adopted by *some* members of the Burgher or Associate Synod.—This Synod, with all the presbyteries of which it is composed, have “borne” with those who avow this opinion; they have made no distinction between them and other brethren; and now, that their profession may harmonize with their real principles, they renounce all present or future connection with the established Church of Scotland, even in the purest times of presbytery*—In this manner they have been led, not only to bend, but to break those standards they had engaged to maintain, and one considerable part they have thrown away with disgrace: henceforward, instead of building on the authority of the Assemblies 1647 and 1648, their new church is to be built on the authority of some future act of some future Synod, who may reject or introduce whatever they please. Their plan, at present, is to pull down, not only established churches, but their own; and when the work of destruction is fully accomplished, we are to wait for the new church, and to expect the model of it in an embryo act of the Associate Synod in the year 17—. They, too, must have a revolution; constituted authorities must be pulled down.—They will leave it to others to build a new confession and catechism, in the year 17—.”

This is a heavy accusation, and we are afraid it is too well grounded; for Mr. Peddie, who, in his scurrilous defence of the Associate Synod, repels, with success, the Doctor's former attacks, makes no other reply to this, but that he “knows of none of the Burgher seceders, who have *written against* establishments; and that he knows of *some* members of the Associate Synod have *adopted the opinion* that all legal establishments of religion are improper and unwarrantable, or that the Synod, with all the Presbyteries of which it is composed, have *borne* with those who avow this opinion. He says, indeed, that they rejected Mr. Frazer's petition, and that they did *not inquire into the accuracy of the petitioner's statement*! If they be, indeed, friendly to establishments of religion, the omission of this inquiry was very strange and very culpable; for if Mr. Frazer's statement was false, they ought to have reprimanded him for writing a libel against his brethren; and if it was true, they ought to have censured such brethren as maintain the dangerous opinion that all religious establishments are unwarrantable. As they did neither, we must believe that this charge, brought against them by Dr. Porteous, is founded in truth; but if it be, his reasonings from their proposed alterations of the Formula, which, considered by themselves, are extremely childish, have in conjunction with this circumstance considerable weight. No man, who is an enemy to all establishments of religion, is entitled to much credit, when he professes his attachment to the constitution of the State; for unsupported by the sanctions of a national religion, the best possible civil constitution cannot be permanent.

Dr.

* “Does the Doctor indeed think, 1647 and 1648, the purest times of presbytery? We trust, and are persuaded, that few of his brethren think so.”

Dr. Porteous requests the Associate Synod, and we beg leave to request our readers of every denomination, to reflect—

“That, till within the last sixteen years, all lawgivers have thought it necessary to the well-being of the state, to have an established religion.

“That God himself was pleased to give an established religion, which has led many plain men to believe, that there is no moral evil in legal establishments of religion; and that they have not ALL been improper and unwarrantable.

“That in the history of Providence, as soon as miracles were entirely withdrawn from the church, establishments were introduced, and have been hitherto blessed, as the great means of preserving and diffusing the knowledge of religion.

“That the recent instances of subverting the legal establishments of religion, as they have not improved the people, so they cannot yet command our approbation. In America a very large proportion of the people are destitute of public instruction in religion, and of opportunities of public worship. The number of apostate parishes is every year increasing considerably; and when the worship of God is once abandoned by a people, how can we hope that a succeeding generation, trained up in ignorance and ungodliness, will be at the expence of restoring and supporting the worship of God—a religion which they neither know, nor believe, nor desire.—A voluntary church will no doubt be supported, wherever religion is believed and loved; but where it is not even known, humanly speaking, it can never be restored, or maintained, without a legal establishment.—A voluntary association for worship presupposes a profession of religion; but it can be of little use to those who are hostile to it, and do not consider themselves as being under any obligation, or as having any right, to enter within the walls of their temples.

“The instruction of an ignorant people must be accomplished, either by missionaries, or by miracles; and one cannot easily perceive how it should be thought improper or unwarrantable for a Christian legislature, or any other set of men, to send missionaries in a regular manner to minister among those who could not otherwise be instructed; yet such an institution, if made by the Legislature, would be, in so far, a legal establishment.

“Beside the above considerations, there are some propositions relating to this subject, which are not matters of ‘doubtful disputation.’

“That the civil magistrate is ordained of God for the good of the people.

“That the good of the people consists in their security and prosperity.

“That the Christian religion is much better calculated than any other institution, to promote the peace and happiness of the people; or, in other words, the security and prosperity of states.

“That if the civil magistrate study the good of his people, he will recommend the Christian religion to them, he will provide for their instruction in it, and by so doing, he will, in the most effectual manner, fulfil the purposes of his ordination and office; nor is it easy to suppose, on what grounds the civil magistrate can be precluded from the application of religion for the good of his people,

“That if any man, under pretence of religion, teach doctrines inconsistent with the peace, security, and prosperity of the people, it is surely incumbent on the civil magistrate to be a terror to evil doers, and he must not bear the sword in vain:—On the other hand, if any man, or set of men, teach the pure, peaceable, and blissful doctrines of the Prince of Peace, it is surely

incumbent on the civil magistrate to be a praise to them that do well ; and he, as well as every other Christian, is bound to obey the law concerning those who serve at the altar, that they shall live by the altar ; and, as a Christian magistrate, it is incumbent on him to enforce that law.

“ That lawful authority has a great deal to *fear* from impiety and irreligion, appears from the recent history and present condition of France :—That it has likewise much to *fear* from misguided zeal, appears from the history of the Anabaptists in Germany—of Clement and Ravallac.—(He might have added from the Assemblies of 1647 and 1648.) On the other hand, lawful authority has much to *hope* from true religion. Some duties must surely be connected with these hopes and fears. By the latter, the magistrate will be impelled to discountenance all impiety, and all false religion ; by the former, to encourage and support true religion.”

As we do not mean to stain our pages with the abusive language of Mr. Peattie, of his pamphlet we shall say, that it contains many passages which display both ingenuity and acuteness ; that he has laid hold of the weak parts of his antagonist's work, and exposed their weakness sometimes with argument, sometimes with coarse ridicule, and often with insolent invective ; and that he has with considerable address exhibited as harmless the *act of forbearance*, the *proposed alterations of the formula*, and the *preamble* which the Synod has adopted. He has not, however, evinced the necessity of making these innovations, unless he considers the covenants as bringing him and his brethren under the same obligation with those who swore them ; and in that case, he must be sensible that it is not in the power of the Associate Synod to make any alterations whatever without incurring the guilt of perjury. The clauses in the confession of faith, which seem to give to the civil magistrate a compulsory power in matters of religion, have been authoritatively explained by that act of the legislature which repealed the sanguinary laws against heresy ; after which there was surely no necessity for a second explanation by so obscure a body of men as the Associate Synod of the Burgher Seceders. But if such an explanation, by such a Synod, would have been unreasonable at any time, it was more than unreasonable in the year 1795 : it was factious.

“ At that time,” as Dr. Porteus observes, “ the minds of the people were greatly agitated, the enemies of our peace and liberty were employing every engine to drive them to distraction, and to disseminate revolutionary principles. Watt and Downie had been recently tried in this country, and convicted of High-Treason.—Horne Tooke and Thelwall had been tried in England—Ireland was preparing the weapons of rebellion, which were to be sharpened by theological contention—in a word, Sedition and Treason were walking about at noon day. When our country was in these circumstances, and when our army had been obliged to evacuate Holland, leaving it in possession of the French—then, the Associate Synod grasped at the first opportunity of questioning, and discussing the extent of the Magistrate's power, and of inviting the public attention to such topics. Was this one of these ‘ public deeds’ of loyalty of which the Synod so idly boast ? Was not this a controversy that tended to strife, and which ought to have been suppressed

pressed by the hand of power, as well as by the spirit of the gospel? And, now, when by the mercy of God, and his blessing on the energy of the people, *seceders as well as others*—now, when the nation is emerging from its dangers, and raising its head on high, this Synod will whine the song of loyalty, and yet retain a *preamble*, which, like a postern gate, will give them admission to the fortrefs of our constitution as soon as the day of danger returns.”

The only method, that we can think of, by which the Synod may remove these suspicions arising naturally from their unseasonable innovations, and yet avow their abhorrence of religious persecution, is to come forward in a body, and openly abjure the Scotch *national covenant*, and the *solemn league and covenant*, two engagements which they must know to have been repeatedly declared illegal by the Legislature. They will then have no occasion for *acts of forbearance*, or *preambles to the formula*, to convince the public that they are men of as liberal minds, and of as undoubted loyalty as the members of the established church; but while they continue to quibble as they do in this address upon the obligation they are laid under by the oaths of their ancestors, especially such rebellious oaths, it will be impossible for them to make any innovation in their church without exciting well grounded suspicions of their own loyalty.

Literary Antiquities of Greece, as developed in an Attempt to ascertain Principles for a new Analysis of the Greek Tongue; and to exhibit those Principles as applied to the Elucidation of many Passages in the ancient History of that Country. To which are added Observations concerning the Origin of several of the literal Characters in the Use among the Greeks. By the Rev. Philip Allwood, A. M. Fellow of Magdalen College, Cambridge. 4to. Pp. 621. White, London. 1799.

THERE are, certainly, many passages in the ancient history of the Greeks, which have never undergone a particular investigation; or have been considered only in a partial view. The affairs of Greece, prior to the era of the Olympiads, are involved in great obscurity. The time, even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking possession of Peloponnesus by the Pelopians, and of the first settlements of the Cecropians and Cadmians in Attica and Bœotia, are dates, which, with many others, have never yet been satisfactorily ascertained.

In treating these subjects, ancient writers have run into various errors and absurdities; and they have indulged much in allegorical description. The *Titans* derived their name (*Tit-ain-es*) from their temples or high altars to the sun. Hence those temples were themselves personified, and changed into giants of an *earth-born* race. The epithets *γυγέεις* and *γυγαντες* well expressed both their *origin* and *dimensions*. *Demeter* was considered by the Greeks the same *Γη Μη ἥρ*; and *Typhon* was supposed to derive his name from *Τυφω*.

To draw off the allegorical veil from the early history of Greece, and thus represent objects in their true light, is the main design of the present work; and, "in order to discover the certainty of things, it was necessary to reduce the Greek language to its elements, and to divest it of its ornaments." But there was no hope of effecting much by the Greek language alone: Mr. Allwood, therefore, had recourse to other and more ancient tongues. In the course of this disquisition, the author seems to have made pretty considerable deductions from the political consequence of the Greeks in remote antiquity. There was never, he thinks, a succession of monarchs over Argos, commencing with Inachus; over Athens, commencing with Cecrops; or over Thebes in Boeotia, taking its rise with Cadmus. These lists of sovereigns, he is persuaded, are fictitious, and their very names artificial; being compounds of Egyptian terms, and allusive chiefly to the rites of Sabianism and the history of the first Post-diluvian patriarchs. From these, and a variety of other circumstances, he is of opinion, that the Helladians were not the original inhabitants of Greece; but strangers who came principally from Egypt. This opinion seems to be confirmed by the much greater affinity of the Greek Tongue with the Oriental than the European languages, excepting where the latter had their immediate origin in the East.

"It is astonishing (says Mr. Allwood, from whom we shall now quote a paragraph entire) how great an evidence, in behalf of the truth of Revelation, results from every part of this production. The primitive innocence and fall of man; the number of descents from Adam to Noah; the number of generations before the flood; the flood itself; the division of the earth in the days of Peleg; the first peopling of the isles of the Gentiles; the dispersion of the Ammonians, and their adherents from Babel, and the confusion of their lip; as, also the universal famine which took place in the time of Joseph; are facts which strongly appear upon the face of many histories here detailed: and the proofs of these facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far, then, I hope, that my solitary labours may be productive of some utility to my country, in this day of blasphemy and infidelity, inasmuch as they certainly furnish some fresh evidences of the credibility and divine authenticity of the sacred writings."

In the first section of this elaborate performance, the author sets forth the defects of traditional history—produces instances, in which they may be corrected by the sacred writings; having proposed collateral history as the first ground of analysis. He then mentions, as the second ground of analysis, the monuments, religion, and language of the Cuthites in Egypt; as the third ground of analysis, the Greek Tongue; and, as the fourth ground of analysis, the means by which ancient history became obscured.

The second section respects the Helladians and the original inhabitants of Greece, as far as their history is necessary to furnish hints for an analysis of the Greek Tongue.

The third section contains an illustration of the plan of analysis for the Greek Tongue, according to the principles already laid down; in which is also considered, in a great variety of instances, how far an accurate

accurate knowledge of the import of terms may become subservient to the developement of such passages in the ancient history of Greece, as have never hitherto met with any satisfactory explanation.

In the fourth section, we are presented with some further observations concerning the Greek Language, in relation, chiefly, to the analogy it bears to some European and Oriental Tongues.

In the fifth section, the author enquires into the manners of the Mizraim, or native Egyptians, at the most remarkable periods of their history; to shew, how far they might have been concerned in the introduction of Arts and Literature into Greece.

In the last three sections, the Titan history is displayed on a most extensive canvas.

The appendix contains some curious matter; particularly what relates to the Cadmians, the importers of letters into Greece.

We shall conclude our present article with an excerpt from that part of the first section which relates to the ambiguities of history; referring us, in particular, to Mr. Bryant's Dissertation concerning the Siege of Troy.

"I agree with the learned writer (says Mr. Allwood) in expressing my belief, that the grounds which gave rise to the Trojan war—the extensive confederacy of the Grecian States, and the powerful armament they equipped in order to carry it on—the delay of nine years after the landing of the Grecians before Troy, during which both sides appear to have remained idle spectators of each others force—the preservation of the lives of the Grecian commanders for near ten years, and amidst the sweeping destruction of pestilence and famine—as also, the very names and ancestry of many of these commanders—are circumstances incredible in themselves, and only introduced by the illustrious writer to serve as embellishments, or to complete the plan of his Poem. But it does by no means follow, from these premises, that the history might not have taken its rise from some tradition existing in Greece in the time of Homer, of a war carried on by some of its maritime states against the people of Troy at a former period."—"Neither because the name of Troas or Troja was not taken notice of by Herodotus, Arrian, or Plutarch, have we any reason to infer, that it was not known amongst the Ilenses till the Greeks introduced it. It might have been the most ancient name of their city. It was certainly a term of high antiquity; for there was a very old city of the same name in Egypt; and if, by any particular accident, a partiality had been excited in the minds of the natives, in favour of the term, Ilium, it is little probable, that they would afterwards retain that of Troja. For the sottishness, the ignorance, and stupidity of the Phrygians, are literally proverbial."—"In order to pay as high a compliment as possible to the prowess of the Grecians, the poet has certainly magnified the strength and splendour of the city they captured. He has probably described it after the style of some of the finest cities of Greece in his own time, making little allowance for the greater simplicity of an earlier age, and particularly among the Phrygians. It is on this account, that the ruins of Troy have, hitherto, been looked for in vain; for surely if these circumstances are taken into consideration, there can remain little wonder, that "*etiam periere ruinae.*"

[To be concluded in our next.]

*Benson's Vindication of the Methodists.**(Concluded from p. 160.)*

HAVING, in justice to the reverend reporters, established the correctness of their statement relative to the Class-Meetings of the Methodists, (which is assailed with a tone of triumph and confident assertion, sufficient to impose on readers less intimately acquainted with their proceedings) we resume the examination of Mr. Benson's book. In this, however, we shall endeavour to be as concise as our conviction of the great points at issue between the Church and these self-willed schismatics will allow us; more especially, as we have been already drawn into much greater length than the article before us, either from its size, or any merit of its own, may seem to deserve. We much doubt whether the mode of refutation, by which Mr. B. labours to repel the serious charge of immorality brought against his brethren, will be satisfactory to all his readers. He appeals to the rules of their Society, as containing "evident demonstrative proof," in their favour, because, forsooth, they forbid drunkenness, lewdness, dishonesty, and the like. By the same argument, there could not exist a crime in Christendom; for the Divine Author of our Religion joins his disciples to abstain from the very appearance of evil: yet we know there are many who live in as continual violation of his commands, as if they were strangers to their enactment, or unconcerned in their observance. But, says Mr. Benson, such an objection will not have any force against the elect. "They not only are constantly inculcating religious duties, but do not so much as receive into, or keep in, their societies, any person who lives in the neglect of them." "They have been doing for these fifty years, what the Established Clergy are *only beginning to do now*; viz. testifying against, and opposing all profane vicious practices wherever they come." Were it necessary to pollute our pages by the disproof of so impudent a falsehood, we might easily refer to many well attested specimens of *Methodist morality*. We might instance more immediately the unchaste enormities, and the blasphemous impieties of their teachers in the neighbourhood of Middleham*. We might appeal, without fear of confutation, to the scandalous excesses at Langham Row, where Mr. B. boasts of such a numerous attendance of the *gally*, who, no doubt, must have been greatly edified by the devout gesticulations of the Yorkshire colliers, and their *very impressive* mode of "inculcating religious duties." But we refrain from trespassing further on the feelings of our readers, because we understand, that a strong and connected chain of evidence will shortly be produced, for the information of those who may be inclined to think with Mr. B. that "this can only be said *ad movendam invidiam*, there being certainly no ground for it," and which will abundantly shew, whether this champion of Methodism, or his accusers, have most reason to "fear being confronted by facts." Before we

* Authenticated by the Dean of Middleham, in a letter, addressed about a twelvemonth ago, to the most respectable society in London.

wholly dismiss, however, this part of our subject, we will give Mr. Benson an opportunity of speaking *for himself*, lest we should be suspected of misrepresenting to the public this preacher of piety, this pattern of perfection, this model of morality and meekness.

"I do not pretend (says he, in allusion to some very heavy charges of the wildest enthusiasm brought against his sect) to justify such proceedings, as every thing in the worship of God, particularly, should be done *decently and in order*. But there certainly was an apparent irregularity, when, on the day of Pentecost, three thousand being pricked in their hearts, said to the Apostles, Men and brethren, what shall we do?"

So much for Mr. Benson's *piety*; which, for the evident purpose of endeavouring to vindicate what the moment before "he pretends not to justify," can calmly contrast the ravings of Methodism with the descent of the Holy Spirit on the Day of Pentecost.—But he proceeds, "Be this as it may, I know of *no Methodists* who pretend to exorcisms, and practise capricious forms and modes of it, utterly inconsistent with morality and decency—that rashly pronounce on the salvation and damnation of particular persons; frequently of whole villages—and publicly execrate the churches, as being nothing but a heap of stones, &c." So much for his veracity! We will now indulge our readers with some proofs of the charity and candour of this lamb-like Methodist, who arrogates to himself and his brethren the praise of apostolic meekness and forbearance. "For being reviled, (saith he) we bless; being defamed, we intreat; being persecuted, we suffer it." In proof of which he acquaints us, p. 10 and 11, that "many of the clergy, in various parts of the kingdom, are openly wicked: and many that are not so, instead of preaching the great doctrines of the Gospel, of the Reformation, and of *our* * Church, do openly and continually contradict them; while others are immersed in secular concerns, and are hunting after preferment, or are in continual pursuit of amusements and pleasure." "If (again in p. 12,) the clergy preach *repentance*, while they themselves remain *impenitent*—if they preach justification by faith and a new birth, while they themselves are neither JUSTIFIED, nor *born again*, &c." It is clear, from this passage, that Mr. B. did not understand what our reformers meant by the word "justified," and that his ignorance of the doctrines of the Church is at least equal to his malignity against its ministers. But to proceed with one or two more instances:

"If," he says, (and his *ifs* seldom seem to speak doubtfully,) the rector, or vicar, or curate, appointed by authority as a spiritual physician, to cure their spiritual diseases, be as much disordered as the people themselves, (*which is too often the case*,) the meaning of these clergymen seems to be, that no Methodist Preacher, nor Dissenting Minister, nor any pious and intelligent person, should be permitted to shew any compassion to these souls, thus perishing for lack of knowledge, save their parish minister, who is, perhaps, little disposed as he is prepared, for such an office. In other words, the infernal wolf has got possession of all the sheep, (having taken advantage of the *insensibility, carelessness, or indolence*, of their appointed shepherd,) and to attempt to rescue any of them from his power would be manifest

* For Church, read "Conventicle."

robbery—so I doubt not *Apollyon* thinks and says.” “We cannot approve (says this spiritual censor, in another part of his libel against the clergy) of the conduct of persons, who, professing to be ministers of Christ, meet together at visitations, or on other occasions, to settle ecclesiastical matters, and remedy disorders, and yet *intoxicate themselves before they separate, &c.*”

Lastly (though it is to be feared we have already sufficiently tried the patience of our readers by the extracts which we have made) speaking of a suggestion of the reporters, that, if it should be thought desirable to encourage meetings, similar to the class meetings of the Methodists, they should, in every parish where they are instituted, be made subject to the inspection and super-intendence of the regular minister, Mr. B. insultingly insinuates a doubt on the part of the people “of the zeal and ability of such an one to direct them, and the probability that he would more frequently lead them into error and sin, than into the ways of truth and righteousness;” observing, with a sneer, “that if the parish minister should enter one of these meetings at a time when his mind has been dissipated by pleasure, or his body heated by wine, his conduct as president might possibly neither be to his own credit nor to the people’s edification.” It seems, however, that the clergy have free permission given them by Mr. B. in another part of this pamphlet, to attend these class meetings; where “they may, if they please, speak their own *experience in the grace of God*, and tell what God has done for their souls; or if they *rather desire* it, the leader of the class will let them pass, and neither examine nor say any thing to them; although if they be permitted to hear the characters of others, it would be but just that their’s also should come under scrutiny.” The clergy will doubtless express all proper acknowledgments for this indulgence, though we suspect they will seldom use their privilege, and not shew much eagerness to consult these father-confessors who have follies and experiences enough of their own to amuse or terrify (as may best answer their purpose) an ignorant assemblage, and to assist them *in creeping into houses, and leading captive silly women laden with sins, and lea away by divers lusts.*

Mr. Benson next blows aloud the trumpet of loyalty, and ostentatiously proclaims the large and liberal contributions of the Methodists towards any charitable institution; and among other instances he mentions those of Sunday schools, and what are termed their benevolent funds. With regard to the first he shall be allowed to produce his own case of the town of Manchester, where he says, “a few years ago the collection for the Sunday schools amounted to 114*l.* But of late the collections at our chapels in some places have been much larger, *especially where we have schools of this kind entirely under our own management.*” This is the great end which they propose. This is also the object of their benevolent fund which might more properly be called a fund for proselytism. For we speak from personal knowledge of the fact. It is composed of weekly, monthly, or quarterly contributions of all their members in proportion to their means; and placed at the disposal of certain elders of the society who visit the sick-poor, and invariably measure the quantum of relief, by the

the prospect of gaining a convert. We would here take our leave of Mr. Benson, but we feel it incumbent on us to reply to a question which he evidently puts from a conviction that it cannot be answered. "Why (says he) should the Methodists be compelled to declare themselves Dissenters, which would infallibly be the case were the Legislature to take the steps recommended in the report?" We answer, that the Legislature does not make but finds them such. Most of them are avowedly so; others covertly; and some perhaps inconsciously: even that purer part of them in the Wesleyan connection, to which Mr. Benson boasts that he belongs, are Dissenters by his own confession. And where is the hardship of calling persons by their proper names? Or where is the honesty of professing with our lips what our deeds disclaim? Mr. B. indeed attempts to palliate their separation from the church by confining the instances of it to "a few places where the parishes are extensive; and to some others where the church ministers are notoriously wicked, or inculcate doctrines which **THEY** (the *Methodists*) judge to be of dangerous tendency." The first of these assertions is untrue; the second plea is inadmissible; because *they have no authority to judge* in these matters. And it is not merely the circumstance of preaching in *church hours* (though this we allow is an aggravated act of disobedience) but it is the preaching at any time in a place not under episcopal jurisdiction; it is their irregular assumption of the clerical functions; it is their uniform and undissembled contempt of church discipline which clearly constitute them Dissenters. We would recommend to Mr. Benson's perusal the opinion of a Reviewer who cannot be suspected of partiality to the Church of England, and who will hardly be accused of severity towards any who differ from her persuasion.

"If they approve the doctrines, they certainly object to the discipline and government of the Church; and therefore they ought no more to arrogate to themselves the title of churchmen than most of the Protestant Dissenters, who are exactly in the same predicament. The clergy have certainly some plea for remonstrating against the conduct of that class of Methodists which Mr. Benson undertakes to defend. Their very system of discipline is adverse to that of the established Church; they choose their own preachers; they appoint laymen to the ministerial functions; and they will submit to no episcopal controul. They are, therefore, in fact, *Dissenters*; and when they speak of the establishment as *their Church*, they must either be insincere, or they do not consider what they say; which last we believe to be the true statement. Since, however, the matter is now publicly agitated, let the Methodists be taught to regard themselves as *Dissenters*, if not on points of doctrine, yet on points of discipline; and let them *not* talk, as Mr. B. does, of their being compelled, in case the suggestions of the reporters are adopted by parliament 'to separate from the church.' Mr. Benson's threats are a proof that he has no idea of ecclesiastical subordination." *Monthly Review for Jan. 1801. P. 90.*

Mr. Benson will perceive that we are not the only critics who consider the Methodists as Dissenters. The *Monthly Reviewer*, indeed,

indeed, appears anxious to claim them as such and to enlarge his favourite ranks. We would earnestly, on the contrary, intreat these her undutiful children to return to the bosom of that parent church, whose authority they have unthinkingly renounced. They possess (we admit in many instances) great and laudable zeal for the doctrines of divine revelation; and why not for the positive ordinances of divine institution? God expects from his people as great regard to those positive laws which he commands us to obey, as to those positive doctrines which he enjoins us to believe; nor is it less our duty to conform to that ecclesiastical polity which was ordained for the government of the Church as a visible society on earth, than we are concerned to preserve the purity of that faith which distinguishes us as Christ's disciples.

Adonia: A desultory Story. 4 Vols. 12mo. Black and Parry. London. 1801.

HAD *Adonia* issued from the press, like many monsters of absurdity, under the name of novels and criticism, been already girded with her quiver to hunt it down, the long passage which we shall select as a specimen of, and excuse for, the publication would have induced her to unloose the fibula which held her arrows together, and she must have laid by every one of them.

"Though, since I began these memoirs (at the age of fifteen) I have added little or nothing to my stock of book-learning; I do not mean to affront you, my patient reader, by supposing that you have not already discovered that stock to be sufficiently scanty, without requiring that I should be the herald of my own shame; though I am sensible that my story might have been better contrived, my characters more natural and varied, my language more correct above all, that the political confab between the Marchioness and my friend Johanna, might at least have been disguised in a newer dress; I am contented in my nineteenth to abandon all struggle for literary eminence to which I once aspired, and to resume, without loss of time, and send into the world, with all its imperfections on its head, a novel, which only a few months ago I threw by me as hopeless of completion. My motive for this intrusion on the public is *not a personal one*, or I might perhaps blush to avow that "I write for fortune, and not for fame;" but, if my book should have the good fortune to experience a reception equally favourable with the middle class of the other novels of the day, and thence enable me to assist in relieving the necessities of a very near and dear friend (plunged in unexpected misfortune, and yet too delicate to accept the common modes of succour as likely to inconvenience those she loves) I shall not regret having sacrificed, to obtain such a recompense, the feelings which otherwise would have deterred me from exposing myself to the imputation of vanity or the reproofs of criticism."

When such are the object and humility of the author, had it been ranked only "with the middle class of the other novels of the day," we should have passed over it with compassionate silence or contemptuous neglect; but this writer who can so well appreciate *his* or perhaps *her* own demerits, and yet can display so much reading, so much

observation,

observation, so much mind, ought not to "be contented in the nineteenth year to abandon all struggle for literary eminence."

"My language might have been more correct;" it certainly might have been more equal. At the commencement of the work (begun at fifteen indeed) it is affectedly rough and encumbered like the rumblings of Johnson—many double epithets make the sentences halt, and confuse instead of strengthen the idea—such as "corresponding mental endowments:" here the possessive adjective would have been better as a substantive in the possessive case, and "of that partial evanescent kind"—there wants the conjunctive *and* between partial and evanescent "too keenly-exercised sensibility"—"softly-interesting aspect." By placing the substantive before the adverb and the epithet, the language would have flowed easier; these are trifling errors, but they are fashionable errors of the day, and when sanctioned by superior writers, will branch out into various blemishes which, in their event, might destroy the construction of our prose, as much as the affected De la Cruscas have already done the language of verse.

"My characters might have been more natural and varied." It is humility to think so—all the characters have some strong trait to mark and distinguish them; they are as varied as they can be since they are all placed in elegant life.

A character of the Marchioness D'Estreaux is given with neat discrimination—

"How unjustly used I to judge this admirable woman, would she say to herself? Because I saw her unmoved and self-collected, under the pressure of exigencies which would have discouraged common minds, I censured her as stoical or masculine; and because she bore no part in the tripping distresses and weak murmurings excited by those frequent and unimportant afflictions on which other women are forward to display their sensibility, I considered her inaccessible to all the softer emotions. Haughty and reserved in her general carriage as a weakness of that pride, which I now find springs less from hereditary pretensions than a conscious elevation of mind, which naturally impels her to keep aloof from insignificant society, and the influence of interesting objects. This woman, whom I have seen listening unmoved to a tale of fictitious distress, which convulsed the bosom of every other auditor; whom I have seen smile contemptuously on the most extravagant expressions of self-created woe, can sympathize in every throb of real anguish; can devote her whole time and thoughts to console the mental affliction, and alloy the bodily sufferings of a friendless orphan, whose tears would flow, unheeded by the rest of the world, and from whom she can expect no other return than powerless gratitude and unavailing love."

"The progress of fashionable admiration, and the fate of beauty unfortified against flattery," are charmingly described in the second volume; but the quotations are already so long, and numbers press so equally for notice, that we must recommend the work itself for entire perusal.

"My story might have been better contrived"—it is published as a *desultory* story; it certainly might have been more artificial, and, to use a modern term, "conglomerated;" but it is interesting, it is probable,
it

it is sufficient, to make the sentiments, the observations, and the elegant advice flow from it with such a natural ease as to render them pleasurable as well as improving.

In this novel which "asks not for fame but forbearance—which hopes not to inform but to amuse without injuring," the reader will find "nothing to contaminate," but much, very much, to enjoy.

The writer modestly says, "the work is far from perfection, and I laid it by in disgust." If the public do it that justice which its merit demands, we doubt not of seeing hereafter some work of this author's nearer perfection, and more worthy still of criticism.—It is interspersed with some picturesque and delicate poetry.

The author feeling a reverence for the Deity makes the heroine say, "It is an offensive and distorted adulation that would dare to unite a mortal's with that hallowed name;" yet falls into a *ludere cum sacris*, by making the same heroine ask her lover, in precise words, "to give a reason for the hope that is in him." Surely, in the hurry of writing, the mind did not recollect from whence such a quotation was taken.

DIVINITY.

A Sermon preached at Hendon, in the County of Middlesex, on Sundays, the 14th and 21st of December, 1800, after his Majesty's Proclamation, recommending Economy and Frugality in the Use of every Species of Grain, had been read. By Charles Barton, B. D. Fellow of Corpus Christi College, Oxford, and Curate of Hendon. 8vo. Pp. 16. Rivingtons. London.

A seasonable and useful discourse on the late unproductive harvest. The Rev. Preacher, (from Psalm cvii, 34—"A fruitful land maketh he barren, for the wickedness of them, that dwell therein") calls the serious attention of his audience to the religious improvement of these eventful times, and the present alarming state of the country. He justly ascribes the deficiency in the last year's crops, so far as *natural* causes contributed to the calamity, to an unfavourable seed-time, followed by extreme heat, in a very early part of the summer; by which a considerable proportion of grain was not sown in proper time, and some not at all; while much, that was sown, being ripened before it had attained a just maturity, failed of the usual produce. Mr. BARTON successfully contends against the erroneous notion, whether originating in ignorance, prejudice, or wickedness, that the deficiency is *wholly* artificial, and to be traced to the avarice of individuals, as its source. That some abuses *do* exist, he thinks, cannot be denied, but as a concurrent, not a leading, cause of the distress; and that *the very existence of these abuses is the effect of scarcity*. Mr. B. in unison with the paternal spirit of the Proclamation, points out *importation* and *economy*, as the only remedies in our power: and happy are we to bear public testimony, that, while government have been indefatigable in their exertions to procure large supplies of foreign grain, a general and very considerable retrenchment has already taken place in

in every rank of the community ; if not to the removal of the calamity, yet, certainly, to an alleviation of its pressure, and, perhaps, to the prevention of actual famine.

Mr. B. addresses himself, with great propriety, alike to rich and poor ; calling upon all, in their respective stations, to co-operate, with the wisdom of the Legislature, in giving full effect to the benevolent design of the Royal Proclamation. His admonition to domestic servants (who feel less than any other order in society the pressure of the times, and who have in their own hands the power of preventing, in a considerable degree, a waste of the necessary articles of life) is just and pertinent. In conclusion, he very earnestly exhorts all to look beyond *second* causes to the one *Great First Cause*, the Almighty Creator and Ruler of the Universe ; to acknowledge his judgments ; to see the sins of the nation in its punishment ; and, by timely and effectual reformation, to avert, if possible, the divine displeasure.

The discourse does equal honour to the head and heart of the author ; and his parishioners, in soliciting him to publish it, have rendered it capable of becoming more extensively beneficial. *Their* conduct forms a pleasing contrast to that of another country parish, in which, as we have been credibly informed, the clergyman was interrupted in reading the *Proclamation* on both the Sundays, on which it was ordered to be read, and, at length, obliged wholly to relinquish the attempt. Of the *fact* we entertain no doubt ; and we regret, that we cannot expose, as it deserves, so disgraceful an act, by naming the parish.

The present Scarcity, its Causes, and its Cure, together with the Duties to which it calls all Ranks and Descriptions of People ; considered in a Sermon preached in St. John's Church, Manchester, on Sunday, the 21st Day of December, 1800 ; being one of the Days appointed for reading his Majesty's Proclamation on the Subject. By J. Clowes, M. A. Rector of the said Church, Manchester. Published at the Request of the Congregation. 8vo. Pp. 29. 1801.

M. CLOWES (taking his text from Amos, Ch. iv. ver. 6.) divides his subject into three principal heads ; viz. (1.) The primary cause of the present scarcity ; (2.) The most probable means of relief ; and (3.) The duties arising from thence. Under the first head, he ascribes the awful calamity to the displeasure of Almighty God, whether inflicted, by the instrumentality of unfavourable seasons, human wickedness, or any other subordinate cause, employed for the correction of a guilty nation. In the second division of his discourse, he earnestly exhorts to that individual and general reformation, which affords the alone well-grounded hope of regaining the divine blessing : and, in the third, and last, place, he recommends to the rich, economy and benevolence ; to the poor, patience and resignation ; and, to all orders in the community, an improvement of this national visitation, by self-examination, penitence, and prayer.

This discourse is evidently the production of a pious mind, and composed under a serious sense of the manifold evils that spring from resting in *second* causes, and leaving the one *Great First Cause* wholly out of the question. A spirit of piety, creditable to the writer's heart, pervades the discourse, which is, at once, plain and impressive.

The Sinfulness of withholding Corn. A Sermon preached at Great Ouseborne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, near Knarebro'. Humbly recommended to the Nobility and Gentry to distribute among their tenants. Threepence ; or Twelve for Half-a-Crown. 12mo. Pp. 24. Rivingtons, London. 1800.

NOTHING has occurred since the publication of this discourse materially to affect the so much agitated question of scarcity, if we except the intermediate circumstances of an average (if not an abundant) harvest seasonably reaped, and well got in ; and large continued importations ;* circumstances not tending in any measure, we may imagine, to alter the opinion of those who, six months ago, considered the distress which we labour under from the high price of bread, as a consequence of monopoly and extortion rather than an effect of absolute deficiency.

Whether a scarcity do really exist, and to what extent, the proceeding in parliament will shortly, we hope, be enabled to determine ; and pending the investigation of this momentous question, the general agitation of it must in delicacy be permitted to rest till the result be properly communicated to the public. On the other hand, that unwarrantable advantages are taken of the times ; that there are unprincipled combinations between the farmer, the factor, and a long train of jobbers ; that a ruinous spirit of speculation is gone abroad in this necessary article of human subsistence ; these are truths which cannot be controverted. To be satisfied that these things are so, we have only to look at the upstart affluence of a certain description of men, and sufferings of the poor.

We conclude, that the author of this valuable discourse supposes his arguments against the sin of withholding corn to be no less seasonable at the present moment, than they were in the month of March last. If "no very satisfactory reason" could at that time "be assigned why the price of corn should be so immoderately high, and the difficulty of obtaining it so extremely great ;" this difficulty, so far from being lessened in the interim, appears to be very much increased. Mr. Clapham's feelings are alive to the cruel privations of the lower classes of society ; he eloquently pleads the cause of the poor ; and if eloquence can in this instance serve their cause, by working on the too callous heart of the extortioner, he will not, it is to be hoped, have employed his talents in vain. He loudly calls on the withholders of corn to reflect on the turpitude of their conduct ; he fails not to represent to them, in lively colours, the punishment denounced against the oppressors of the poor and needy, and is urgent with them, by a dereliction of their present principles and practices, to taste the sweet satisfactions that prevail in the breasts of the charitable and compassionate. The author appears to have, in some degree, anticipated recent proceedings and occurrences. You cannot, he says, (addressing himself to the criminal objects of his censures and admonitions) "you cannot be ignorant that it is now the general wish ; you cannot be without apprehension, that there will soon, should one artificial scarcity so

* Our readers will perceive that this article was written some months ago. The reasons for withholding it so long, and for now suffering it to appear, must, be sufficiently obvious, without any explanation from us.

quickly succeed another, be a general petition of the country to the Legislature, to interpose its authority, and exercise its controul, in a circumstance in which the welfare of the community is so essentially interested. What the wisdom of the Legislature may suggest, its power can enforce. Your complaints may then be as loud against the expedience, as is the cry of the country for the necessity of the measure; which, be it what it may, will be said to be occasioned by yourselves." p. 20. It cannot be doubted, but that the Legislature will, and that speedily, adopt such expedients as are best calculated to remove the causes of our sufferings. "If, as is the prevailing idea, two causes combine; a partial scarcity, and a general disposition to withhold from the market, the quantity necessary for a limited consumption;" the correction of the abuse will we trust put a stop to the iniquity of one portion of the community rioting in the very vitals of another. But if actual scarcity be the main and predominant cause, "it is (in the language of our pious author) the visitation of an all-wise and righteous Providence; and however we may suffer from it, let us all devoutly say, "It is the Lord, let him do what seemeth him good." p. 14. The evil once fairly ascertained, and generally understood, we persuade ourselves that the religious principle and good sense of a British public will calmly acquiesce in what cannot be so effectually remedied (under God's blessing) as by Christian meekness, and submission; active endeavours to merit, and a steady confidence in obtaining, in his own good time, a mitigation of our sufferings.

A Farewell Sermon preached at Market-Deeping, on Sunday April 6, 1800. By the Rev. R. Lascelles Carr, Curate of that Parish, and now Curate of the Parish of All-Saints in Stamford. 4to. Pr. 26. 1s. West. London.

FROM 2 Cor. xiii. 2, the able preacher delivers a very excellent and animated Farewell Sermon, which breathes much piety, modesty and Christian humility. The principal subjects which engage his attention are Hallowing the Sabbath Day; the receiving the Holy Communion, and Living in Peace. The following just remark peculiarly applies to those who are called Christians, and yet live in the habitual neglect of receiving the holy communion.

"Prayer, praise, and thanksgiving are in the mouth of the Jew and of the Turk, as well as of the Christian. But to join together in commemorating the death of the Great Author of their religion is the peculiar duty of those only who are the followers of Jesus; a consideration which should make every man who calls himself a Christian, sensible of his obligation to fulfil this duty, and desirous of embracing every opportunity of discharging it." p. 18.

On the vacancy of the living, the parishioners of Market Deeping made application for Mr. Carr to have the living. We doubt not but in this instance they did credit to themselves and their pastor; but while we make this remark, we must enter our strong protest against all such interference with patronage. We think that there is too much of a republican spirit already in the church, to wish to have it increased.

The Sin of Schism; A Sermon preached at the Parish Church of Rempstone, Nottinghamshire, on Sunday, July 6, 1800. By Edward Pearson, B. D. Rector. Second Edition. 18mo. Pr. 36. 6d. or 5s. per Dozen. Rivingtons. London. 1801.

THIS is a new edition of a sermon reviewed by us in our Number for November; and there spoken of in terms of merited commendation. We are truly pleased to find that the public have appreciated its merits, and afforded the worthy author an opportunity for making some useful additions. It is a most seasonable discourse and cannot be too widely circulated.

The Sinner's Complaint under Punishment: A Sermon preached at the Parish Church of Remptstone, Nottinghamshire; on the Fast-Day, 1801. By Edward Pearson, B. D. Rector. 12mo. Pp. 38. 6d. or 5s. a Dozen. Rivingtons. London. 1801.

ANOTHER discourse from the same active and vigilant pastor, who admonishes his flock, in impressive language, that the sins of nations have, in ancient times, proved the immediate cause of their destruction, that God has repeatedly and most unequivocally denounced his vengeance on impenitent sinners, that to our own iniquities are the calamities which we have experienced chiefly to be imputed, and that the only alternative we now have is, that of *reformation* or *ruin*. Towards the conclusion of this discourse are some excellent reflections on the *sin* of extortion and monopoly, and some judicious remarks on the danger and wickedness of popular tumults.

Scattered Thoughts, adapted to the Times and particularly the present Season. By a Friend to Church and State. Second Edition enlarged. 12mo. Pp. 24. 3d. or 2s. 6d. per Dozen. Hatchard. London. 1801.

THIS little tract, written on the approach of Lent, contains some very pious remonstrances on the necessity of a more strict observance of that solemn season, and of the Christian Sabbath. Where religion and law combine to prescribe such observance, that neglect should pass with impunity is a matter of surprize. Our author, however, on some points, carries his rigour somewhat too far; we allude to his proposed abolition of *bot-crofs bunns* which he describes as a relic of *popery*. But, we are persuaded, that he does not mean to contend that every thing which is of popish origin ought, on that account, to be proscribed. Such an averment would favour more of fanaticism than of Christianity. For our part we see no harm in *bot-crofs bunns*; and we have insuperable objections to the abolition of *any* old custom, unless some evil be proved to result from its existence. We must be careful in these critical times, to steer the middle course, between *licentiousness* and *puritanism*; and our best and surest guide, in such course, is the pure doctrine and discipline of the established Church of England.

The hints to *Quakers* for their non-compliance with the established rules of the country, on particular days, are both just and necessary; and most of the author's remarks are deserving of commendation. Of our newspapers he seems to have formed a very accurate estimate, as will appear from the following notice, subjoined to his book.

"The above thoughts were *originally* intended for the *Sunday Reformer*; but the Editor begged to be excused, acknowledged the *goodness* of the subject, but feared it might not be agreeable to some of his readers. I advise him to add to his title that of a *fashionable Sunday Reformer*. Reformation in newspapers I have long thought *much* wanted: most of them take *great pains* to inform both young and old how they may adorn and cure the body, at the same

same time holding out the most *delusive encouragements* to licentious sinners; but, alas! not one will *venture* to prescribe a cure for the soul. I think it would be a good scheme to have *one* paper published under the name of the *Quack*, where all who *wished* for information might refer; for there really is not at present a newspaper which a *modest* young person of *either sex* can be surprized with in their hands without having cause to blush. Formerly there *did* appear, *now* and *then*, a good moral letter, or essay; but, *now*, prescriptions to *enable* us to *deceive each other*, cordial restoratives, and hair manufactories, stare us in the face, in the very *front* of all the daily and weekly publications.

“ Since this little Tract made its first appearance, a daily paper, under the title of the *Porcupine*, has been most *deservedly* admitted as a desirable appendix at the breakfasting-table of every *true* friend to their *King*, to their *Country*, and to *Decency*.

The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter; on Sunday, Nov. the 30th, 1800. By Jonas Dennis, LL. B. of Exeter College, Oxford; Prebendary of Carlwell; and Chaplain to the Right Worshipsful the Mayor of Exeter. 8vo. Pp. 14. 2d. 1s. 9d. per dozen; or 12s. per 100. Rivington, London. Trewman and Son, Exeter.

IN this animated discourse the zealous and devout preacher exhorts the clergy to a strict performance of their duty; which he justly represents as peculiarly arduous in these critical times.

“ At a time when riot and confusion, disloyalty and rebellion, faction, sedition, and treason, are every day extending their baneful influence among us—when no man seems afraid ‘to speak evil of dignities’—when the authority even of our gracious Sovereign himself is disputed, his person insulted, his life attempted, and his character traduced and vilified; vilified in particular by one daring unbeliever, ‘whose throat is an open sepulchre—whose tongue hath used deceit—and the poison of asps is under his lips—whose mouth is full of cursing and bitterness—neither is there any fear of God before his eyes.’ At such a time, Timidity is thrice criminal—Silence is sin. If we should ‘hold our peace, the very stones would cry out.’ We must therefore put men in mind (however unwilling they may be to be put in mind) ‘to be subject to principalities and powers; to obey Magistrates; to speak evil of no man; to be no brawlers, but gentle; shewing all meekness to all men.’ We must ‘exhort, first of all, that supplications, prayers, and giving of thanks, be made for all men; for Kings, and for all that are in authority: that we may live a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour.’ We must remind them, ‘that every soul be subject unto the higher powers; for there is no power but of God; the powers that be, are ordained of God.’ We must warn them of the certain—the dreadful punishment, which is denounced against every soul of man that opposeth those whom the Almighty himself hath appointed to rule over them. ‘Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves—damnation.’”

He then proceeds to draw a portrait of our beloved Sovereign in strong and glowing colours—the colours not of adulation but of *truth*. He takes a view of his public and his private character, and shews with what *rigid* scrupulo-

sity he discharges the various duties of his situation, as a Christian, a King, and a Man.

We think, however, that the Preacher's zeal transported him beyond the bounds of accuracy, when he described the *major part* of the nation as *avowed infidels and concealed Atheists*. This, we consider, as an effusion of juvenile ardour, indignant at the progress of vice and irreligion. The nation, heaven knows! is bad enough, but certainly not so bad as it is here represented. Again, when he represents the King as "surrounded, almost inevitably, by many noble adulterers, and honourable debauchees," he conveys an implied censure (though unquestionably without design) upon his Sovereign, with whom rests the choice of his own servants; and, moreover, seems to adopt a vulgar prejudice, that vice is more prevalent in the higher than in the middle and lower classes of society. This may be supported by very pretty theoretical arguments, but is proved by experience to be contrary to fact. And this is not the time, as Mr. D. well knows, to speak evil of dignities, particularly, without reason. We shall not be supposed to contend for the perfect *purity* of the higher classes of society; there, as every where else, heaven knows! there is but too much room for reformation. But we do contend, because we are convinced of the fact, that the other classes of society are more generally and more radically wicked.

POLITICS AND POLITICAL ECONOMY.

A second Twelvepenny Answer to a new (and Five Shillings) Edition of a Three Shilling and Sixpenny Pamphlet, intituled "A Letter on the Influence of the Stoppage of Issues in Specie at the Bank of England, on the Prices of Provisions and other Commodities; with additional Notes and a Preface." 8vo. Pr. 56. Debrett. London. 1801.

WE did hope that the last cumbrous pamphlet of Mr. Boyd would prove his *cycnea cantio*, and, entertaining that hope, all farther animadversions on his production appeared to us superfluous. But, as experience shows the fallacy of judging of the operations of vanity, arrogance, and conceit, by those criteria which enable us to decide, with tolerable precision, on the conduct of reason and common sense, whose proceedings are consistent and uniform, we cannot but think the public indebted to the author of the pamphlet before us, for the farther refutation and exposure of Mr. Boyd's glaring inconsistencies, rooted prejudices, and wild speculations. He skillfully defends himself against the insidious attacks of this ardent alarmist, successfully retorts the meditated blow, and leaves his antagonist prostrate on the ground.

On the subject of the asserted depreciation of Bank-paper, the folly of which we exposed in our review of the first edition of Mr. B.'s Letter, we have the following very pertinent remarks.

"It is unnecessary to say that we admit the simple principle which he lays down with the formal authority of a pedagogue, that an excess of the circulating medium would operate its own depreciation, and the enhancement of exchangeable commodities. But when we find other reasonable, obvious, natural, great, and powerful causes, we refer, with confidence, to what we have already stated, in order to prove that such an excess does not exist.

"Our

"Our perceptions, we confess, are not sufficiently acute to discover the depreciation contended for. Bank-notes, it has been judiciously remarked, in an answer to him, are circulated at par. He says, that remark is a trite reason: so would it be deemed trite to call attention to a windmill, merely as a windmill; but if Don Quixote mistakes a windmill for a giant, plain reason may be permitted to remind him that it is still a windmill. The Quixotic author of the Letter fancies, (and fancy goes a great way in weak or heated minds,) that there is a depreciation of the circulating medium; a depreciation of an extraordinary nature, which exists without being seen, and which does not resemble any depreciation in America, France, Spain, Italy, or elsewhere; a depreciation accompanied with this singularity, that no man can permit himself to say to his neighbour that Bank-notes are worth less than the value they seem to indicate, yet every man is to rate them in his own mind at a great deal less, and still be able to part with them, under this depreciating opinion, with all the advantages of their full value.

"Plain trite reason does not understand this kind of depreciation. Reason thinks that a depreciation of Bank-notes, if it existed, would not be an equivocal thing, perceptible only to wild speculators, in consequence of some retrograde conceits deduced from inferences of suspicion. Reason says it would have originated in her own strong feelings of dissatisfaction against the quantity or the quality of Bank-notes, which would have produced the immediate consequences of depreciating them, by an evident comparison with something or other of daily interchange. Reason would have sought to have gotten rid of her Bank-notes, by allowing to the first comer a discount which she could calculate; and her neighbours, in their turn, would soon have offered others to her, and bargained in order to lessen their growing loss. She cannot but smile, therefore, in looking around her, when she hears that Bank-notes have been forced or insinuated into circulation to so great an amount that they have depreciated themselves!"

The author goes on with this comparison between reason and speculation, and attacks, and in our opinion completely overturns, all the favourite positions of his opponent. He ridicules, with great success, the idea of deducing from the relief afforded by Mr. Boyd to the contracted resources of the French *Caisse D'Escompte*, or to the still more limited resources of mercantile houses in this country, the ability of that speculator to regulate the mighty commercial and financial concerns of this opulent empire; and supplies some very seasonable checks to his arrogance and egotism. Of these not the least fortunate is to be found in the concluding pages of the pamphlet, immediately following an extract from Mr. B.'s book, in which Sir Francis Baring is represented "as contemptible in abilities, and ignorant of the common rules of grammar."

"The public will now, from what we have remarked, form their own conclusions of the merit of his work, as well as of the *generous* ideas he entertains respecting *personal abuse*: they will, too, have perceived from his adopted anonymous lucubrations, what is *his* standard of correct language and liberal argument. On our parts, we must appeal to stronger terms than our own to tell him, that 'even-handed Justice returns the ingredients of the poisoned chalice to his own lips!' and we leave him to the censure of his own mind at his own exposure.

"The author of the Letter, who claims Horace as his friend, tells us, that 'a certain *hero* says, or rather sings,

'My wound is great, because it is so small:'

' To which it is immediately replied,

' Then 'twould be greater, were it not at all!'

Abstaining from remarks on his application of these lines, we cite them as one instance, out of those which occur in almost every page of his pamphlet, of provincial expression, and ignorance of topics. It is well known that the witty Duke of Buckingham made the reply which is here so poorly conveyed : when present at a representation wherein a character in a play had said,

' My wound is great, because it is so small ;'

He started up, and exclaimed in derision,

' Then 'twould be greater, were there none at all!'

and the play was damned ! The author of the Letter may make his quotation with better effect on some other occasion ; and the public, perhaps, may apply it in condemnation of his own pamphlet.

" His friends will perceive and acknowledge, that had we indeed been disposed to descend to personalities, we might have taken up the gauntlet he has thrown down, and attacked him in his own defiance. ' It would not be a difficult task,' he says, ' to shew how much the misfortunes which have befallen me in this country have been connected with the great interests of the public.'

" Can he attribute any of the causes to that connexion ? We enter our solemn dissent, and withdraw."

A candid Appeal to the Nation, upon the present Crisis, and the recent Change of Ministers. 8vo. Pp. 24. Lackington, Chappel, 1801.

THE author, while he does justice to the talents of the late Ministers, compliments the King on his firmness in remaining true to his conscience, and faithful to his oath. He considers the claims of the Irish to *Catholic emancipation*, shows their futility, and contends that they are very little understood by the great mass of the people.

" The great mass of the western Irish, who instinctively and devoutly understand themselves to be what they were born to be, predestined members of the Catholic Communion, and who, without the actual occupancy of a foot of soil can record their claims to possession of the whole, were not probably very sensitive to the disabilities of the *Corporation Act*, as it only barred their being elected to offices, from which nature itself, and the small requisites of reading and writing, had imperiously excluded them : in like manner we may suppose the consideration of the *Test Act* to have been a subject rather too metaphysical to have come within the compass of their studies ; and, therefore, I presume to conclude it was quite sufficient for them to know they were asking for something, and altogether superfluous to inform them what it was. When men are to be acted upon by passion, there seems no room to call in reason. These gentlemen therefore may be very easily made to resent their disappointment, though it would be extremely difficult to make them comprehend what it is they are disappointed of. The higher orders of their persuasion are however neither dull in perceiving their advantages, nor sluggish in pursuing them. To them the barriers, which the founders and amenders of our constitution have planted before the church established, would, like their own stone walls, be in the career of their ambition nothing more than an *easy leap*, whereby to pluck bright honour, not from the pale-faced moon perhaps, but certainly from the pale-faced heretics.

" And

"And now, if such was to have been the purchase of our union with Ireland, if this was to have been the price we were to pay for Catholic acquiescence in the measure; great as the object of it is, I must felicitate my fellow Protestants, on the providence of our forefathers, who, to secure posterity against those dangers they had in their own time experienced, devised and imposed that solemn oath to be for ever taken by every monarch in succession, whereby he binds himself *to maintain, to the utmost of his power, the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law*, and mark the words, not as it shall be established by law, but as it is."

The author reasons not only like a good subject, but like a good Christian.

"If I could bring myself to treat the question as some men do, who never looking for danger to religion, never see danger, I would leave the measure to its policy only. If I did this, I should be in a great majority: a general relaxation of morals, a levity of manner in discoursing of things serious, and a cold indifference towards the interests of religion, is the lamentable characteristic of the time we live in. It can give a man no alarm, if only that is in danger, upon which he puts no value: secure that he cannot lose what he has not got—

'Cantabit vacuus.'

"Men of this cast live merrily with men of all casts, who share in their dissipation and subscribe to their amusements; they laugh a man to naught, who makes the religious, or anti-religious, opinions of their companions an objection to their society; there is but one species of non-conformity, which they would quarrel with, and that respects neither religion nor morality; he that sits at their table, may swagger in their senate, for any thing they care about it.—But what are these, that we should listen to their frivolous opinions, or concern ourselves about their contemptible indifference?

"But declamation is a finer thing than dulness by more than half, and high-sounding words, though they carry no sense, ought to be respected for the noise they make in our ears. Now there are many gentlemen in this great world, whose liberality of sentiment is extremely odd; it is also full as much like patriotism, as *Pisbols pig worts at the pridge*, which Fluellen heard, were like courage—'Let us unite,' they cry, 'every subject of the empire in our common cause!'—'Tis great, 'tis glorious—'tis granted, and they immediately proceed to point us out the means. 'Away with all distinctions between man and man! The common enemy is at our door; let us not be found disputing about religion, when he that invades us, has renounced it altogether.'—Excellent reasoning, if the rule of his conduct ought to be the model for our's: forward as they can wish us to be for the promotion of unanimity, we only beg leave to doubt if complete emancipation of all non-conformists would be the ready road to it; what they assert we do not deny, but what they infer we are not ready to grant. Those gentlemen, who handle a question without understanding it, are indeed less insignificant, but considerably more troublesome than those, who neither give the pains to comprehend it, nor think it worth their while to talk about it: unless both descriptions of men could be made sensible, what a pity it is only one of them is silent.

"But there are men of more profundity, who take the question as a matter of calculation, and having found out that nineteen parts in twenty of the property of Ireland is in the hands of the Protestants, would persuade us to think lightly of the risque of Catholic emancipation, inasmuch as *property is in*

govern

govern representation, and then where is the danger? To this we might answer, that the danger is in their very statement of the case. If their computation of comparative property is near the truth, and our computation of comparative numbers is not far from the truth, the very inference, that puts them at their ease as to consequences, is in our view of it the very circumstance most seriously to be apprehended. When nineteen parts in twenty as to number possess only one part in twenty as to property, and both parties are admitted to equal rights of office and administration, and that poor unbeneficed majority is composed of Roman Catholics, where is the man bold enough to underwrite the tranquillity of either church or state? Were I sure, that by holding them at their present distance I should make them my enemies, despairing, as I do, to make them my friends by admitting them into partnership, as a Protestant I would prefer to stand the consequences of open hostility, rather than incur the dangers of pretended friendship."

He concludes with some spirited exhortations to the new Ministers, to whose virtues and whose abilities he pays a tribute of justice.

Reflections on the present State of Things in these Nations. By the late excellent Dissenting Divine John Leland, D. D. and now republished by a lay-member of the Church of England. 12mo. Pr. 24. 4d. or 3s. per Dozen. Hatchard. 1801.

ALL the writings of this able assailant of the Deists, this vigorous champion of Christianity, are too well known for any one of them to require a comment from us. We have only, therefore, to bear testimony to the good and pious intentions of the Editor of this Tract, whose motives for republishing it, as explained in a "prefatory note," are such as do him great honour.

The Opinion of an Old Englishman: in which National Honour, and National Gratitude, are principally considered. Humbly offered to his Countrymen and Fellow-Citizens, on the Resignation of the late Ministry. 8vo. Pr. 20. Hatchard. 1801.

FROM a brief and cursory review of the conduct of the late Ministers, and of the eminent services which they rendered to their country, the Author takes a fair occasion to pay them a well-earned tribute of thanks and gratitude. In impressive and animated language, which evidently flows from the heart, his sentiments are communicated; he passes over the cause of the secession of Mr. Pitt, and limits his attention to his previous and his subsequent conduct. In the justice of his observations, the truth of his premises, and the accuracy of his conclusions, we heartily concur. Upon one singular circumstance which distinguishes the late change of Ministry from all others, we meet with the following apposite remarks.

"Circumstances of a delicate nature having induced Mr. Pitt to resign the situation of Prime Minister, we have now to contemplate him in a new character. If we consult our history, we shall find that the removal of a Minister has almost invariably been produced by some public calamity, or a want of confidence on the part of the sovereign, or the people: soured, disgusted, and venal, we find many of them lamenting their situations, and undergoing a revolution of sentiment and principle as sudden as it is dissonant from what they before held. Thus Tories became Whigs, and Whigs
aristocratical,

aristocratical, till parties were so jumbled, that it became a matter of no small difficulty to distinguish the one from the other.

"Is this the case now? Does the petulance of disappointment, or the chagrin of resigned greatness, drive the late Minister into the bosom of an opposition to condemn measures which he himself recommended, to insult his Sovereign because no longer in his service, or degrade a Government because he ceases to be a component part of it? Does he even in sullen silence retire from the world, and vent his spleen in seclusion? No! He finds men who succeed him, chosen by his King, worthy and competent to bear the responsibility of their situations. He approves and supports them, and his great mind, superior to all narrow feelings of selfishness, looks to the same end (the good of the commonweal) when out of place, as he did when Minister of the country.

The Dark Cloud in the Political Hemisphere broken, and a Bright Beam of Consolation issuing therefrom, in favor of his Majesty's Ministers and depressed Stockholders; with a few Words of Advice to Growlers, and the Dissatisfied of every Description: also a Method prescribed, founded on Reason and Experience, for removing their Discontent, and rendering their Minds easy under the present State of Public Affairs. Respectfully addressed to the Right Hon. William Pitt, First Lord Commissioner of his Majesty's Treasury, Chancellor of the Exchequer, &c. &c. &c. By an Old Naval Officer. 8vo. Pr. 28. Scott. London. 1801.

THIS naval officer feels as a British officer ought to feel. He disdains to be dismayed at the success of our enemies; and seeks to inspire his countrymen with courage and confidence. We agree with him, that we have a right to insist upon safe and honourable terms of peace, and we trust that no other terms will ever be submitted to by our Government.

The author boasts of being possessed of a very valuable secret, by means of which, he assures us, he "can make ash or elm timber endure much longer in the fabric of a ship, than the heart of oak of any of the Northern Nations can be made (by any method of seasoning timber now in practice) to endure in the frames of their ships."—Surely this is a secret worth knowing.

POETRY.

The Annual Anthology. 8vo. Pr. 308. Vol. II. Longman and Rees. London. 1800.

AS the industry and artifice of JACOBINISM are perpetually at work to corrupt the imagination, as well as to seduce the passions, of mankind, it is no wonder that it should have listed the Muses in its cause. There are a set of writers in this country who have usurped the name of *Poets*, and who endeavour, by giving an importance to the most trifling and familiar objects, and by an appeal to the pity of the vulgar and unenlightened, to bring odium upon every political, moral, and religious establishment, and consequently to prepare the way for the *new system* introduced by republican France. This species of *Poets* was admirably ridiculed by the ANTI-JACOBIN EXAMINER, in his excellent parody, entitled, *The ready Knife Grinder*, but ridicule has

no effect upon the blind bigotry and determined rancour of men enslaved by the furious spirit of JACOBINISM, and hence these *Poets* are still at work ; they still endeavour to shew that the *present state* of *morals* and *feeling* are the result of prejudice, and to debauch the passions of the lower and middle orders of the people. Such poets can contemplate the downfall of an empire, the destruction of a nobility, and all the horrors which a revolution may produce, with *philosophical* tranquillity ; but the sight of a *beggar*, the *fall of a leaf*, and even the decay of an *old tree*, awaken in their tender bosoms the most exquisite emotions of sympathy. Some of our Opposition Prints are in the constant habit of conveying to the public the *poetic effusions* of these very *susceptible bards*, and there are booksellers of congenial principles, who *gather their flowers of feeling*, and present them to the world in the form of an *annual bouquet*. The work before us is chiefly a collection of this kind ; most of the pieces which it contains are of the tendency which we have described. To shew our impartiality we shall select what may perhaps be deemed one of the best specimens of the *kind of pathos* to which we have alluded, and the good sense of our readers will enable them to determine whether the distresses it represents arise from the imprudence of the supposed characters, or necessarily depend on the present state of society which such writers are incessantly labouring to overthrow.

THE WEDDING.

TRAVELLER.

" I pray you wherefore are the village bells
Ringing so merrily ?"

WOMAN.

" A wedding Sir,
Two of the village folk. And they are right
To make a merry time on't while they may.
Come twelve-months hence, I warrant them they'd go
To church again more willingly than now
So all might be undone."

TRAVELLER.

" An ill-match'd pair
So I conceive you. Youth perhaps and age ?"

WOMAN.

" No—both are young enough."

TRAVELLER.

" Perhaps the man then
A lazy idler, one who better likes
The alehouse than his work ?"

WOMAN.

" Why Sir, for that
He always was a well-conditioned lad,
One who'd work hard and well ; and as for drink,
Save now and then mayhap at Christmas time,
Sober as wife could wish."

TRAVELLER.

" Then is the girl
A shrew, or else untidy. One who'd welcome

Her husband with a rude unruly tongue,
Or drive him from a foul and wretched home
To look elsewhere for comfort. Is it so?"

WOMAN.

"She's notable enough, and as for temper
The best good-humour'd girl! d'ye see that house?
There by the aspin tree whose grey leaves shine
In the wind? she lived a servant at the farm,
And often as I came to weeding here,
I've heard her singing as she milk'd her cows
So chearfully,—I did not like to hear her,
Because it made me think upon the days
When I had got as little on my mind,
And was as chearful too. But she would marry,
And folks must reap as they have sown. God help her!"

TRAVELLER.

"Why Mistress, if they both are well inclined,
Why should not both be happy?"

WOMAN.

"They've no money."

TRAVELLER.

"But both can work; and sure as chearfully
She'd labour for herself as at the farm.
And he wo'nt work the worse because he knows
That she will make his fire-side ready for him,
And watch for his return."

WOMAN.

"All very well,

A little while."

TRAVELLER.

"And what if they are poor?"

Riches ca'nt always purchase happiness,
And much we know will be expected there
Where much was given."

WOMAN.

"All this I have heard at church!

And when I walk in the church-yard, or have been
By a death-bed, 'tis mighty comforting.
But when I hear my children cry for hunger
And see them shiver in their rags,—God help me!
I pity those for whom these bells ring up
So merrily upon their wedding day,
Because I think of mine."

TRAVELLER.

"You have known trouble,
These haply may be happier."

WOMAN

WOMAN.

" Why for that
I've had my share ; some sickness and some sorrow,
Well will it be for them to know no worse.
Yet had I rather hear a daughter's knell
Than her wedding peal, Sir, if I thought her fate
Promised no better things."

TRAVELLER.

" Sure, sure, good Woman,
You look upon the world with jaundiced eyes !
All have their cares ; those who are poor want wealth,
Those who have wealth want more, so are we all
Dissatisfied, yet all live on, and each
Has his own comforts."

WOMAN.

" Sir ! d'ye see that horse
Turn'd out to common here by the way side ?
He's high in bone, you may tell every rib
Even at this distance. Mind him ! how he turns
His head to drive away the flies that feed
On his gall'd shoulder ! there's just grass enough
To disappoint his whetted appetite.
You see his *comforts* Sir !"

TRAVELLER.

" A wretched beast !
Hard labour and worse usage he endures
From some bad master. But the lot of the poor
Is not like his."

WOMAN.

" In truth it is not Sir !
For when the horse lies down at night, no cares
About to-morrow vex him in his dreams ;
He knows no quarter-day, and when he gets
Some musty hay or patch of hedge-row grass,
He has no hungry children to claim part
Of his half meal !"

TRAVELLER.

" 'Tis idleness makes want,
And idle habits. If the man will go
And spend his evenings by the ale-house fire,
Whom can he blame if there is want at home ?

WOMAN.

" Aye ! idleness ! the rich folks never fail
To find some reason why the poor deserve
Their miseries ! is it idleness I pray you
That brings the fever or the ague fit ?
That makes the sick one's sickly appetite
Turn at the dry bread and potatoe meal ?
Is it idleness that makes small wages fail

For growing wants? six years ago, these bells
 Rung on my wedding day, and I was told
 What I might look for,—but I did not heed
 Good counsel. I had lived in service, Sir,
 Knew never what it was to want a meal;
 Laid down without one thought to keep me sleepless
 Or trouble me in sleep; had for a Sunday
 My linen gown, and when the pedlar came
 Could buy me a new ribbon:—and my husband,—
 A towards young man and well to do,
 He had his silver buckles and his watch,
 There was not in the village one who look'd
 Sprucer on holydays. We married, Sir,
 And we had children, but as wants increas'd
 Wages did not. The silver buckles went,
 So went the watch, and when the holyday coat
 Was worn to work, no new * one in its place.
 For me—you see my rags! but I deserve them,
 For wilfully like this new-married pair
 I went to my undoing,”

TRAVELLER.

“ But the Parish?”—

WOMAN.

“ Aye, it falls heavy there, and yet their pittance
 Just serves to keep life in. A blessed prospect,
 To slave while there is strength, in age the workhouse,
 A parish shell at last, and the little bell
 Toll'd hastily for a pauper's funeral!”

TRAVELLER.

“ Is this your child?”

WOMAN.

“ Aye Sir, and were he dress'd

And clean, he'd be as fine a boy to look on
 As the Squire's young master. These thin rags of his
 Let comfortably in the summer wind;
 But when the winter comes, it pinches me
 To see the little wretch! I've three besides,
 And—God forgive me! but I often wish
 To see them in their coffins.—God reward you!
 God bless you for your charity!”

TRAVELLER.

“ You have taught me

To give sad meaning to the village bells!”

* “ A farmer once told the Author of Malvern Hills, ‘ that he almost constantly remarked a gradation of changes in those men he had been in the habit of employing. Young men, he said, were generally neat in their appearance, active and cheerful, till they became married and had a family, when he had observed that their silver buttons, buckles and watches gradually disappeared, and their Sunday's clothes became common without any other to supply their place,—but said he, *some good comes from this, for they will then work for whatever they can get.*”

Note to Cottle's MALVERN HILLS.

We

We beg leave again to ask where the fault lies, after this lamentable *peal* of the *parish bells*? If a man can maintain himself decently before marriage is the legislature to blame if he and the woman he marries grow negligent, and he pawn all his little articles of *finery*? Surely the result of their joint-industry would render them more comfortable than before, and to their own negligence, indolence, and vice they are indebted for the poverty and wretchedness which attend their union. The invidious note only implies the opinion of one unfeeling farmer; but, bad as the world is, men in general are glad to see those whom they employ do their work cheerfully, and make a decent appearance upon the produce of their industry.

A Peep at Provincial Routs. A Poem. 4to. Pp. 16. 1s. Wright. London. 1801.

GOOD intentions feebly executed. The poet justly deplores the vices of Gaming, Luxury, and Dissipation; but his verses are destitute of point, harmony, and strength.

The Challenge accepted. A Poem. By John Stewart. 8vo. Pp. 12. Stewart. 1801.

WE should suppose this to be the production of a *foremast man* who fights better than he writes. Never surely did loyalty wear a more homely garb. Both matter and manner set all description at defiance, Ex. Grat.

“ Our true and loyal firm defenders,
With our immortal brave commanders,
To face those boasting, vain offenders. }
United Irene with Briton’s true,
Shellalys and steel face six to two.
Dauntless, faithful, our Islanders,
To Baltic’s coast, France, and Flanders,
Till laws of Nations doth prevail,
The sword of Justice guard the scale :
Let them approach our hulls and decks,
Then hear who shall tow the wrecks.
When laws and compacts they have broke,
Then to our bull-dogs, fire and smoke.
Britannia, her main to plough,
What line can stop her breaking through !”

More Wonders! an Heroic Epistle to M. G. Lewis, Esq. M. P. Editor of “ Tales of Wonder,” Author of “ The Monk ”—“ Castle Spectre,” &c. &c. With a Præscript Extraordinary, and an Ode on the Union. By Mauritius Moonshine, &c. &c. &c. 4to. Pp. 36. 2s. Barker. 1801.

FORTUNATELY for us these Wonders do not bear so extravagant a price as those of Mr. Lewis of which we had lately occasion to speak, or, independently of our utter aversion to the old woman’s tricks, which are coming into fashion, at once to frighten and to please the grown Masters and Misses of the age, and most woefully to corrupt the public taste, we should have an additional motive for execrating *the reign of Wonders*.

“ Neither personal animosity,” says the author in his Præscript, “ nor envious pride, dictated the following Epistle; it is a defence of poetical property

property, in general, against arbitrary invasion; more than this, it is a tribute due to degraded virtue, and the violated decency of national taste. I shall soon expect to see the tremendous "*History of Raw Head and Bloody Bones*" in print, accompanied by a most instantaneous profusion of "*Tales of Terror*," in imitation of so dreadful an original. Indeed, the "*Ægri Somnia*" of *Horace*, that is to say, 'the extravagancies of a sick imagination, could never be more properly applied than to those unnatural labours, which present us with nothing but skeletons and distortions; and lead us to believe the universe itself, which we inhabit, to be no other than a great charnel-house, crowded with apparitions, hobgoblins, and spectres. Nay, human nature, on the whole, is a mere

"Monstrum horrendum, informe, ingens, cui lumen ademptum."

The design is laudable; of the ability with which it is executed we shall enable our readers to form some opinion, by laying a passage or two before them.

"Thee, now, let poignant pleasantry assail,
Thee, too tenacious of thy nurse's tale,
Thee, *Lewis*, I devote to Satire's shrine;
Tho' pert facility, perhaps, is thine,
Thine quick conception, of the quainter kind,
And taste, to trifles awkwardly inclin'd.
But why, to vice, bestow a pander screen?
Why, with thy monstrous births, deform the scene?
Why, build on blockheads an inglorious fame?
Who merely guess thy Merit, by thy — *Name*;
Who pass no further judgment, when they see,
Those all-sufficient vouchers,—*M** and *P*.
Go to,—as well grave *John*'s funeral croak
Might strive t' impart the spirit of a *joke*,
Or *CLAREMONT* personate the *God of Wine*,
CLAREMONT, who 'looks as he did never dine †,'
As thou, by such vile trick, aspire to raise
A splendid monument of deathless praise!"

90

The Bard declares that he can read with pleasure the fabled griefs of a *Dante* or an *Ariosto*;

"But, when those fatal fantasies pervert
The wayward sense, not meliorate the heart,
When the numb'd soul is steep'd in stupid trance,
And ev'n the Scriptures dwindle to romance,
I curse the madness of a guilty taste,
By thee, with more than vulgar glory, grac'd,
Avert my fondness, from such nauseous whims,
Preferring to *Child Waters* †, *David's Hymns*.
Like conj'r's bag, how many a maniac's scull,
Is with newts, toads, and asps, completely full!

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* "There is a most marvellous spell in the two, apparently, simple letters, *M. P.* For *M. P.* stands for Member of Parliament, and *P. M.* for Paymaster."——*Cornelius Agrippa*, Jun.

† "Vide *Spencer*."

‡ "A celebrated old ballad of that title."

Sure that the horrid medley will go down,
 He spews his various garbage on the town,
 'Till sprightly belles are frighten'd into fits,
 And beaux, if blest with any, lose their wits."

He criticises, with severity, the dramatic production of his brother bard, ycleped *the Castle Spectre*, and, moreover, accuses him of plagiarism, *foreign* and *domestic*.

" In pity I forbear, as carrion prey,
 To taint my nostrils with thine hideous Play;
 Where incident, and language, point and plot,
 And all, but loathsome spectacles forgot;
 Draw-bridge, and dungeon, knight, and trusty squire,
 Squalid consumption, spectre cloath'd in fire,
 Illumin'd altars, and 'chimæras dire,' } 150
 Smit with the frenzy of a foreign race;
 Who all their beauty in distortion place;
 Who couple contraries, with equal ease,
 As Taylors munch their cucumbers with peas;
 Was't not enough to filch their flimsy style,
 But thou must rob the Worthies of Our Isle!"

He thus substantiates his charge of plagiarism.

" When ev'ry sense by pow'rful Sleep was seal'd,
 And o'er the brain his poppy-dews prevail'd,
 In my lone Study, lo! methought, I sat, 240
 Grave as an Owl, and pensive as a Cat;
 Before my sight, in pompous garment gay,
 Fresh from the Press, thy "*Tales of Wonder*" lay
 And much I gloated, with lascivious eyes,
 On its white form, gilt edge, and comely size;
 When, sudden, from the lab'ring shelves around,
 I heard, at first, a small, still, solemn sound,
 That louder wax'd anon:—and, now, I view'd,
 Descending from their cells, the motley brood,
 An animated host of various hue; 250
 Pale yellow, chefnut brown, cærulean blue,
 And glowing red, as if inflam'd by rage;
 All cover'd with the rev'rend dust of age!
 Fierce they approach'd; and (oh! extremeest grief,)
 Each from the stranger-volume tore a leaf,
 Indignant tore; and while my anxious mind
 Quick doubts involv'd, scarce 'left a wreck behind;
 Then, to their sev'ral seats, alertly fled,
 Mutt'ring low curses on thy fated head.
 Curious to know, what lucubration rare 260
 Those vellum-vested knaves would deign to spare,
 Thy Tome, all-tatter'd as it was, I took:
 Good Heav'n *! how much unlike the former book!
 For they had pick'd the meat, but spurn'd the bone,
 And, only left thee, S—y's, and—Thy own.

Pleas'd by the civil censure of the joke,
I shook my sides with laughter, and awoke."

The ode is more spirited and correct than the Bard's bag of Wonders. He condemns flippancy of abuse in other writers, and, yet in his own pert comments on the Author of the *Pursuits of Literature* he is not only flippancy but unjust. He magnifies his faults, and is blind to his merits. Whatever defects that writer may have displayed, they are greatly counterbalanced by his beauties, and it is our serious opinion, that he deserves the thanks of all friends to religion, morality, and social order, in the defence of which he has exerted his ability with success.

In describing the qualifications of a man of *virtue and independence*, whom *he* reverences and admires, he introduces one, which *we* certainly have never considered as a characteristic of either.

"Who, from the plenteous store of knowledge, flings
On peasant's honour, or contempt on Kings."

From the construction of these lines the idea is conveyed that to honour peasants or to despise Kings, is a mark of virtue and independence. If he had really said, what we hope he meant to say, but what he certainly has not said, that an honourable mind would honour virtue though found in a cottage, and hold vice in contempt though seated on a throne, every heart would have beat in unison with the feeling, and every voice have re-echoed the sentiment. As it stands, the latter part of it seems to reverse the scriptural precept—
HONOUR THE KING.

Unio sive Lamentatio Hibernica Poema Macaronico-Latinum. And an Ode to Peter Pindar. 4to. Pp. 16. 18. Wright. London. 1801.

THIS whimsical medley has one great advantage over the notable production of Dr. Geddes*, in the possession of *humour without falsehood*. It exhibits an odd mixture of Latin and English, interspersed with some fair strokes of satire and of wit. The invocation at the beginning will afford a tolerable specimen of the poem.

"Vos, patriæ invoko pia numina, *Nymphs of the Poddle* †,
Vos Libertatis Pueri, cum *Smock-alley Wenches*,
Fishwomen et *Ferrymen*, precor aspirate canenti;
Flebilibus mea Musa modis miserabile carmen
Integrat, indignos mecum *pityate dolores*.

O, si præteritos referat mihi Jupiter annos,
Qualis eram! magnum cum *Grattan* ante senatum
Lætus barranganabat *Voluntarios*, *Militiamque*,
Grandiloquens, verbisque sonoris *speechificabat*.

"O, Patria, exclamans, Hibernia, maxima tellus,

"Lo, sperata diu clarè latèque triumphat

"Hæc quæsitâ manu Libertas! Do tibi *Free-trade*,

"Do majestatem populo, populoque salutem.

"Credo equidem, haud fallor, tali pro munere nostrum

* See the Anti-Jacobin Review for February. P. 193.

† "Poddle, vel Puddle, sic dictum à vicino flumine, quo magna pars *Dublini* sæpe inundata est. Hanc regionem habitant *Liberty Boys*, Decanus etiam atque Archi-episcopus—cum multis aliis."

" Nomen in astra ferent generi serique nepotes,

" Et nati natorum, et qui nascentur ab illis."

Quinquaginta simul nummorum millia *grasping*,

Out-bathat, parvo cum corpore, *just like a Pigmy*,

Quis tamen illius celeberrima gaudia noctis

Expediat versu! quot *Fire-works*, quot *Luminations*,

Quam multæ ardenti fulgebant lampades *oil*!

Vidit et obticuit cum murmure *Lissus* amnis;

Audivere Lacus sonitum, *shout*osque frequentes.

Ipse etiam ripæ confidens marginè *Dermot*,

Conjuge cum *Sheelah*, audito sine fine tumultu,

Starts, et *hugreys*, *bawling*es undique *Brattos*

Deferit, inceptum *stir-about*, carolque *potatoes*—

Quos ego! * *sed motam præstat componere mentem.*

Scilicet, ah, misero cruciantur pectora luctu,

O Socii, O Comites, *Cromaboo*, *Mænevin*, O'Connor!

Venit summa dies et ineluctabile tempus

Hibernis; fuimus *Patriots*, fuit *Erin*, et ingens

Gloria *Dublinsi*; ferus omnia *Pittus* ad *Anglos*

Transtulit—en nostrâ *Britanes* dominantur in urbe."

The manner of that low dealer in Doggrel, who assumes the appellation of Peter Pindar, is not badly imitated in the following ode, annexed to the poem.

" Ode to Peter Pindar in his Own Way.

* ARGUMENT.—The Poet complaineth of Peter's odes—adviseeth him to desist,—compareth him to a Laureat and Mistress More—grumbleth in the gizzard against Royal Chat—talketh of Mister Death, and Madame Schwellenberg, of Gifford, and fallen Ministers—liketh Peter to a penny Puff—prophecieth no good to him, and compareth him to another Puff of a different flavour.

ODE.

" *Puff*, I've had of thee my Belly-full —

Thy Odes and Epigrams give o'er,

Tame as a Laureat, and almost as dull,

Gentle as Mistress More.

I'm sick of Courts and Royal Chat,

Of Kings and Queens—Ha! Ha! What! What!

Peter, 'tis very flat,

Since Mister Death, rude Porter, and all that,

'Gainst Madame Schwellenburgh hath shut the door.

Of Gifford I have had enough,

* " Quos ego, sed motos præstat componere fluctus."

Æneid. Lib. 1.

" Venit summa dies et ineluctabile tempus

Dardaniæ; fuimus Troes, fuit Ilium, et ingens.

Gloria Teucrorum; ferus omnia Jupiter Argos

Transtulit—incensâ Danai dominantur in urbe."

Æneid. Lib. 2.

And

And fallen Ministers, and such like stuff,
 Peter, thou art a very Puff,
 A penny Puff, bak'd in a pan of tin;
 With swelling outside, little good within;
 Not very sweet, nor very tart,
 Of Pastry-cooks the standing joke,
 Peter, thy wit will end in smoke,
 Just like that other Puff—a F—t."

NOVELS.

The two Princesses of Persia. Addressed to Youth. By J. Porter. 2amo.
 3s. Crosby and Letterman. 1801.

THE Princes, Omra and Behauder, are brothers, whose characters, tho' virtuous, form a contrast of meekness and impetuosity, and are respectively corrected by the admonitions and instruction of Sadi, their preceptor. The author informs us that, "for the tales with which Sadi lessons the Princes," he is "indebted to a philosopher of that name, who really composed, and recited them to the youth of Persia. How" he "came by them," he has "not obtained permission to repeat."

The principal subjects treated in this little volume are—Pride, Personal Defect, Vanity and Idleness, Ancestry, Justice, and Mercy, Procrastination, Government, Credulity and Calumny, Honour, Death, Dignities. In his introduction, the author says—

"A celebrated Moralist has observed, that he who sets out in life, with moral principles deeply fixed in his heart, though a deceiving and deceived world should neglect him, will find, in his heart, a source of joy, which the world, with all its riches and honours, cannot bestow.

"Thus, holding religion as the basis of that independence of mind, which is the best guardian of virtue; on this rock I erect the morals of my book, I have drawn its principles from the greatest philosophers of the world, and from the source of all truth, the Holy Scriptures."

A book, so constructed, claims our mite of approbation, and we recommend it to those who are solicitous for their offspring to profit by the dictates of virtue.

MISCELLANIES.

Observations on the Account of a Plan for the better Supplying the Cities of Edinburgh and Glasgow with Coals; by Henry Stewart, Esq. J.L.D.F.R.S. and A.S.E. By an Old Coal Master. 8vo. Pp. 64. Hill, Edinburgh. 1800.

HAD we not rashly promised in our review of the pamphlet to which this is an answer, (See our last Volume, p. 422.) to do justice to the arguments of both parties in this canal controversy, we should hardly have

deemed the *Coal-master's observations* worthy of notice. We mean not by this to insinuate, that the pamphlet is not ably written. The ingenious author is evidently interested; at least to us he seems *deeply* interested, in preserving to the coal-owners of Mid-Lothian, the monopoly which they now enjoy of supplying the city of Edinburgh with fuel; and with a good deal of address he throws dust in the eyes of his readers, to prevent them from perceiving the force of the arguments by which Dr. Steuart proves, that by means of the canal by the *Batten Moss*, the metropolis of Scotland might be more cheaply supplied with coals from the county of Lanerk, than from the ~~mines in its~~ more immediate vicinity. In labouring for his own interest, we cannot blame him; for we have long been of opinion, and we wish to impress that opinion upon others, that exertions which have *no respect whatever* to self interest, can be made only by a being more perfect than man. But controvertists should never forget that *justice*, at least, is due to all—to their antagonists as well as to their friends; and they should not hazard, from the press, assertions relating to facts, which they would not, upon oath, utter in a court of law.

That the Old Coal-master had been inattentive to this rule, we were led to suspect, by perusing the bare title of his pamphlet; for Dr. Steuart's *account* professes to give no plan, as he says it does, for the better supplying of the city of Glasgow with coals. Notice indeed is incidentally taken of the probable advantages that would accrue to Glasgow, as well as to many other places, from the canal, if cut in the line of *Batten Moss*; but the profest object of the account is, to prove the very great importance of that line to the city of Edinburgh. Incidentally its importance is shewn likewise to the east coast of England; and the title of the Coal-master's pamphlet would have been *nearer* to accuracy, had it been, *Observations on the Account of a Plan for the Better supplying the Cities of Edinburgh and London with Coals!*

Having got over this stumbling-block thrown in our way, we entered upon the perusal of the pamphlet itself, and were very soon enabled to form an estimate of the entertainment prepared for us by the unknown author. Dr. Steuart begins his pamphlet with some references to the earliest accounts that we have of pit-coal used as a fuel, and gives a quotation from Theophrastus, to prove, that about two thousand years ago it was in use among smiths, or workers in metals. This quotation has, doubtless, little tendency to decide the question concerning the merits of the two lines proposed for the intended canal between Edinburgh and Glasgow; but it is interesting as a matter of offliberal curiosity to the classical reader, and was therefore inserted, surely with no impropriety, in a work calculated for the perusal, not of mere colliers, but of gentlemen. The old Coal-master, however, seems to think it very impertinent, and attempts to make his readers merry, by professing himself ignorant what kind of *coal-master* Theophrastus was, or whether he learned it (learned what?) from "his predecessor Aristotle." For ourselves we can only say, that we should have been glad of the relief of many such quotations from our anonymous author's intolerable jargon of "*oncast below*," and other such phrases, intelligible only to miners. We beg leave likewise to assure him, in vindication of our old friend Theophrastus, that pit-coal has been found much farther *south* than Greece; even so far as New South Wales: but perhaps by *south*, our coal-master means a low latitude!

After this witticism, and others similar to it, the author enters upon his business, and begins, by candidly admitting, that the coal district in Lanerkshire,

nerkahire, is richer than even Dr. Steuart had represented it. This, however, he contends, is of no manner of importance, since, in certain situations, a thick seam of coal is not more valuable than a thin! Not satisfied with this, which one would think sufficiently paradoxical, he affirms, that a colliery of any extent can be wrought with greater advantage at the depth of *thirty* fathoms than at that of *ten*; and that thirty fathoms is the very *least* depth at which such a colliery can be worked to any advantage! (Pr. 10, 11.) Nay, he goes so far as to say, and attempts to prove, that the water carriage of heavy goods must be more expensive than the land carriage, if the distance exceed not six miles; and he even assures the citizens of Edinburgh, that they must pay as much for coals brought by water thirty miles, as for coals brought by land six miles; though the water-born coals cost at the pit mouth only one shilling and six-pence per cart load, and the land-born coals cost four shillings and six-pence!

In mentioning these paradoxes, we are far from thinking that he has not displayed ingenuity; but his reasoning, though in the form of arithmetical demonstration, will be found extremely fallacious, by him who shall closely examine the principles from which he sets out. The suppression of so small a sum as even 10l. for instance, in one case, and the addition of the same sum in another, must produce mighty effects on the conclusion, when that conclusion is the result of multiplying by any figure, the expences from which, in the one case 10l. are taken, and to which in the other they are added. It cannot be expected, that we are to fill pages, devoted to more important objects, with instances of our Coal-master's address in this way. His pamphlet is in the hands of the public, who will do both him and it justice; and as it contains several details which may prove useful to Coal-owners, we recommend it to the perusal of all such; though with respect to the subject of controversy between the author and Dr. Steuart, it begins with petulance, and concludes with misrepresentation.

Supplement to an Account of a Plan, for the better supplying the City of Edinburgh with Coal; comprising an Examination of an anonymous Pamphlet lately published, under the signature of an Old Coal-Master. By Henry Steuart, L. L. D. F. R. S. and F. A. S. E. 8vo. Pr. 20s. Longman and Rees, London; and Hill, Edinburgh.

THE reader perceives that this is an answer to the pamphlet reviewed in the preceding article; and we venture to assure him, that he will find it a *complete* answer. He may indeed be of opinion, that the flippant assertions of the Coal-master, without name, were hardly entitled to *any* answer; and we surely agree with him, that Dr. Steuart was not *called upon* to take the slightest notice of such an antagonist. When a gentleman publishes a disquisition founded on *facts*, for the truth of which he pledges his *name* and character, no man of honour will controvert those facts, without giving to the public the same pledge for his own veracity; and therefore, as the Coal-master vouches for the facts, which he brings forward in opposition to those of Dr. Steuart, neither by his own name, nor by the name of any other unexceptionable witness, our author might, with perfect safety, have trusted his cause to the judgment of his enlightened readers. He had, however, courted disquisition; and perhaps he might think that many persons interested in the line of the projected canal, are little acquainted with the laws of literary warfare. By such persons silence might have been construed into an acknowledged defect; and as the canal cannot be cut in either line but at an enormous expence, the interests of Edinburgh, and of the

the public at large, (for in the present case they are inseparable,) might have been materially injured by an anonymous pamphleteer.

Whether our author reasoned in this manner, we know not; but he seems sufficiently sensible, that nothing was due to him from an adversary who fights from behind a bush. "There is one condition of the contest," says he, "of which I have cause to complain. While I fairly and openly display my name before the public, I am called forth into the arena against a masked gladiator, who, like Jack the Giant-killer, has his invisible cap, and wraps himself up in his coat of darkness. That such conduct is attributable to one of two motives, is abundantly plain. Either the *observer* is *afraid*, or he is *ashamed*, on account of his book; and I leave it to his coal-friends or himself, to make choice of the alternative. What his real name or character may be seems of little moment to the question, and is of still less to the public. A coal-owner of Mid-Lothian, an able advocate of Edinburgh, and a certain merchant, and formerly a land-holder in Lanarkshire who is *now* in lack of other occupation, have been seriously suspected by prying curiosity. As to the two first, their talents, as writers, and still more, their respectability and candour as men, wholly forbid the idea. For there is, throughout the performance, a wilful mis-statement, a determined petulance, and self-sufficiency, incompatible alike with liberal attainments and solid knowledge; not to mention the counting-house phraseology with which it is filled, and the defective grammar and provincial barbarisms with which it is disfigured."

By this passage, and another, in which the Coal-master is said to have obtained *odium cum dignitate*, we are led to suppose that Dr. Steuart's antagonist is not completely concealed by the mask which he has put on; and if so, he has reaped the reward which all deserve, who put on a mask that they may insult with impunity, individuals by whom they have not been injured. From the beginning to the end of the *Account of a Plan for the better Supplying the City of Edinburgh with Coal*, there is not one expression unbecoming a gentleman, or a single reflection upon any individual, except two mineral surveyors, who are expressly *named*, as having discharged their duty in a careless manner. This being the case, the coarse ridicule which the *Observer* attempts to throw over Dr. Steuart and his cause, was wholly unprovoked; and his internal conviction of this was probably the reason that he sent his *Observations* into the world without his name. But, if he be known in the metropolis of Scotland, his vain attempts at concealment must co-operate with the wit of his antagonist, to raise the laugh against him; That wit, though not so rough as his own, is infinitely more keen; and though it mangles not like a saw, it cuts like a razor.

Were there nothing, however, but wit in Dr. Steuart's book, it would, on such a subject, be of very little value. With much patience he examines the Coal-master's reasonings on deep and shallow pits, and on the comparative expences of land and water carriage; points out the fallaciousness of the principles on which his calculations are built, and then makes for his misrepresentations the following apology:

"When we candidly consider the acuteness of his feelings, and the very *peculiar* nature of the ground he had here to tread, some allowance, perhaps in charity, should be made, even for such misrepresentations. Great as we know the aversion of the canine race to be to water, when afflicted with that deplorable disease, which has from thence derived its appellation; yet far greater, I am persuaded, and far more deep-rooted, is the abhorrence that the

the thorough-bred monopolist involuntarily feels to fair competition, and to every scheme for diffusing the equal benefits of trade. Like the lean hound in the fable, though *shut up* in his kennel, and disqualified for the chase, he still continues with violence to give tongue at the starting, and pants after the game he is now unable to pursue, and which it has fallen to the lot of his followers to participate. Let us, however, not forget, in the midst of a due consideration for infirmity or misfortune, that our Observer's uniform design has already been to mislead the ordinary reader; to surprize him with paradoxes; to perplex and confound him with technical details; and thus to withdraw his attention from the main object of my book, which was to shew the vast difference in the price, as well as the extent of the coal, so remarkable in Lanerkshire and Mid-Lothian; and the absolute certainty, on that account, with which a judicious water-carriage would preserve it to the metropolis, at an expence far inferior to the present rates."

Without entering into the calculations of either pamphlet, which can much engage the attention of coal-owners alone, our readers must perceive the truth of this last assertion in the facts admitted by both writers. Both admit, that there is an immense field of coal in Lanerkshire, and that such coal lies near to the surface of the ground; both admit, that the line by the Batten Moss, for which Dr. Steuart contends, passes through the heart of that coal district, while the other line proposed only skirts it; both admit that, for some time, at least, coal could be brought by water from Lanerkshire to Edinburgh, at less expence than it is *at present* brought from the mines of Mid-Lothian; and though it may be true, as the Observer affirms, that the coal-owners of Mid-Lothian could afford fuel to the metropolis of Scotland cheaper than they now do, it follows incontrovertibly, that it is by a judicious water-carriage alone that it can be procured to that city, at an expence inferior to the present rates, because nothing else will induce the Mid-Lothian monopolists to lower the price of that necessary article of life.

The Statistical Observer's Pocket-Companion: being a systematical set of Queries calculated to assist Travellers, and all Inquisitive Men at large in their Researches about the State of Nations. Translated from the French of Julia, Duchess of Giovane, Baroness of Undersbach, Lady of the Starry Cross, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society; London. 24mo. Pr. 152. Bookers. 1801.

TO give to laudable curiosity a proper direction, and to point out to the inquisitive mind proper objects of research, is to perform an useful and meritorious service to society. The plan of this work is novel and ingenious, and its execution displays a depth of reflection and a solidity of judgment that have a direct tendency to prepossess us very strongly in favour of the author. It is but a poor compliment to say, that it is, indisputably, the best *Pocket-Companion* which has ever fallen into our hands; it has the much higher merit of being a judicious guide to profitable reflection.

Of the Shoe-maker, Schrodter, the Printer, Taurinus, and the Cabinet-Maker, D'amberger, three Travellers who never traveled at all, but fabricated their Accounts in one Manufactory. 8vo, Pr. 20. Price 1s. 6d. Geilweiler. London. 1801.

THIS small tract contains an account of three of the most impudent forgeries which have yet been attempted in the Republic of Letters;—we do

proceeded to Holland, where he had again entered into the Dutch service, and now was probably settled at Surinam. Taurinius had given the same deposition to two literary gentlemen of Weimar, named Bertuch and Bottiger, whom he had formerly promised, by a public declaration, to visit, in order to justify himself to them; which justification, together with his mode of living, they had published in the Literary Magazine of Jena. But in this deposition the most glaring contradictions are discoverable, by which the whole scheme of imposture is untolded."

The London booksellers, who published the English translation of these pretended travels, we think, are very justly punished for the ridiculous anxiety which they display for the speedy importation of all the fustian and ribaldry of the German School, which tend not only to corrupt the taste but to deprave the manners of our country.

The same man is said, by the author of the pamphlet, to be the fabricator of all the three works above-mentioned, though published under different names. We heartily wish that no greater impositions were practised by the German Literati; and that none of them were more guilty than this wretched shoemaker, who was probably stimulated to commit the forgery by the calls of hunger.

This little tract is evidently the production of a foreigner;—it contains only nineteen pages, widely printed, including two title pages, and two blank pages, and is charged *one shilling*; by which we suppose that Mr. Geisweiler is willing to indemnify himself for the loss which he must have sustained by publishing one of the translations of Mr. D'Amberger's forgery.

The New Speaker; or English Class Book, consisting of I. Moral and Instructive Essays. II. Narrative and Pathetic Pieces. III. Dialogues. IV. Orations and Harangues. V. Epistles. VI. Miscellaneous Pieces. VII. Select Poetical Varieties. To which are prefixed, a short system of Rhetoric, and an Essay on Enunciation or Delivery, chiefly abstracted from Blair's Lectures. For the Use of Schools. By William Mavor, L L D. Author of the British Nepos, Natural History, &c. &c. Wallis, London. 1801.

TRACTENT fabrilis fabri may justly be applied to those who write or compile books for the use of schools. We believe Dr. Mavor has long been in the habits of teaching, with success, and several of his publications are excellently adapted for the rising generation, among whom we know they are general favourites, as well as with their parents and tutors. The New Speaker appears to us a real improvement on Enfield's, particularly in arrangement, classification, and copiousness. Indeed it is totally distinct from, yet an auxiliary to, that valuable compilation. The different articles are selected with taste and judgment, and their tendency is uniformly good. The work is inscribed to the Archbishop of Canterbury,

REVIEWERS REVIEWED.

The Sin of Schism; a Sermon. By Edward Pearson, B. D.
TO THE EDITOR.

SIR,

EXTENUATION and *candour* tread as often on the lips of the Critical Reviewers, as *caution* and *politeness* on those of the Monthly. But that these virtues

tures are only preached, and not practised, by this society of Gentlemen, is abundantly evident from their review of Mr. Pearson's sermon on the Sin of Schism. As it is but short, I beg you to favour your readers with a sight of it, from their *Monthly Catalogue* for January, 1801, p. 105. It runs thus :

‘ A very judicious well-timed discourse on a sin very prevalent in these days. It arises in part from a negligence in the performance of the duties of the church by its ministers—in part from a want of union in the church in the meaning of its articles ; but in a much greater degree from the want of a due consideration of the nature of the Christian Church, from the zeal of schismatical preachers, and from that fanaticism to which the vulgar are prone, when sufficient care is not taken of their spiritual instruction. It is in vain that the preacher points out the wretchedness of schism, unless he is in season and out of season, instructing his flock in evangelical truth. If he be remiss, or if he dole out to them the meagre scraps of heathen morality, the poor will run to the less learned, but more earnest instructors—to those who speak to the heart, in terms intelligible to themselves, though not satisfactory to the refinement of taste or the acumen of philosophy !’

Such critiques, Sir, demand your particular attention, as a *political and literary Censor*, and therefore I make no apology for addressing to you a few observations on the subject. Be it understood, that I know as little of Mr. Pearson as of Mr. Pybus ; but if the former be author of a *judicious well-timed discourse*, I think it was the duty of the Critical Reviewers to have treated their readers with a specimen of its excellence, instead of a vague philippic on the church. To step aside, and leave the direct path, in order to insult a body of men long unpopular with Critical Reviewers, by no means evinces that they are a society of Gentlemen. To impute to the Church that sin, of which Mr. Pearson's judicious discourse had irresistibly convinced them that they themselves were guilty as dissenters, is one of the admirable evasions of *whoremaster man*, who, when conscience flies in his face, can prove himself to have been guilty by *spherical* * *predominance*. Whatever mischief arises, Mr. Editor, whatever wickedness prevails, it is no longer to be ascribed to the perverseness and depravity of human nature. We are so enlightened and perfected by the new philosophy, and the film of prejudice so happily removed from our eyes, that we can see plainly, that the root of all evil is the existence of the regular clergy. Yes, Sir ; and Tenterden Church steeple, as Bishop Latimer observes, must indubitably be the cause of Godwin Sands.

One great reason of the increased confidence with which the *Monthly and Critical Reviewers* have of late reviled the Church, springs from the modest and humble, but *unguarded* manner, in which the authors of the *Report from the Clergy of a District in the Diocese of Lincoln*, spoke of their own merits as clergymen. “ Before we close our enumeration (say they) of the causes to which the decay of Christian piety and practical religion may be ascribed, we desire, under an awful sense of the importance and difficulty of that sacred trust with which we are charged, to declare our humble conviction and our unfeigned sorrow, that the frailties, omissions, and imperfections of the best of us, have contributed in no inconsiderable proportion to lessen the utility of our establishment.” I am perfectly aware, Sir, that when we have done all those things which are commanded us, it is our duty to say, that we are un-

profitable servants. But I doubt much, if such a confession ought to be made from the house-top; it should be whispered from one apostle to another; it should be the private and internal suggestion of a conscience anxious to do its duty, and fearful of being checked in its laudable career by ebullitions of vanity and self-approbation. Were I to advise with the Christian minister respecting his public conduct, I should certainly say, *sume superbiam quæsitam meritis*; let no man despise thee. It was no proof of *pride* in Samuel, publicly to testify and assert his integrity. A church which openly proclaims itself, in times like these, to be *without merit*, becomes *felo-de-se*, by provoking and inviting its enemies to violence. In how insidious and disingenuous a manner the *Monthly Reviewers* have availed themselves of such a convenient handle, may be seen by p. 91 of their Review for January, 1801: how artfully the *Critical Gentlemen* have applied it, is manifest from the critique before us.

The first insinuation in this elegant morsel, which savours strongly of *cant*, is, that *schism* arises in part from a *negligence in the performance of the duties of the church by its ministers*. The author perhaps intended to be equivocal, and has therefore left us to guess at his meaning: whether he alludes to *non-residence*, or the *irreverend manner* in which the duties of the reading-desk and pulpit may be sometimes discharged, I know not. Let his allusion be to either, we find a strange reason for *schism* in both senses. Is the *service* of the church the less orthodox, because irreverently performed? Are her doctrines less sound and pure, because preached by a curate in the absence of his rector? A justification of *schism*, full as reasonable, was urged by Mr. Middleton, when he ascribed it to *taking tithes in kind*.

Insinuation the second, is *want of union in the church on the meaning of its articles*. Here is strange confusion, Mr. Editor. The *want of union* complained of, is manifestly on the side of those who have departed from the church. They who still remain *with* the church, acknowledge, by the very act of adherence, that all is right. They who do not adhere to the church, who do not *speak the same things* as the church, who are not *perfectly joined together in the same mind and in the same judgment*, are not of the church; they are *schismatics*, strictly and truly, according to the Apostle's own definition in 1 Cor. 1, 10. I recommend, Sir, to the *Critical Reviewers*, an amicable interview with their *Monthly* brethren, that they may, by uniting the wisdom of their councils, determine what is the church, and what is not. The latter, for an obvious purpose, at p. 90, of their last number, endeavour to persuade the *Methodists* that they are *not* of the church, but ought to regard themselves as *dissenters*. The former manifestly confound seceders with the church itself, in order to support an *unmannerly* assumption, that *schism* originates in the disunion of the church as to the meaning of its own articles.

The critique on Mr. Pearson, in the next sentence, kindly condescends to bestow a share of the blame of *schism* on those who *leave* the church. It ascribes to them *want of due consideration* of the nature of the family of Christ, *intemperate zeal* and *fanaticism*; but instantly recoils, and imputes the propensity of the vulgar to such extravagance, *not* to its true cause, the obstinacy, credulity, and fallibility of the mind of man, but to the regular clergy. The cause of all, it seems, is, that *sufficient care is not taken of their spiritual instruction*. If we ask how *Critical Reviewers* can know that *sufficient care is not taken*, they will not be able to inform us that they know it practically by attending our places of worship, but they will refer us to the *Lincolnshire Clerical Reports*. Supposing the modesty of that report had not rendered it a

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document somewhat fallacious on this head, will writers of *extenuation* and *candour* maintain, that it is possible to conduct the human mind to whatever conviction we please by *spiritual instruction*? If a single preacher, if a whole established church, be rendered *unpopular* by scandal and calumny, will not the most saving truths be uttered by their lips in vain? Will not their words fall into the vulgar ear, as *profitless as water in a sieve*? Again, if a preacher, however meanly qualified, will stoop to base means in order to render himself *popular*; if he will flatter the sins of his audience, rave and foam in presence of his hearers, and impute his extacies to the Holy Spirit, is it not plain that such a man may instil the most pernicious doctrines with effect, and lead the credulous rabble into whatever enormities he pleases? The Apostles, themselves, with all their supernatural endowments, were not always able to stem the torrent of popular prejudice and phrenzy. What care then, what regard to *spiritual instruction* can enable their successors to quiet the zeal of schismatical preachers, and the fanaticism of their followers? To say that their *want of care* is the cause of such zeal and fanaticism, is as absurd as to impute the horrid catastrophes of Paris to the Court of London. The vulgar mind alone can be duped into a belief, that there is the shadow of a connection between the one and the other. Oh! the *liberality* of Critical Reviewers!

A personal reflection is cast on Mr. Pearson, when his reviewer says, that it is in vain for the preacher to point out the wickedness of *schism*, unless he is at all seasons instructing his flock in *evangelical truth*. If the critic does not mean to insinuate that Mr. P. is personally culpable, he aims a blow at the church through the sides of Mr. P. for which both may thank him as a striking proof of forbearance, politeness, candour, and Christian charity.

This extremely liberal critic proceeds to insinuate, under the convenient mask of hypothesis, that Mr. P. or the church, or both, are *remiss*, and *dole out* to their congregations, the *meagre scraps of heathen morality*; and that to this cause we are to look, for one of the reasons why the *poor run to the less learned, but more earnest instructor*. I doubt not, Sir, that this hostile separatist could produce as many causes for *schism*, as we have lately heard for *scarcity*, and that he is sophist enough to fasten them all upon the church. I believe, on the contrary, that the church is as little to be charged with producing *schism*, as *scarcity*. That she does not contribute to occasion the former by the means here alledged, that is, by *doling out* (most liberal expression!) the *meagre scraps* (delightful candour!) of *heathen morality*, I could prove by appealing to the voice of her pulpits; but the critic manifestly never enters a church; I must therefore be content to refer him to sermons recently published by the regular clergy, of which, since they are not despised and overlooked by *Anti-Jacobins* and *British Critics*, so contemptuously as by *Monthly* and *Critical Reviewers*, I am able to produce two creditable instances which entirely defeat his assertion. Let it be remembered, that the clergy are accused of *not instructing their flocks in evangelical truth*; that is, in the trite phrase, they *do not preach the gospel*. Such an accusation is at least implied, and lies concealed among the *meagre scraps* of this designing critic.

At page 21, of the *British Critic*, for January, 1801, the Reviewer will find *Sermons preached to a Country Congregation, by William Gilpin, Prebendary of Salisbury and Vicar of Boldre*. Here then we have an admirable opportunity of judging what sort of doctrine the church preaches, in these days of *heathen morality*, to the *poor*. What then, let us inquire, are the subjects discoursed upon by this Vicar of the Church? Sermon I. On the *gradual progress of verbal*

verbal *prophecy*. II. On *typical prophecy*. III. On the liberty of the *gospel*. IV. On the *parable* of the different talents. V. On the *called and chosen*. X. What shall I do to be saved? XI. On *spiritual stewardship*. XVII. The Lord's cup. XVIII. On the promises of the *gospel*. XX. The husbandman. XXI. It is finished. XXII. The hour cometh. XXIII. Christian joy. XXIV. The rich man and Lazarus. Will the Critical Reviewer maintain that no regard is here paid to *Evangelical truth*? Will he affirm that it is superseded by *meagre scraps of heathen morality*? Such a character he will find it impossible to attach, even to the discourses which are not here particularly introduced to his notice. "But this (he will say) is a solitary instance; shew me another and I will be convinced." Another I will shew thee, thou uncharitable reviler; but without the hope of making a convert of thee by *ten* such instances.

Let the Reviewer cast an unwilling eye upon p. 49, &c. of the *Anti-Jacobin Review* for January 1801. He will find there, *Discourses on several Subjects by Christopher Wells, B. D. formerly of Jesus College, Oxford, Rector of Remenham, Berks.* Our wish is, to know of what these several subjects consist. Sermon I. The first and second *advent of Christ*. II. *Christ the saviour of sinners*. III. *Prophetical representations of Christ's salvation*. IV. *Christ the day-spring*. V. *The nativity of Christ*. VI. *The death of Christ*. VII. *The resurrection of Christ*. VIII. *The ascension of Christ*. IX. *The gift of tongues*. X. *The divinity of Christ*. XIII. *The first and great commandment*. XXIII. *The marriage feast*. XXIV. *The unjust steward*. XXV. *The pearl of great price*. XXVI. *The gospel a light and joy to the world*. XXVII. *Confession of sins to God*. XXVIII. *Godly sorrow*. XXIX. *The penitent restored*. These are contained in the *first volume*. In the *second volume* we find, Sermon I. *Faith in Christ*. II. *Christian blessedness*. III. *The hungry soul filled*. IV. *The same subject continued*. V. *The law and the prophets fulfilled*. VI. *Worldly anxiety forbidden*. VII. *The service of God and Mammon not possible together*. VIII. *Encouragement to prayer*. XI. *Example of Christ*. XII. *Christ's answer to the disciples of John*. XIII. *The excellency of the knowledge of Christ*. XIV. *The son of man's death a ransom for many*. XV. *The power of the gospel*. XVI. *The testimony of the apostles*. XVII. and XVIII. *The sin and danger of immorality and unbelief*. XIX. *The great sin of neglecting the Gospel*. XX. *The excellency of the knowledge of the scriptures*. XXI. *Repentance and the fear of God*. XXII. *The duties and rewards of the Christian life*. XXIII. *The holy communion*. XXIV. *The kingdom of God*. XXV. *The sin of shutting up the scriptures*. XXVI. *The service required of Christians*. XXVII. *The leper cleansed*.

Such are the subjects discussed by Mr. Wells. Having noticed them with all possible brevity, I return to the charge with the Critical Reviewers. If *at the mouth of two or three witnesses*, (as the divine law, quoted by St. Paul, has laid it down,) *a matter is to be established*, then may I expect of every reasonable man, the acquittal of the clergy from the accusation of *not instructing their flock in evangelical truth*. I have produced *two* instances, and they are the most recent upon record, that they are not so *remiss* as to *dole out meagre scraps of heathen morality*, instead of the truths of the *gospel*. If *moral preaching* be sometimes adopted by them, it is sanctioned by the example of our Lord himself in his sermon on the mount; it is sanctioned by all the *Epistles*. They have authority even to treat of sound *politics*, and to instil *maxims of good government* into their hearers. But it is no part of their *duty*.

to preach rebellion and sedition; and they have accordingly left that office to the sectary. The word of scripture is the seed of their argument; and every vain suggestion of the mind is brought into subjection to the truth that is revealed. *They cast down imaginations, and every high thing that exalts itself against the knowledge of God: they bring into captivity every thought to the obedience of Christ.* They do not square the scripture to their own superficial philosophy, like *Monthly Reviewers*, when they deem everlasting punishment unjust. They see the mercy and the justice of God displayed in that most awful truth, in a manner the most consistent and the most favourable to salvation. It is true, that temporal sin cannot deserve eternal wrath, considered without references to God's promises. But if he has tendered to temporal virtue, a reward which its utmost perseverance can never merit, namely, everlasting happiness, it is no injustice to inflict on those who reject that reward, everlasting misery. It is a consequence which follows of course, without which, though the mercy of God might be infinite, his justice could not be so. To believe punishment to be not eternal, is to return to the old notion of purgatory, a notion which *Monthly Reviewers* are certainly not anxious to restore. The eternity of future sufferings is a doctrine which man cannot argue down, while he is a true believer; however he may be disposed to refuse it, when his conscience whispers him, *the good that I would I do not, and the evil which I would not, that I do.*

A word or two more might be said to the *Monthly Reviewers* upon their truly *Calvinian* approbation of the impatience of the boy Kotzebue during the church service at Weimar. Perhaps these gentlemen have the same opinion of prayer as the *undevout sailor*, who, being at length brought upon his knees by a severe storm, pleaded, as a valid reason why his petition should be heard, *that he did not bother God Almighty every day as the rest did.* But I must return to the *Critical Reviewer* and his less learned but more earnest instructors, whom he curiously describes as *speaking to the heart, in terms intelligible to themselves.* I shall not, however, dwell upon this unfortunate specimen of perspicuity, after the manner of *Ireland*; neither shall I take notice of his strutting conclusion, his refinement of taste, and acumen of philosophy. I leave him to enjoy this remarkable testimonial of the liberality, extenuation, and candour of *Critical Reviewers*, with a promise, that when the next number of this polite review has made its appearance, I will again hold up the mirror to him and his colleagues. It may possibly be to no purpose, and they may straightway forget what manner of men they are. The world, however, will not forget; and if such contumely be continued, it cannot be long before every gentleman will be ashamed to see the *Critical Review* on his table. To say that it is at present conducted by gentlemen, is manifestly a gross misnomer. Let them not imagine that I wish for their failure, when I speak thus hastily of their demerits. While criticism is carried on fairly and honestly, it matters not whether the authors of it are Jews, Turks, Infidels, or Heretics; they are entitled to a hearing. But when it is converted into a vehicle of calumny and party spite, when it insidiously attempts to inspire us, in every page, with a contempt of what we ever have held, and ever shall hold, and ought to hold sacred and respectable, it is time that opposition should be made. War, in the province of literature, is ever to be deprecated, as fatal to the best interests of man. But when rebellion against truth and good manners is begun, and when critics tyrannically insist upon pouring their burning dross into our mouths,

* See their anti-scriptural arguments in their *Review* for January, 1801,

it is disgraceful to be indifferent. Resistance is both just and necessary, and if we cannot procure a truce by remonstrance, we must exact it by sagollation.

Feb. 25, 1801.

ARBITER ELEGANTIARUM.

N. B. We are happy to find, that, notwithstanding the strenuous efforts of the Dissenting critics to check its circulation, by their usual arts, Mr. Pearson's Sermon has already entered a second edition.

MISCELLANIES.

TO THE EDITOR.

SIR,

I TAKE up my pen to discharge a duty, which I ought to have discharged a long time ago.

Your Review for August, 1798, page 127, contains a very serious charge against the Quakers in general, and *those of Pennsylvania in particular*. In your censure of the English Quakers, for refusing to contribute towards a fund, the avowed object of which was the defence of the kingdom against invasion, I heartily concur. I perfectly agree with you, that their alledged objection was a "pitiful subterfuge;" and the tenderness and generosity, which they voluntarily and eagerly displayed towards the French and Dutch prisoners of war (a circumstance that I wonder you never noticed,) but too clearly indicate the bias of their political inclinations and affections.

But, Sir, while I object to all the *particular* tenets of the Quakers, more especially those on which they ground their refusal to contribute towards the defence of the State and the maintenance of the Church: while I decidedly disapprove of the conduct of some, at least, of the *English* Quakers, during the present contest, and strongly suspect them of partiality for the levelling, the bloody, and blasphemous French, that justice, for which you have ever been a zealous and able advocate, calls upon me to defend the character of the Quakers of Pennsylvania, particularly with regard to the transaction, to which your charge against them more immediately refers.

In speaking of that tenet (a ridiculous one I allow,) which requires Quakers to bear testimony against *every species of fighting*, you ask "whether they have uniformly adhered to the pacific tenor of their faith, by refraining, on all occasions, from the use of arms in open war?" And hereupon you state, that, "during the contest between Great Britain and the Colonies, *the Quakers of Pennsylvania actually bore arms against their mother country*; and one of them, named Mifflin, attained the rank of General."

Give me leave, Sir, to communicate to you, that information, on this subject, which, had you been in possession of it in the year 1798, would, I am certain, have prevented the above statement from appearing in your valuable work.

Soon after the breaking out of the rebellion, (on the 20th of November, 1776,) the Quakers of Pennsylvania put forth a declaration of their principles, entitled, "*The ancient Testimony of the People called QUAKERS renewed, with Respect to the King and Government, and touching the Commotions now prevailing in these and other Parts of America; addressed to the People in general.*" In this declaration, which was signed by John Pemberton, in the name of the whole Society, and published in the city of Philadelphia, the Quakers make the following unequivocal avowal of their attachment to the King and his Government.

"It hath been our judgment and principle, since we were called to profess the light of Christ Jesus, manifested in our consciences unto this day, that the setting up and putting down of Kings and Government is God's peculiar prerogative, for causes best known to himself: And, that it is not our business to have any hand or contrivance therein; nor to be busy bodies above our station, much less to plot and contrive the ruin, or overturn any of them, but to pray for the King, and safety of the nation, and good of all men; that we may live a peaceable and quiet life, in all godliness and honesty, under the King and Government which it hath pleased God to set over us."—After disapproving of the inflammatory and seditious publications of the day, the declaration concludes by calling on the people of America, "firmly to unite in the abhorrence of all such writings and measures, as evince a desire and design to break off the happy connection we have hitherto enjoyed with the kingdom of Great Britain, and our just and necessary subordination to the King, and those who are lawfully placed in authority under him."

Such, Sir, were the principles, openly professed and promulgated by the Quakers of Pennsylvania; how exactly they correspond with those of the Church of England need not be pointed out to you. Nor did the Quakers of Pennsylvania, like too many other societies that we have seen in the world, content themselves with a mere profession of their principles: they adhered to them with unshaken constancy, through a long series of troubles, of hardships, of dangers, and of persecutions.

The declaration which I have quoted, failed not to excite against the Quakers the hatred and malice of the Whigs. Paine, who had just entered on that career, which has since rendered him so notorious, had the infamy to begin the attack. The Quakers, and their loyal declaration, form the subject of no small part of his several numbers of that abominable work called the Crisis, through the pages of which he ridiculed, traduced, and reproached them; till, at last, he had the audacity to mark them out as fit objects of punishment, in which he was, however, no more than the tool of Reid, Bryan, M'Kean, and other leading rebels of the day. An extract or two from the writings of this traitor will form a higher eulogium on the Quakers of Pennsylvania than any that I can pronounce.

"All we want to know in America is simply this, who is for Independence, and who is not? Those who are for it, will support it, and the remainder will undoubtedly see the reasonableness of their *paying the charges*; while those who oppose, or seek to betray it, must expect the more rigid fate of *the gaol or the gibbet*. There is a bastard kind of generosity, which, by being extended to all men, is as fatal to society on one hand, as the want of true generosity is on the other. A lax manner of administering justice, falsely termed moderation, has a tendency both to dispirit public virtue, and promote the growth of public evils. Had the late COMMITTEE OF SAFETY taken cognizance of the declaration of the Quakers, and proceeded against such *delinquents* as were concerned therein, they would, probably, have prevented the *reasonable* plans which have been since concerted. When one *villain* is suffered to escape, it encourages another to proceed. It has been a matter of general surprize, that no notice was taken of the *incendiary* publication of the Quakers of the 20th of November last; a publication evidently intended to promote *sedition* and *treason*, and to encourage the *enemy*."

This persuasive eloquence was soon followed by the effect, which the malignant wretch, who made use of it, intended it to produce. A memorial drawn up in the name of the Whigs of Philadelphia, and signed by a blood-thirsty printer named Bradford, and others, was presented to a gang of re-

volutionary plunderers, denominated the COUNCIL OF SAFETY, calling for justice on the heads of those Quakers who were concerned in the declaration. This memorial, from which one would imagine, that Hebert, Marat, Prudhomme, and the other scribbling cut-throats of France, borrowed their invocations to pillage and massacre, concluded in these words: "We, therefore, request the Council of Safety to take into their consideration the paper signed *John Pemberton*; and, if it shall appear to them to be of a dangerous tendency, or of a treasonable nature, that they would commit the signer of it, together with such other persons as they can discover were concerned therein, into close custody, until such time as *some mode of trial* has ascertained the full degree of *their guilt and punishment*; in doing of which, the Council ought to disregard the man, his connections, interests, riches, poverty, or principles of religion, and to *punish with the utmost rigour*."

On this profligate and sanguinary memorial Paine reasoned thus:—"The most cavilling Tory cannot accuse the memorial of containing the least ingredient of *persecution*! The free spirit, on which the American cause is founded, disdains to mix with such an impurity, and leaves it as rubbish, fit only for narrow and suspicious minds to grovel in. Had the Quakers minded their religion and their business, they might have lived through this dispute in enviable ease; but now their conduct comes as a matter of criminality before either the authority of the particular State, in which it is acted, or of the Continent against which it operates. Every attempt to support the authority of the King of Great Britain over America, is *treason* against every State; therefore it is impossible that any one State can pardon, or screen from punishment, an offender against them all."

At the time this hardened villain was thus crying for the blood of the loyal Quakers, for opposing the measures of the Congress, nineteen-twentieths of the people of Pennsylvania were averse to those measures, and eagerly wished for a reconciliation with the Mother Country; but, as the rebel M'Kean observed at the time, the other twentieth had *the arms in their hands*. Those glittering minions, those play-acting generals and captains, who disgusted the Philadelphians by their dissolute manners, and by their shameful want of zeal in the service of their King, have studiously represented the people of Pennsylvania as being universally treacherous, and disaffected to the royal cause. Never did timidity and neglect of duty seek for shelter from a more vile and impudent misrepresentation. Had the residents in the county of Middlesex been as loyal as those in Pennsylvania, America would to this day have formed a part of the British empire.

But, to return to the Quakers. The poisonous doctrines of Paine were but slowly adopted by the Whigs. Plans of confiscation and murder were not to be, all at once, rendered popular, even amongst those who had dared to set up the standard of rebellion. Availing himself, however, of every circumstance favourable to the views of his base employers, he, by degrees, succeeded in accomplishing the object to which all his nefarious labours were directed.

"The Quakers," said he, in his Crisis, dated April, 1777, "trusting to their short-sighted sagacity, have, most unluckily for themselves, made their declaration, and we ought now to take them at their word. They have voluntarily excommunicated themselves from our union, and ought not to be restored to it again but by *payment* and penitence."—He next draws a picture of the *pecuniary embarrassments* of the Congress, and of the Whigs in general; and concludes with the following exhortation to plunder the Quakers. I copy it entire, as a complete specimen of republican reasoning; and

and as a proof, that the Jacobins of France were no more than imitators of the American Whigs.

“ The quantity of our paper money is too great, and the price of goods can be only effectually reduced by reducing the quantity of this money. The next point, then, to be considered is, *the method to reduce it.* [Mark well this method.] The circumstances of the times require, that the public characters of all men should now be fully understood, and the only general method of ascertaining it is by an oath or affirmation, *renouncing all allegiance to the King of Great Britain, and to support the independency of the United States, as declared by Congress.* Let, at the same time, a tax of ten, fifteen, or twenty per cent. per annum, to be collected quarterly, be levied on the property of all those who refuse to take the oath. These alternatives, being *perfectly voluntary*, will take in all sorts of people. **HERE IS THE TEST; OR HERE IS THE TAX.** Further, it would not only be good policy, but *strict justice*, to raise fifty or an hundred thousand pounds, or more, if necessary, out of the estates and property of the Quakers in Philadelphia, to be distributed as a reward to those inhabitants of the City and State who shall turn out against the enemy; and likewise to bind the property of the Tories, to make good the damages which that of the Whigs may sustain.”

These were the means recommended for giving *freedom* to America! The advice was not thrown away. The intrigues of the leading Whigs, that is to say, rebels (the terms were, and are, synonymous) had so far succeeded, as to gain over a great number of the sturdy rabble to their side, while the violence, with which they exercised the power they had usurped, struck terror into the hearts of the peaceable and the rich.

Now began a scene of pillage, of confiscation, of insult, of cruelty, of persecution of every species, in which the loyal and unfortunate Quakers were the principal sufferers. They were robbed of their corn, their flour, their cattle, their shop goods, and sometimes of their household furniture, and the very beds from under them, by virtue of those *requisitions*, on which the French have so greatly improved. This moveable property was generally seized by armed ruffians, sent by the *Committees of Safety*, (another institution which the French have borrowed from the Americans,) who generally accompanied the execution of their orders with the grossest indecencies towards the females of the families they plundered. The men they frequently beat and lacerated in the most unmerciful manner. Some they ducked and pruned on; others they carried astride upon a sharp rail, till they dropped off in a state of insensibility; others they dragged to prison, shut them up with deserters or common thieves, giving them the cold earth to lie on, and bread and water for their only sustenance. Barely to enumerate the various modes which the ingenious cruelty of the Whigs discovered, for the tormenting of these inoffensive people, for their fidelity to their King, would occupy one half of the pages of your Review.

One regulation, which these inexorable rebels adopted, has not, as far as I have heard, been imitated by the regicides of France. It was this: They issued a decree, forbidding any person, who refused to take the *test*, that is, who refused to abjure his King, and become a rebel, to go out of his township, or parish; and, as the houses and inhabitants are so widely scattered, this prohibition operated as a most unbearable cruelty. A great portion of the loyalists, the Quakers in particular, were at once totally cut off from their places of worship, from their markets, their neighbours, their acquaintances, their friends, relations, parents, and children. If a man were at the point of death, his child, if a loyalist, dared not cross the township boundary to see him. An old Quaker doctor in Chester County was

called up in the night to come to the assistance of his daughter, who was suddenly taken in child-birth, in a township where no midwife resided. It was thought that the father, who also lived out of the township, might escape, if detected in passing the boundary; but those who thought so were not yet fully acquainted with the barbarity of Whiggism. The old man was seized just before he reached the house of his daughter, who actually expired for want of help, while the father was dragged to Chester, and lodged in the common prison, from the grates of which he afterwards saw his daughter's corpse carried to the burying-ground. In fact, this cold-blooded, this savage, this most hellish decree, severed the Quakers from all the felicities, all the comforts, all the charities of life. I myself knew a man in Bucks County, who, during a part of the continuance of this decree, was, by its operation, separated from all medical aid, at a time when a dysentery raged in the neighbourhood, and when he had ten children, together with his wife and himself, stretched on their beds by that most dreadful disease. A physician was at last found bold enough to cross the township line, and to come to this scene of human woe; but for want of timely aid, four of the children died in one and the same day. One would think, that distress like this would have softened the hearts of tygers: it might, perhaps, but it produced no such effect on the Whigs, who, having heard that this Quaker had a Tory doctor of another township secreted in his house, sent a detachment of ruffians to search for him, and to carry him to prison! I do not believe it possible for the Jacobins of France to surpass in cruelty the Whigs of America. The former have been more violent, more fierce, they have discovered more of what may be called *ferociousness*; but, that they have been more *crue*l, that they have discovered greater delight in tormenting the mind or the body of the objects of their persecution, I utterly deny.

These things ought not to be buried in oblivion. The success of the American Whigs has stifled the voice of truth in that country, and the singular situation of parties here, at and since the end of the war, has hitherto stifled it in this country also; but, Sir, I hope, we shall yet see the day, when all the crimes of this most foul, unprovoked, and unnatural rebellion, and when all the criminals (whether British or American) therein concerned, shall be exposed to the abhorrence of the present generation, and be so collected and recorded as to insure the abhorrence of posterity. As an humble effort of my own towards the effecting of this good work, I shall now proceed to relate two or three remarkable instances of the cruelty of the Whigs, and of the fidelity and fortitude of the Quakers.

All the oppressive measures which I have mentioned above, did not induce one single Quaker to take the hateful *test*. The members of the Congress, irritated at this obstinate loyalty, which, while it was very convenient in itself, was a living satire on their own conduct, fell upon a new mode of persecution, which, as well as most of their other tyrannical inventions, has been improved upon by the republicans of France. On the 28th of August, 1777, they passed a resolve, in compliance with which the EXECUTIVE COUNCIL (another instrument of oppression that the French have borrowed from them) of Pennsylvania, of which Thomas Wharton, jun. was president, George Bryan, vice-president, and Timothy Matlack, secretary, issued an order to arrest "all persons who had, in their *general conduct and conversation*, evinced a disposition inimical to the cause," and particularly several persons who were named in the same warrant. The execution of this order was committed to twenty-four Whigs, (composed chiefly of Pres-
byterians

hyterians) remarkable for their violence and cruelty*. These men were empowered to seize persons and papers, "particularly the records and papers of the Meeting of Sufferings of the society of the people called Quakers." A similar order respecting the Quakers was extended to all the Colonies, the leading rebels in each being requested to transmit all the papers of the Quakers for the inspection of the Congress.

In Philadelphia and its vicinity the order was executed with great rigour. Houses and chambers were broken open, desks and scrutoires were rifled; the most atrocious acts of violence and fraud were perpetrated under the pretence of preserving the liberty of the people. Finally, after loading themselves with the papers and spoils of hundreds of families, after driving great numbers of men from their homes, after extorting forbearance-money from some and reluctant promises from others, the Committees of Philadelphia, whose names I have above recorded, seized on between forty and fifty of the richest and most reputable men in that city and its neighbourhood, whom they placed under a military guard.

To these men, thus seized and imprisoned, the Whigs offered their freedom upon certain conditions, one of which was, that they should take a test, renouncing all allegiance to their king. Some of the prisoners had been released upon various grounds, soon after their confinement, and of those who remained, some took the test; but amongst these there was not one Quaker.

The number was now reduced to *twenty-two*, to whom was reserved the honour of giving a most memorable proof of their loyalty and resolution. They were informed, that, unless they took the test before a certain day, they would be banished to a distant part of the Continent. They remonstrated strongly against a proceeding which dragged them from their homes and sent them into banishment, without confronting them with their accusers, and even without specifying their crime; but they continued steady in their refusal to take any test, whereby they should abjure their Sovereign, or acknowledge allegiance to those who had usurped their rights and his authority.

On the 9th of September the tyrannical *Executive Council* issued an order for their banishment, which order was, without delay, carried into execution. The prisoners were placed in a barricaded waggon, and were thus conveyed under a military escort [forming altogether a perfect prototype of the *Cayenne Diligence*], from the city of Philadelphia to Stanton in Virginia. Their route was rendered as long and as painful as possible. They were taken through the back parts of Pennsylvania and Maryland, and did not perform a journey of less than five hundred miles, before they reached their new place of imprisonment, where, when the disposition of the people was considered, the Whigs of Philadelphia must have expected, that the exiles would not long escape death. Those who have travelled on the roads in the back parts of the American States, and who consider the cooped up situation of these loyal prisoners, together with the almost unbearable heat of the season in which they were compelled to travel, will be astonished that one half of

* William Bradford, Sharpe Delany, James Claypole, William Heysham, John Purviance, Joseph Blever, Paul Cox, Adam Kemmel, William Graham, William Hardy, Charles Wilson Pease, Captain McCulloch, Nathaniel Donnell, Robert Smith, William Carlson, Lazarus Pine, Birney Captain, John Gallaway, John Lile, James Longhead, James Cannon, James Kerr, William Tharpe, Thomas Bradford.

them did not perish on the way. The danger, to which they were ~~themselves~~ ^{fairly} exposed, was increased by the cruelty of their guards, who, where they stopped to regale themselves, in the towns and villages, through which they passed, spared nothing to inflame the populace against them.

Arrived in Virginia, they were confined to certain limits, and were prohibited from all manner of correspondence, even with their friends and relations. In this most cruel situation they remained 'till near the close of the war, constantly refusing to forswear their king, a refusal which they repeated as often as the oath or affirmation was tendered to them.

The names of these men should be recorded in your loyal publication; I therefore insert them here; and it will, I am persuaded, give you no small satisfaction to perceive, that those of them who were not Quakers, were of the Church of England.

Q. Israel Pemberton,

C. John Hunt,

Q. James Pemberton,

Q. John Pemberton,

Q. Thomas Warton,

Q. Edward Pennington,

C. Thomas Coombe,

Q. Henry Drinker,

Q. Thomas Fisher,

Q. Samuel Pleasants,

Q. Samuel R. Fisher,

Q. Owen James, jun.

Q. Thomas Gilpin,

C. Charles Jervis,

C. Phineas Bond,

C. Thomas Affleck,

C. Wm. Drewet Smith,

C. Thomas Pike,

C. William Smith,

Q. Elijah Brown,

C. Charles Eddy,

Q. Miers Fisher.

The fate of Moseley must not be forgotten. This young man, who was a Quaker, had been absent from the city of Philadelphia for some weeks. Upon his return he was *falsely* charged, by the Whigs, with having conveyed intelligence to the British army; for which offence, though no proof appeared against him, they hanged him, and buried him under the gallows. Soon after they committed this murder, the near approach of General Howe's army compelled them to seek for their own safety in flight. The reign of justice and of *real* liberty having been once more restored by the actual arrival of the army, two of poor Moseley's friends took up his body, and interred it in the burying ground of the sect, of which he had been a member. But, after the subsequent evacuation of the city, the Whigs resumed their former sway, and, ever as cruel as they are cowardly, they ordered the two friends of Moseley, on pain of *instant death*, to dig up his body a second time, to replace it at the foot of the ignominious tree, and to give notice, in the public papers, that they had so done, and that the body and the empty grave were ready for "the inspection of the friends of liberty;" nor could the tears and intreaties of the friends and relations of their innocent townsman, whom they had murdered, prevail on them to desist from their purpose, or to abate one jot of the gratification of their base and black-hearted revenge. This abominable act has been imitated by no republican Frenchman, except the ferocious Victor Hugues, who, after he had recaptured Guadaloupe, ordered the body of General Dundas to be dug up, and to be suspended on a gibbet. How little difference is there between the heart of a *Whig* and that of a *Jacobin*!

Suffer me, Sir, to give you one instance more of the cruelty of the Whigs, and of the sufferings of the people, whose conduct, I have taken upon me to defend.

Wherever the melancholy story of John Roberts and Abraham Carlisle shall be related, there will the principles and the practices of Whigs be held

held in abhorrence. These two Quakers fell a sacrifice to their loyalty in the city of Philadelphia, a city of which their forefathers were amongst the founders, in which they themselves were born, and in which they had long been universally respected and beloved.

The alleged crime of Carlisle was, his having kept one of the barrier-gates, while General Howe held the city; a post, which he had accepted at the request of all those who wished for mild measures, and in which he had conducted himself with so much moderation and humanity, towards men of all parties and descriptions, that every disinterested person, even amongst the Whigs, looked upon his possession of the post as a most fortunate circumstance.

Roberts's offence was of a nature equally trifling. His house in the country, lay without the British lines, whence, being apprehensive of being taken, and probably murdered, by a party from Washington's army, who were continually spreading havoc through his neighbourhood, he had made his escape into the city, leaving his wife and children behind. Some weeks after his arrival in the city, a foraging-party went out into the township where his house was situated. Anxious to see his family, who had been, in the mean time, exposed to the insults and violence of the rebels, he eagerly availed himself of the protection of the foraging-party, with whom he went out and returned, bringing in his family with him. Out of this circumstance, in which, one would have thought, malice itself could find nothing to blame, the Whigs trumped up an accusation against him, as a man who had volunteered his services as a *spy* and *guide* to the British army!

Yet, on charges so frivolous were these two respectable and inoffensive men dragged before the Supreme Court at Philadelphia, in which M'Kean and Bryan sat as Judges, and of which the Revolutionary Tribunal of Robespierre was so striking an imitation, that, ever since the proceedings of the Tribunal have been heard of in America, M'Kean has been honoured with the name of *Fouquier Tinville*. It was well known at the time, and has since been openly avowed by the Whigs themselves, that the putting of these men to death was a mere stroke of *policy*; a measure solely intended to terrify the Tories, and to commit the wavering Whigs beyond the possibility of receding. The voice of justice and of mercy had long been silenced; but, they were again heard on this memorable occasion. The intention of the leading Whigs to take away the lives of Roberts and Carlisle was no less manifest than was the injustice of the act itself. The great mass of the people once more resumed their natural feelings, and the President of the Executive Council, Reid, together with the whole Council, and the Judges seemed to fear that, if they succeeded in procuring a condemnation, a rescue would be effected. Every measure was therefore taken to prevent the failure of their sanguinary project; but, notwithstanding the jury was packed for the purpose, notwithstanding no counsel of eminence was found bold enough to defend the prisoners, notwithstanding the number of witnesses that were suborned, notwithstanding the partiality and violence of the judges, it has ever been believed that the jury would have refused to find them guilty, had it not been for fear of being murdered themselves, an apprehension which was artfully excited by the appearance and the dreadful innuendoes of a set of miscreants who had been prepared for the purpose, and who came into the court just as the jury were retiring. Care was taken in the mean time, to draw forth all the staunchest of the Whigs under arms. The city had the bayonet placed to its throat, and, while every man was in hourly dread of being murdered himself, he thought less of the judicial murder that

that was about to be committed. It is said, that at last Reid hesitated to sign the death warrant, and that even M'Kean faltered; but Bryan declared, that, should an executioner be wanting, he would descend from the bench, and perform the office himself! While the city was in this state of confusion and dismay, the death warrant was signed—the prisoners were carried to the place of execution, where Claypole, the sheriff, himself, became hangman, and put the last hand to one of the most atrocious deeds recorded in the annals of Whiggism.

Yet, Sir, did all these severities, all these acts of robbery and murder, and all the apprehensions and terrors they were calculated to excite, totally fail in making the Quakers forego those principles which they had professed at the beginning of the contest, and the adhering to which had been the sole cause of a series of such unheard-of persecution. They still remained resolute in their refusal to contribute, either directly or indirectly, to the carrying on of war, and not less resolute in their rejection of every test, whereby they were to abjure their allegiance to their King, or to acknowledge the sovereignty or the independence of the States.

That the Whigs could number amongst them some persons, who were Quakers before the rebellion, I acknowledge; but, the moment any one of their society took up arms, they not only expressed their disapprobation of his conduct, but actually read him out of their meeting, that is to say, *excommunicated him*. In their excommunication of Mifflin, the person whose conduct you have cited as an instance of their inconsistency, they furnished the most satisfactory proof of their consistency and loyalty. This man's apostacy had rendered him extremely popular; he was formed by nature for ademagogue, and was far from being deficient in bravery; he was rising high in command, and was, perhaps, the most to be dreaded of any man in the state of Pennsylvania. Yet did they set their mark of reprobation on him, and expel him from the society in which he had been born and educated, and which, for several generations, had counted his ancestors amongst its most respectable members: nor have they ever, either during or since the rebellion, restored to their society, without a previous acknowledgment of his fault, any one of those whom they expelled for espousing the rebel cause. A singular proof of this fact exists in the city of Philadelphia, where the excommunicated Quakers, at the close of the war, petitioned the Legislature to pass a law, to take part, at least, of the meeting-houses and other property belonging to the society, from the Tory Quakers, and to transfer it to themselves, seeing that they were joint owners thereof. The petition was plausible; and whatever the proposition might want in point of law and of strict justice, they, naturally enough, supposed would be supplied by the inclination of the minds of the legislators, with whom they had been engaged in a common cause, who had shared with them in persecuting those against whom they now presented their petition. But, the days of violence and injustice were passing away. The legislature heard the cause pleaded before them, and, to their great honour, they decided in favour of the defendants. The Quakers who had abjured their allegiance to the King, not thinking it seemly to live without God in the world, formed themselves into a society, under the denomination of the *Free Quakers*, which, by the unanimous concurrence of their neighbours, has been very aptly and sarcastically exchanged for that of *Fighting Quakers*. This excommunicated crew did, with some difficulty, raise funds to build a meeting-house; but, as mankind in general are not over anxious to ally themselves with out-casts of any description, and, as the expulsion of Quakers

does

does not extend to their children, a regular and rapid decline has been experienced in this new fangled society, the members of which have the mortification to see their numbers daily diminish, their sons and daughters walking in the paths from which they themselves have strayed, while their miserable meeting-house seems to have been erected as a monument of their apostasy and rebellion, and of the faithfulness and loyalty of the followers of Penn.

Here, Sir, I conclude this very long letter, which I submit to your disposal; hoping, indeed, that it will appear in your next number; but assuring you, at the same time, that, whether it appears or not, I shall still remain, what I esteem it an honour to be thought,

Your sincere friend and most humble servant,

Pall-Mall, April 2, 1801.

W. CORBETT.

HISTORY.

SUMMARY OF POLITICS.

THE two prominent events, in the political occurrences of the month, and they are events of the first importance, are the death of the Russian Emperor PAUL and the defeat of the Danes by the British fleet, before *Copenhagen*. There never, perhaps, was a time, since the days of CROMWELL, when so much of the happiness or misery of States depended upon the life of an individual, as at the opening of the nineteenth century. One of the individuals, whose death seemed likely to have a material influence on the fate of Europe, was the Emperor PAUL. By his wayward and capricious disposition he had been led to depart without reason from a wise system of policy which he had been induced to adopt without consideration; after appreciating the character of republican France, and devoting her to destruction as a monster whose voracious appetite would be not satisfied until all Europe had become her prey, he suddenly flew into the opposite extreme, and, without any change of policy or of practice, in the republican councils of Paris, courted the friendship and alliance of the Usurper whom he had vowed to punish for his crimes; forsook the great cause which he had solemnly pledged himself to support; and declared himself the inveterate enemy of his most faithful friends. With a mind divided between schemes of revenge, plans of avarice, and projects of ambition, while he basely violated his plighted faith with Great Britain, insulted her flag, and plundered her subjects; he was preparing to assist the French in completing the dismemberment of Europe, and to effect the expulsion of the Turks from that quarter of the globe, by their united arms. These gigantic plans, engendered by the genius of anarchy, would in all probability, have been carried into full execution, in the course of the ensuing campaign; and the destruction of the Ottoman Empire would have led to a new series of revolutions the consequences of which, it would have been scarcely possible for the human mind to estimate. At this critical moment, as if by providential interposition, the death of Paul occurred; and all these ruinous schemes were suspended. He died in the night of the 24th of March. It is well known, that the death of an extraordinary man, at an extraordinary period, is always attributed to some extraordinary cause. The human mind has, at all times, a strange propensity to seek for gratification in occurrences out of the common course of human nature; and, in this vain and unprofitable research, the most obvious causes are frequently overlooked, and events are not so much estimated by the real importance of their effects, as by the singularity

lidity of the causes by which they were produced. And, here, of course, credulity has an ample field to work in. The French politicians have, as usual, ascribed the death of their ally to the machinations of the *English*, naturally enough estimating the principles and conduct of a nation of Christians, by their own; and a paper published in London, *established and supported by an English Baronet who is, also, a member of a certain assembly, as well as of the London Corresponding Society*, had the daring profligacy to echo the same sentiment, in terms little less qualified, by stating the impudent falsehood, that the Emperor died half an hour after the *English physician* (whose name is mentioned) *had left him*. The secession of Mr. PITT from the ministry had, most unfortunately, deprived the French government of their usual resource, on great occasions, *the gold of Pitt*, to which more wonders have been ascribed, by the sages of *the great nation*, than ever were imputed, by Alchymists, to the stone of the philosopher, or, by children, to the purse of Fortunatus. It is impossible to estimate the loss thus sustained by the French from the change of our ministry. In the Petersburg Gazette the death of Paul was ascribed to apoplexy, which is the common description of the cause of death, when sudden or unexpected. We believe the fact to be, that his constitution was exhausted by indulgencies of a nature which we forbear to characterize; and that the loss of his life, like the loss of his character, is imputable, not to English gold but, to *French connections*.

It would be presumptuous, after seeing, in the course of the last twelve years, all the soundest calculations of reason and experience baffled and overturned by events, to speak with decision of the probable effects of this occurrence on the political state of Europe. It has, however, been already productive of one good consequence, that of shaking the Northern Confederacy, (founded on falsehood for the purpose of fraud) of suspending, at least, the invasion of Turkey, and of depriving the French Consul of *one* pretext for delay, in giving a precise answer to our Government, on the question of peace. The new Emperor is known to possess an amiable disposition, and conciliatory manners; and the steps which he has already taken, in the liberation of the British prisoners; in the recall of those Ministers whom his father's violence had unjustly expelled from his Councils; and in the communication to Count Woronzow of his determination to restore him to that share in *his* confidence which he formerly enjoyed in the confidence of his father, afford reasonable grounds for believing that his conduct will be rendered consonant with the principles of justice and of sound policy. No Prince, on his accession to the throne, ever had it in his power to do more good, or to prevent more evil. We shall wait, with anxiety, for the means of ascertaining, whether the *will* be equal to the *ability*.

The conduct of this Prince will necessarily influence the conduct of the other powers of the Continent; on *him* will depend the ability of the KING of PRUSSIA to complete those monstrous projects of aggrandizement, those schemes of ambition, founded in avarice and supported by plunder, which were originally settled by his Majesty and his *regicidal* associates, at the treaty of Basil,—Schemes of which no language can afford an adequate description; but which the heart of every honest man can appreciate, and which posterity will endeavour to characterize. The manifesto, issued by the King of Prussia, in justification of his seizure of the independent Electorate of Hanover, which he was solemnly pledged, by the treaty of armed neutrality, to protect from invasion, is at once so false and so foolish, the pretext for this unprincipled act is so weak and so ridiculous, that to attempt a serious con-

tutation of its assertions—for it does not contain a single *argument*—would be an insult to the understanding of the public. It is a paper which carries its own confutation on the very face of it; and need only be read to be condemned. The fate of the other nations of the Continent still remains to be settled by the mandate of the Corsican Usurper, who, unless the Emperor of Russia interfere, will become the sovereign arbiter of their future destiny. It was, evidently, the intention of this man not only to weaken the Emperor of Germany, by the dismemberment of his dominions, but to sow the seeds of perpetual dissention in the Empire, by a separation of its component parts, and to aggrandize the King of Prussia, at the expence of other Princes, with a view to give him a preponderance in the Empire, and, ultimately, perhaps, to place the Imperial crown of the Romans on his head, which, of course, he could wear only so long as would suit the pleasure and convenience of the French cabinet. In a short time, we shall be able to ascertain what prospect there is of the accomplishment of these notable projects.

Meanwhile the signal victory which our fleet has obtained over the Danes, a victory which reflects immortal honour on the HERO of the NILE (who, without an hyperbole, may be termed *the pride of Britons*, and the *admiration of the world*) and on all his brave companions in arms, has struck a panic into the subordinate members of the Northern Confederacy, and, had we been as skillful in negotiation as we were brave in action, might, we conceive, have produced an immediate dissolution of it. On this occasion, without detracting, in the smallest degree, from the merit of older officers, we must lament that the chief command was not given to LORD NELSON, in which case, we are persuaded, though the action could not have been more glorious, the issue would have been more decisive. The armistice which has been since concluded appears to us to be highly impolitic. Our object, in the expedition, was to make the members of the confederacy renounce the *principle* upon which it was formed, and to forego that arrogant and false pretension, which aimed at the destruction of our right to search neutral vessels bound to an enemy's port, a right which we have enjoyed for centuries, which originated in the plainest principles of equity, which has been recognized, at different periods, by all the nations of Europe, and which, as his majesty most truly declared, in his speech from the throne, *involved the dearest interests of the country*. This object has not been obtained by the armistice, which merely provides for a suspension of the treaty of armed neutrality, on the part of Denmark. Though, surely, in no situation had we ever a greater right, or a fairer opportunity, to prescribe terms to an enemy;—and such terms as would have accomplished the object of the war should surely have been enforced. Where, however, officers fight so well, the nation, while they admire their bravery, will overlook their want of skill in the difficult art of negotiation, in which even our ablest Statesmen have generally been duped by the superior skill of the enemy. At all events, the government, who were not, in the first instance, responsible for this convention, displayed their judgment and their wisdom in giving their sanction to it, after it had been concluded. And, we trust, a radical change in the politics of the Court of Petersburg will have such an effect on the cabinet of Copenhagen, as to render a renewal of hostilities unnecessary, in which case every man must heartily rejoice that a stop has thus early been put to the effusion of blood. The Danes have exulted in their *defeat* even more than the British have exulted in their *victory*, and have been echoed by the French Journalists, in calling the day of the battle, a *glorious day* for Denmark. Not to be depressed under misfortunes is certainly one proof

proof of a great mind; and the consciousness of having done its duty is the greatest satisfaction which a nation can enjoy in the hour of calamity. That the Danes fought courageously no man is disposed to deny. But when they boast of their exertions and represent their defence against a force so *superior* as an unparalleled instance of bravery, it becomes proper to check their arrogance, and to expose their falshood, by a repetition of well known facts, and by a reference to the records of history. The British force under LORD NELSON, destined to attack the Danes, on the 2d of April, consisted of eleven sail of the line, (the largest of which carried 74 guns) one 50 gun ship, four frigates and three sloops, besides some bomb-vessels and fireships, of which very little use was made. One ship of the line (the *Agamemnon*) was prevented from taking any share in the action; so that Lord Nelson had only ten sail of the line, one fifty-gun ship, and four frigates. The Danes had six sail of the line, eleven floating batteries, mounting from twenty-six twenty-four pounders to eighteen eighteen-pounders, one bomb ship, and several schooner gun vessels, in the line; they had, besides, four sail of the line, moored in the harbour's mouth, and formidable batteries on the Crown Islands, mounting eighty-eight cannon. We apprehend that it will clearly appear, from this statement, which is taken from the Gazette-account of the respective forces, that the *vast superiority* of the British, which is mentioned in all the foreign journals, exists only in the imagination of their conductors. Admitting that the eleven British ships had a superiority over the ten Danish ships of 74 guns; and allowing forty guns for each of our frigates, that would make 234 guns; to which the Danes had to oppose their floating and fixed batteries, containing 330 guns, taking, for the floating batteries, the medium between 18 and 26, which leaves 22 guns for each battery. This, it will be perceived is a loose calculation, and no account is taken of the smaller vessels on either side, but it will suffice to show the falshood of the French and Danish accounts. The Danes had, moreover, been long employed in making every possible preparation for their defence; and the British had all the disadvantages to encounter which attend an intricate and dangerous navigation, by which they were prevented from placing two of their ships of the line in the position in which they wished them to be placed. The Danes, it is known, were completely beat, and the whole of their fleet taken or destroyed. Now let us see, how a *British* fleet, placed in a less advantageous situation, received the attack of an enemy, *really* superior in force.

On the 15th of December, 1779, Admiral BARRINGTON was attacked at the mouth of the Cul de Sac at St. Lucie by the French Admiral Count D'Estaing. The Assallant had twelve sail of the line, "and those ships of great force and metal," besides frigates and privateers. The British Admiral had, for his defence, one 74, one 70, two of 64, two of 50 guns, and three frigates; and two batteries on shore. Here the superiority was manifest and decisive on the part of the French. The English, too, were in a manner taken by surprize, and had only one night to make their preparations, having no notice of the approach of the enemy, until late the preceding evening, when they made their appearance off the island; and the French had no one difficulty, in point of *navigation*, to encounter. D'Estaing made three successive attacks on this small force in the course of the day, and was each time repulsed with loss, and was ultimately obliged to retreat, with his fleet in great confusion! From these comparative statements of the different conduct of the Danes and British, under circumstances somewhat similar, we may fairly infer that had their situations been reversed, on the 2d of August, the fate of the

the day would have been reversed also. The Danes, therefore, have little cause for exultation. We wish not to depreciate their courage, but only to teach them *truth* and *humility*.

The French Consul has dispatched one of his Aids-de-Camp to Copenhagen for the purpose of employing both threats and persuasions in order to induce the Danish Government, to renew hostilities, at the expiration of the armistice, *if not before*; and the offer of a French force will, no doubt, be made, to assist the Danes, in case of a second attack. But the success of these intrigues must depend on events which, fortunately for Europe, it is not in the power of this Usurper to controul.

In our domestic concerns, the public attention is almost engrossed by the impending Negotiation for Peace. The mild and conciliating language of the new Ministers is universally spoken of in terms of approbation and confidence. But, in the conclusion of so momentous a business, involving such mighty interests, no impatience of expectation should be displayed; the exercise of extreme vigilance, circumspection, and judgment, is indispensably necessary. Mr. Pitt and his colleagues had long since specifically declared, that no obstacle to peace could now arise from the form of government in France, but that it had, at length, become a mere question of *terms* between rival nations. This declaration has been renewed and acted upon by Mr. Addington, and his associates in the Ministry, who have taken means to ascertain, though hitherto without effect, the real disposition of the French Consul on this most important subject. We wish not to anticipate the issue of the negotiation, or rather, of the attempt to open a negotiation. But we must confidently declare our decided conviction, that, without a strict adherence to one grand principle, no safe or permanent peace can possibly be made with the French Republic. The basis of all negotiation must be this—either that France shall accede to the principle of the *Quo status*, and a mutual restitution of all conquests take place; or, that she shall consent to such a retention of conquests by us, as shall give us, not a *co-extension* of power, not the means of restoring the balance of power in Europe, for that could not be effected by any such treaty, but the ability, in some degree, to cope with her in any future contest, and to prevent her from establishing an universal dominion over every part of the globe. When we consider that she is already in possession of an extent of sea-coast, reaching from the Bay of Naples to the German Ocean, (for the late proclamation of the republican General, Murat leaves no room for doubt that the Consul has determined to possess himself of the kingdom of Naples) and that, when her attention shall be directed exclusively to that object, the extraordinary means which she will possess, will enable her, in a comparatively short period, to raise a formidable navy; when we consider, moreover, the resources which she will derive from her immense accession of territory,* it cannot, we conceive, be denied, that some great extension of our power will be indispensably requisite to enable us to preserve that relative situation in respect of France, which it has always been necessary for us, not less for the interest of Europe, than for our own safety, to preserve. Should the French be expelled from Egypt, and their expulsion from that country is, as we have invariably represented it to be, an object of primary importance, we venture to predict that, unless we retain possession of Malta, they will, notwithstanding any treaty that may be concluded, avail themselves of the first favourable opportunity for regaining possession of it. It has been long a fa-

* Estimated at 2,140 square leagues, and containing 3,793,781 inhabitants!!!

your project with the French Cabinet, even before the revolution, and they now think it so essential to the injury, if not to the destruction of our Eastern trade and territory, that neither fraud nor force, intrigue nor invasion, will be spared, even during a peace, to accomplish it.

Unless the French accede to the principle here suggested, as the only admissible principle of negotiation, their *insincerity* will be manifest to the world. In all their treaties with the Powers of the Continent, they have invariably prescribed their own terms, and these terms have always been raised, by the successes which their arms have obtained pending the negotiation. We now stand in the same situation nearly, in respect of them, in which they stood in respect of those powers. They and their allies have taken nothing from us; we have taken every thing from them; we are masters of the sea; the scanty remnants of their fleets dare not leave their ports; their commerce is annihilated; and, however they may threaten, they have not the means of injuring us. We, then, have doubtless the same right which they had, to prescribe terms; and there are paramount considerations which they had not, that should induce us to insist on such terms as are compatible with the principle before stated; and as they have invariably availed themselves of their superiority to increase their power, they cannot, with any shew of reason, or of fairness, nor without a direct manifestation of their insincerity, refuse to admit our right, in this respect, to follow their example. Convinced, as we are, that more depends on this peace, than on any treaty, nay on all the treaties of peace which have been heretofore concluded between the two countries; that not merely our own safety and independence, but, in a great degree, the future welfare and happiness of Europe, depend on the wisdom and energy of our councils at this important crisis; we earnestly hope that an extraordinary portion of caution and firmness will be exerted, and that, in the conclusion of a treaty with France, no one of the mighty consequences which it must involve, will be left without its adequate share of attention.

The Legislature have, with a degree of expedition proportioned to the exigency of the case, revived the old law, which had been suffered to expire, for the suspension of the Habeas Corpus Act. In the course of the debate on this subject, doubts were started by different members of the opposition as to the existence of proofs to justify so strong a measure. The futility of such doubts are sufficiently manifest to us, who are fully acquainted with the proceedings of the disaffected, their places of resort, their convivial meetings, their *treasonable toasts* * and *publications*, their *plan of instructions* to their emissaries, their oaths, and their objects. That men, whose aim is to subvert the established Constitution of the country, overthrow the Throne, and destroy Religion, should not be stopped in their wicked career, by the strong arm of authority, may be consistently maintained by the *radical reformers* of the age, but will scarcely be allowed by those who have a wish to preserve the existing institutions of society.

* One of the *mildest* of these, but which is sufficiently explanatory of their object, is "the three *outs*—without Kings, without Nobles, and without Priests." There are others, which exceed, in malignity, the venomous exhalations of a Robespierre and a Marat!

TO CORRESPONDENTS.—The Communications of our various Correspondents will be inserted in the Appendix to the present Volume, which will appear on the first of June.

N. B. has certainly misconceived the scope and tendency of the argument pressed by *Academicus*, whose letter we have re-perused with attention, and find no reason to retract our commendation.

Academicus is apprized, that a note is left for him at the place to which his communications are usually sent.

APPENDIX.

TO VOLUME VIII.

D'Ivernois on the Causes of Bonaparte's Usurpation.

(Continued from our last Appendix.)

IN the Seventh Chapter of this interesting Work we find the two parties in the Councils engaged in a violent altercation respecting the forced loan, one of whom insisted on the necessity of enforcing it, and displayed a resolution to renew, for that purpose, all those means of terror which had been so successfully employed during the life of Robespierre; while the other contended that its unproductiveness was a decisive proof of its impolicy, and that therefore it ought to be abolished. The last debate on this subject was on the 9th of November, 1799, and the speeches of the Jacobins on that day were conclusive as to the near approach of a new revolution; but the sudden and unexpected arrival of Buonaparte gave a new turn to affairs, and a new direction to the perjury of the conscript fathers of regenerated France. Speaking of this fortunate Usurper, the Author says;—

“ It appeared that until this day the Jacobins thought themselves sure of him, either through the medium of his brother Lucien, or from his intimate connections with Barras, or else because he had formerly given a test of his Jacobinism on the 13th of Vendemiaire (1795). They forgot that the Abbé Sieyès had long formed the plan of a new Constitution which he was anxious to submit to trial in France, and which provided a place for a Supreme Head well calculated to satisfy the ambition of a younger son of a Corsican family.

“ This was too bold and daring an enterprize not to be pleasing to Bonaparte. As soon as he had sworn, in concert with the High Priest, the destruction of their old associates, he prolonged their security by a fraternal invitation, which no doubt appeared to him to be nothing more than a mere *ruse de guerre*. On the 15th of Brumaire (November 6) he invited all the members of both Councils to a superb feast in *the Temple of Victory*, where he drank to *the reunion of all Frenchmen*, and was one of the first who left the table in order to join the conspirators.

“ He was right in accelerating the execution of his plan, for some of the victims boasted of having discovered it on that day. Accordingly nothing was so unlike a feast as this dinner; all the Journalists dared to say of it was, that it *was necessary to know when to be silent*, but that they would speak of it, *at a proper time and place*.* Every man understood their silence and construed it properly.

Fixus quisque toro, tacita formidine libat
Carnifices æpulus, incertaque pocula pallens
Haurit, et intentos capiti circumspicit enses.

* *Le Bien-Informé* of the 16th Brumaire.

Foreign Publications.

“ General Jourdan is said to have been the only person invited who suspected an ambuscade and refused to attend the Civic banquet. It should be remembered that, two centuries before, a similar suspicion had saved some of the Protestant leaders from the massacre of Saint Bartholomew, at the feasts of *reunion* and peace to which they were invited by Catherine of Medicis. The Italian and French character do not amalgamate very well. The last, with their natural impetuosity, will always be duped by the dissimulation of the first, and will suffer themselves to be hurried on to the commission of crimes with the same facility with which these prepare the means and conceal the hand which directs the blow.

“ Although the Presidents of the two Councils were among the chiefs of the conspiracy, and this circumstance was of material service to the cause, the principal difficulty consisted in securing the troops. Neither the Directory, nor the Council of Five Hundred would have consented to give the command of them to Bonaparte, and a motion to that effect would only have served to put them on their guard. After much consideration, it was deemed more prudent to make a private application to the cabal in the Council of Elders, who convened an extraordinary meeting of the Council, without giving any notice of it to those members whose opposition they dreaded.

“ On the morning of the 18th of Brumaire, Cornet informed the members who were assembled, that the poniards of the anarchists were suspended over their heads, and that the only means of preventing a general massacre, was instantaneously to remove the sittings of the two Councils to some place at a distance from Paris, and to entrust the armed force to some General who was capable of saving the Republic. It was not necessary for the orator even to finish his speech; for, on his recital of the dreadful dangers to which they were exposed, his colleagues adopted the measures which he suggested, and confided to Bonaparte *the safety of the National Representation*. Being summoned before them, he devoted himself to their orders, and increased their alarm by saying,—“ Look not to the past for examples to retard your progress. Nothing in history bears any resemblance to the close of the 18th century. The Republic was on the brink of destruction; you saw her danger; and your *decree* has saved her. Woe be to those who would fain promote trouble and disorder! I will apprehend them, with the assistance of General Lefebure, General Berthier, and all my companions in arms.*”

The

* “ Roederer, who was the real confident of Bonaparte, has supplied us with some authentic particulars of this first scene of the drama. He admits in his book, that *the plan of liberation was prepared in silence* by twenty Deputies, whose names he takes care to point out to the gratitude of the nation, even while he frankly calls them CONSPIRATORS. He adds, that these men repaired on the 7th of November to the residence of the President of the Elders, where it was determined to convene an extraordinary meeting of that Council in the night of the 8th, and not to summon those members who might interrupt the discussion.

“ The General's Confident also informs us, that *he was not ignorant of the decree which the Elders were to pass, and that he waited for it at home, surrounded by a numerous staff, until he should be informed that it had passed.*

“ This

"The act which was put into his hands, and which he thus dignified with the title of *decree*, was illegal and null, if ever act were so; not but that the Elders had a right to remove the sittings of the Legislative Body out of the capital, but that this act could only become valid by being approved and promulgated by the Directory: besides the right of choosing a Generalissimo was exclusively vested in the Directory; or, if either of the Councils could recommend a person to be chosen, it was the Council of Five Hundred, in which the right of proposing such measures was vested by the Constitution. Accordingly, the surprise of this Council was extreme, when, being assembled some hours after, they received from the Elders the message which announced the discovery of a new conspiracy, the kind of dictatorship which had been conferred on Bonaparte, and the instantaneous adjournment of the Legislative Body to Saint-Cloud. The message was scarcely read, when the General's brother, who happened to be President, put an end to the sitting, as if this notification was, of itself, sufficient to render all further debates at Paris illegal. The Jacobins were so astonished that they did not recollect that all that had yet been done was informal. They found themselves dismissed by surprise, and it was not until they began to make preparations for their departure for Saint-Cloud, that they perceived how easy it would have been for them to defeat the whole conspiracy in the morning, by passing a sentence of proscription on their President, the pretended Generalissimo, and all officers who should acknowledge him for their commander. But Bonaparte, who, thanks to his faithful Lefebvre, had already gained over the Directorial guard, now drew up the whole of the Pretorian guards, who never thought of examining the validity of the brevet which he produced, and which the Council of Five Hundred had not even attempted to dispute. Exclamations of *Long live Bonaparte!* were heard wherever he appeared, and it has been asserted, that when he first heard them in the Tuilleries, he turned to his attendants, and coolly observed—*we are saved*. He had good reason for saying so, for victory was infallible.

"He learnt, however, the very next day, on his arrival at Saint-Cloud, that some members of the Elders repented of having gone a little too far, and he endeavoured to encourage them by the following harangue. "Representatives, you are not now under ordinary circumstances; you are upon a *volcano*. I was *tranquil* at Paris at the time when I received the decree which told me of the dangers of the Republic. I instantly called on, and found my military brethren, and we came to offer you the *arms* of the nation because you were its *head*. If I had wished to usurp the supreme power, I should not have stood in need of this authority from the Senate. More than once, and in circumstances extremely favourable, have I been urged to assume it, by the voice of the nation, and by that of the troops who have been so ill-treated ever since they ceased to be under my orders."

"This fact, which was strongly suspected, is only curious because the historiographer, by attesting it, gives the lie direct to his hero, who told the Elders the next day but one, that he was *tranquil* at Paris when he received their decree.

"So little *tranquil* was he, that his proclamations to the troops were already composed and printed even before the law, by which he was proclaimed Generalissimo, was proposed in the Council of Elders."

He then apprized them *that there was no longer any Directory*, and spoke of the importance of preserving liberty, and, above all, *equality*.

"*And the constitution!*" exclaimed Linglet, all alarmed at seeing no notice whatever taken of it.—This exclamation supplied Bonaparte with the subject of a fine oratorical flourish.—"*The constitution! you violated it, on the 18th of Fructidor, you violated it on the 22d of Floreal, you violated it on the 30th of Prairial. It has been invoked by every faction, it has been violated by them all.—It can no longer preserve humanity, because the diapason is gone.*"

"Here we see popular revolutions in their true colours. Who was this man then, that was bold enough to acknowledge at last that the attempt of the 18th of Fructidor was a mortal blow to the constitution, and to reproach the representatives of the people with this political suicide? The very man who had meditated the blow, who had prepared, ordered, and supported it; who had made his soldiers deliberate on it, and who, from his inability to carry the plan into execution himself, had entrusted it to his lieutenants. The 18th of Fructidor! 'twas his own day, 'twas his own work, 'twas his own victory; every thing belonging to it was his, the plan, the means, the execution, and above all the profit.

"And as his old accomplices suffered some murmurs to escape when they saw that he turned it against them—"I speak to you," said he to them, "with the *frankness* of a soldier—you do not see in me a *miserable intriguer* covered with a hypocritical mask. I have given proofs of my devotion to the Republic, and all *dissimulation* on my part is needless. I declare to you that as soon as the dangers which caused me to be entrusted with extraordinary powers shall be past, I WILL ABDICATE those powers.

"This *declaration* and the harangues just quoted are contained in the *Moniteur*, a paper the most correct and the most perfect, on every thing connected with the debates, and which was printed before they had time to examine and correct it. On coolly re-perusing Bonaparte's speech, his historiographer was forced to admit that *he repented having gone too far*, which evidently refers to his promise of *abdication*. Roederer, not content with suppressing this passage, has even given a new version of his hero's speech, not recollecting that, if Livy put his own words into the mouths of his personages, it was because there was no daily repository for their harangues by the aid of which his falsehoods might be exposed. The *Moniteur*, for example, makes no mention of the following trait which the modern Livy puts into the mouth of the French Scipio, in order to silence some Citizens who asked each other if this was not a *conspiracy*.—"They talk of a military government, and a conspiracy. Ah! the most dangerous of all conspiracies is that which presses on us from every side—the *public misery* which daily increases."—The exclamation would have been very well-timed, but we may be allowed to doubt whether the Corsican thought much about the public misery, and his style will be much more easily recognized in the following *tirade* which is extracted from the journals of that sitting. "Shall I whom the coalition could not destroy tremble before a faction? If I am perfidious, be every one of you a Brutus. But if any orator, in the pay of a foreign power, shall dare to utter against your General the words *lors de la loi*, may the thunder of war crush him in an instant! Remember that the god of War and the god of Fortune accompany me on my march."

"In vain did he turn towards his brave comrades; as he uttered this invocation,

invocation, which had nearly produced an effect the very reverse of that of Scipio Africanus. At least, this may be inferred from the singular appeal of one of his minions, intended to make the senators ashamed of their hesitation, and of the insults which, in a low voice, they bestowed on the saviour of France." Shall the man before whom *Europe and the world are struck dumb with admiration* be regarded as a VILE IMPOSTOR?" exclaimed Cornudet, in conjuring his colleagues not to suffer themselves to be tied down by *vain abstractions*.

"This language is sufficient to convey an idea of what passed in the Council of Elders. Besides, Rœderer's account of it clearly proves that the principal actor did not more than half know his part, and that his prompters were more than once obliged to interrupt him, to correct him, and even to retract what he had just said.

"But a much more difficult scene, though one much better adapted to his talents, was preparing. Somebody came to inform him that his friends were completely routed on the right wing, and that not one moment was to be lost in renewing the combat, by his presence. The zealous partizans of the constitution had, in fact, recovered their courage, and, while the Council of Elders had generously made a sacrifice of that constitution, the Five Hundred had bound themselves by an oath to maintain it, at the risk of their lives. It must not be forgotten that the Anti-Jacobin Members took this oath with such fervour that Lucien Bonaparte himself was forced to take it,* amidst Bigonnet's acclamations of joy, who affirmed, not without reason, that this oath would *find its place in the annals of history*.

"But, above all, we must not overlook a comic and truly national trait, which enlivened the last sighs of the French Constitution, and which Rœderer has preserved as a proof of the excellent spirit of the times. While the conscript Fathers were electrifying each other by taking the oath, a young officer, who was in the hall, said to them *with pblegm and tranquillity*:—*Ah ! you may swear my friends ; but you'll have a provisional government notwithstanding ?*† Another hummed in their ears an air from the *Epreuve Villageoise* :—

Ces sermens là ça ne tient pas ferme.

"While the members were taking these farcical oaths with a piety truly Roman, Bonaparte made his appearance. At sight of him the clamours became louder ;—*Hors de la loi. Down with the Dictator. He has tarnished his glory. He acts like a King.* One voice was heard to exclaim *kill him, kill him.* He attempted to speak and "direct the storm ;" but several of the senators rushed from their seats, surrounded him, and presented a poniard. Every thing seemed to indicate a tragical end, when his grenadiers advanced a few steps to cover him with their own persons, and carry him out of the hall. Thus ended this perilous conference between the new Cæsar and this assembly of Brutuses, who, not having dared to sacrifice him, made themselves amends, like the man in the play, by *giving him his own*, and even by bestowing on

* "Rœderer, however, does him the justice to say, that *he was overwhelmed with grief and indignation, that burning tears fell down his cheeks, that he resigned the popular magistracy, and deposited his gown and scarf on the table.*"

† The force of the original is here lost in the translation, from the inadequacy of the language to express it. "*On va vous donner du provisoire.*" Rev. 113.

him a few kicks on the breech.* His retreat set them at their ease, but that of his brother, whom the same grenadiers soon returned to liberate, by leaving them without a President, embarrassed them extremely. They continued, however, their deliberations. One of them proposed to order the General to the bar to *answer for his conduct*; another, to decree that the six thousand soldiers who attended him formed part of the guard of the Legislative Body, which was an attempt to gain them over by the lure of additional pay; and, a third, one *Delrel*, supported the courage of the assembly in the best manner he could, by telling the spectators—“*The bayonets don't frighten us; we are free here*;” He had no sooner uttered these words, than the sound of the soldiers feet, advancing in a quick march, was heard, and the bayonets re-appeared. At sight of them, the only struggle between the members was, who should first leave the sanctuary of the laws. *Rœderer* shall paint this theatrical scene:—“The grenadiers advance; the deputies fall one over another, endeavour to escape by every possible way, jump out of the windows, run through the gardens, and are every where received with abuse which several of them sought to avoid by stripping themselves of their senatorial dresses, which they threw amongst the trees, where they were found the next day.”

General JOURDAN, who, two months before, had declared that in the event of any new revolution the *members would never quit their seats alive*, was the very first, it seems, to fly. Buonaparte then marshalled his troops, and completed his project. He ordered the new Legislative Commissioners to decree, that the Legislative Body should meet again at Paris, *in the exercise of their full rights*, on the 20th of February following. This decree was as faithfully observed as his own promise to abdicate his power. The account of this whole transaction, in which the character of the Consul, the basis of his authority, and the nature of this extraordinary revolution, are displayed in the clearest and fullest point of view, is not less interesting than authentic. The congratulatory addresses presented to Buonaparte on this occasion, and the adulatory strains of the Republican Poetasters, will surprise any one who has not read the numerous addresses, of a similar nature, that were presented to Robespierre, and were published among the papers that were found in his house after his death. The Poet Le-Brun took all the gods of Olympus to witness that “the fortunate Buonaparte is too GREAT to descend to the throne of a King.” The Poetaster Chenier, in a fit of compassion for the English, conjured the same gods to tell him where they would take refuge when indignant Neptune should have conveyed the GREAT Nation to their isle;—but his poetry is too sublime to admit of translation—

“La GRANDE Nation à vaincre accoutumée,
Et le GRAND General guidant la GRANDE armée.”

* “If *Rœderer* may be credited, one of the deputies boasted of having kicked Bonaparte. Another said, on returning to the hall: *I hey did well in taking him out of my reach for I should have killed him*. Respecting the last, *Rœderer* affirms that he did, in fact, follow the General, but without daring to make a single threatening movement against him.”

Here the *ape* prevails over the *tiger*, and the rigid muscles of the grave critic, even when intent on a subject so serious, are forced to relax.

The picture drawn, by these new revolutionists, of the old revolutionary state of things, from the establishment of the Republic to their subversion of the constitution, is to the full as hideous and disgusting as any that was ever drawn by the most inveterate enemies of France; and amply justifies all the assertions of anti-revolutionary writers, and the conduct of those governments who had insisted on the impossibility of concluding a safe or permanent peace with the Republic. In short, it is clearly demonstrated, that it required neither ability, nor genius, nor courage to overturn a fabric which was tottering on every side; the hand of a revolutionary infant would have sufficed to remove the slender prop by which it was supported; nor were greater talents requisite, in the opinion of our author, on the part of the Consul, to seize the helm of government, and to build his own personal grandeur on the ruins of the Directorial system.

Other circumstances, too, combined to favour his attempt; and it is peculiarly worthy of observation, that the lower classes of society, in favour of whom chiefly the revolutionary philosophers and statesmen professed to have overturned the ancient Monarchy, with all its concomitant institutions, that *their* oppressions might cease, *their* condition be meliorated, and *their* comfort and happiness promoted, have been ever the first to execrate the Revolution, to exclaim against it, as a source of tyranny, famine, and misery to them; and to sigh after and call for a change. However the friends of the revolution, in other countries, might be disposed to question the justice of this statement, when made only by ANTI-JACOBINS, they will not, it is apprehended, be disposed to impeach its validity, when supported by the evidence of the French Revolutionists themselves.

"I can attest to you"—said Cabanis—"that horror at the laws falsely called *popular* is by none more strongly manifested, than by the indigent and labouring classes of the community; that none offer up more ardent vows for a return to a system of justice and security which the people now know to be the only system capable of making the whole community enjoy the fruits of the opulence of the few;—I speak with a knowledge of the fact," pursued this medical Deputy—"for I daily visit the lower classes either in their cottages or in their garrets,"

It was this combination of favourable circumstances that enabled Bonaparte, whose personal character was of some service to him, to succeed in this project without much risk, or exertion.

"Though obscured by the expedition to Egypt, his great military exploits still gave him an immense advantage in the eyes of a nation, who, in all times, considered valour as the first of human qualities. The long absence of this General, his crusade, and even his dangers had effaced from the recollection of the Parisians the massacres of Vendemiaire, and yet the Jacobins, whom he had so well served on that occasion, considered him thereby indissolubly bound to them and to their cause. Moderate men,

too, flattered themselves with the idea that after having drunk the cup of adversity, in Syria, to the very dregs, he would have learnt to appreciate not only the vicissitudes of fortune, but the propriety of putting a stop, at any rate, to a war which already threatened the French territory. Even the Royalists themselves wished to see him in possession of the supreme power, either from the hope of preserving, under his reign, the small remains of their fortune which they were about to lose, or because they flattered themselves that the provisional elevation of any individual, whoever he was, would be a necessary step towards the accession of the lawful monarch. In a word, every thing conspired for the conspirator.

"After this faithful picture of the state of things, of the disposition of the public, and especially of the exhaustion of the finances, it will no longer be a matter of astonishment that the victory of Saint-Cloud should be called *the tearless victory*, and that it should have cost the conqueror nothing more than the coat of one of his guards which was torn in the croud. What will excite greater astonishment is, that all-easy as the enterprize was, he should have surpassed even himself in duplicity, in order to insure its success.—"*All parties*," said he in his proclamation, "*came to me*. All parties entrusted me with their designs, revealed their secrets to me, and asked for my support. *I refused to be a party man*."

"It would have been difficult to have displayed more art in melting down *all parties* into his own, and although he would have done better not to boast of it afterwards, the dissimulation which he had displayed in receiving their *confidential* communications, and their *secrets*, was an infallible means of forcing them all to throw themselves into his arms, and to submit to any conditions which he might chuse to prescribe.

"And, certainly, he must have played his part well, for he succeeded in deceiving even Barras who ought to have penetrated the inmost recesses of his mind, and who thought that he had held out a sufficient lure to his ambition by offering him half a throne. While Bonaparte received this offer like a bosom friend, he requested time to give a definitive answer, which he took care not to deliver till the morning of the 18th of Brumaire, "*Tell that man that I will never see him more*." Such was the farewell compliment conveyed to him by one of the Aids-de-Camp of his old protégé. The protector was fully aware of what was expected from him, and, accordingly wrote immediately to the two Councils to say, that the perils of liberty being past, he returned with joy to the rank of a private citizen, and laid claim to no other merit than that of having opened the road of glory to the illustrious warrior.

"Barras now experienced great mortification in his retreat, on learning that, far from having succeeded in allaying his resentment by resigning his place, Bonaparte had just denounced him at Saint-Cloud. Whether from fear, or spite, Barras hastened to insert an equivocal letter in the public papers, in which while he acknowledged that the Consul's new friends were *men of a superior cast*, he affirmed that their chief had solemnly engaged to defend him against all his enemies, whence he inferred that the denunciation at which they had evinced so much joy, must necessarily be a forgery. Bonaparte did not condescend to take any notice of this letter, although he might easily have replied to all his friends in disgrace, collectively, without committing himself,

Vous deviez connaître mon audace.

L'art des proscriptions que j'apprenois sous vous

M'enseignait

M'enseignait à vous perdre et dirigeait mes coups.
Il n'est pas d'amitiés entre les parricides.

* * * * *

Citoyens révoltés, prétendus souverains,
Qui vous faites un jeu du malheur des humains,
Qui passant du carnage aux bras de la mollesse;
Du meurtre et du plaisir goûtez en vain l'Ivresse,
Mon nom deviendra cher aux siècles à venir,
Pour avoir seulement tenté de vous punir.

As this publication has not been translated into English, and as it contains a great variety of important matter, we have entered more at large into it than we otherwise should have done. It now only remains for us to notice the state of the finances at the accession of Bonaparte to the consular throne, and the means which he has taken with a view to remedy the *irremediable* disorder which prevailed in them.

(To be concluded in our next.)

A Letter from Alexander Hamilton, concerning the public Conduct and Character of John Adams, Esq. President of the United States.
8vo. Pp. 54. Lang. New York.

MOST of our readers are well acquainted with the character of Mr. HAMILTON: to such as are not, it may be proper for us to state some circumstances respecting a person, who has rendered himself famous in the American annals, who long has been, and who yet is, a leading man in the United States.

This gentleman, who is a native of the West Indies, having been, early in life, connected with a mercantile house at New York, went to take up his residence in that city, not many years before the breaking out of that revolt, which, by the *humane* instrumentality of a Howe and a Shelburne, terminated in the total separation of the colonies from the mother country. Mr. Hamilton entered into the American army at a very early stage of the contest, and was soon distinguished for his discretion and his valour. His high reputation for both procured him the post of Aid-de-Camp to General Washington, whose fame is, perhaps, more indebted to Mr. Hamilton than to any intrinsic merit of his own.

In the history of the war, we find Mr. Hamilton rising from rank to rank, 'till, at the siege of York town, we see him a Colonel, commanding the attack on one of the redoubts, the capture of which decided the fate of Lord Cornwallis and his army. Mr. Hamilton's conduct on this occasion was such as mark the true hero: Previously to the assault, La Fayette, who was high in command in the American army, proposed to Washington to put to death all the British officers and soldiers that should be taken in the redoubts. Washington, who, as Dr. Smyth truly observes, "never did one generous action in his life," replied, that, as the Marquis had the chief

chief command of the assault, "he might *do as he pleased*." This answer, which was very much like that of Pontius Pilate to the Jews, encouraged the base and vindictive Frenchman to give a positive order to Colonel Hamilton to execute his bloody intention. After the redoubts were subdued, La Fayette asked why his order had not been obeyed, to which the gallant and humane Hamilton replied, that the Americans knew how to *fight*, but not to *murder*, in which sentiment he was joined by the American soldiers, who heard the remonstrance of La Fayette with indignation and abhorrence*.

The war being at an end, the army disbanded, and no provision made for either soldiers or officers, Mr. Hamilton was led to the profession of the law. He retired to Albany, where he secluded himself from the world for some months, at the end of which he was admitted to the bar, and, to the utter astonishment of every one, was, in a very little time, regarded as the most eminent advocate at a bar, which is far from being destitute either of legal knowledge or rhetorical talents. In this situation he acquired still greater honour by his courageous resistance of those violent and unjust measures which were proposed, and in some cases, carried into execution, against the property and the persons of the loyalists, who remained in the State after the evacuation of the city of New York. He had fought bravely against them, and he now, as bravely, defended them against the persecution of those selfish and malignant cowards, who had never dared to face them in the field: and, it may be safely asserted, that the State of New York owed the restoration of its tranquillity and credit to his exertions more than to any other cause whatever.

When the federal government was established, in the year 1788, Mr. Hamilton was appointed Secretary of the Treasury, an office, in America, similar to those of our Lord Treasurer and Chancellor of the Exchequer joined in one. This situation, considering the state of the American finances, and the total want of public credit that prevailed, was a most arduous one; but Mr. Hamilton's genius, his inflexible integrity, and his indefatigable industry, surmounted all obstacles. In a very short space, the American government regained the lost confidence of both natives and foreigners; the payment of the public debts were provided for, trade and commerce revived, and the nation rose to that importance, to which, without Mr. Hamilton's measures, it never would have attained.

Having thus grafted the soldier upon the merchant and the statesman upon the lawyer; having excelled his contemporaries in all these widely various professions, he was justly regarded as a man, to whom the nation might look with confidence in any future crisis of its affairs. The weight, which his advice always had with General Washington was well known; his ambition was gratified, as far as

* For a detail of these facts the reader is referred to the *American* account of the revolutionary war, published by DOBSON of Philadelphia, and inserted in the American edition of the *Encyclopædia Britannica*.

it could be, under a government like that of America; but, ambition cannot supply the place of the means of existence, and Mr. Hamilton, after having, for eight years, helped out his salary by the small fortune he had acquired at the bar, was absolutely compelled, by the foolish parsimony of the government, to return to that bar, in order to retrieve the losses which he had sustained, and to pay the debts which he had contracted, in the service of his country!

At the approach of the expected war with France, in 1798, he was appointed Major-General and Inspector-General of the army of the United States, which nominally placed him next in command to General Washington, and, in reality, made him first in command, because it was stipulated, that General Washington should not act, unless the army was called into the field.

Such is the author of the work which we are about to examine, and which we consider as of very great importance, as it fixes the character, and presents an authentic account of the conduct, of one of those men, who have been chosen to preside over the affairs of the American Republic.

At the approach of the last election for President, it appears, that the party, called Federalists, from their avowed attachment to the federal or general government, were somewhat divided in their opinions respecting the merits of Mr. PINCKNEY and Mr. ADAMS. Adams's partizans wished to prevent Pinckney from having an equal number of votes with the man of their particular choice, and, by this means, to exclude him from all chance of the Presidency. Others thought that Pinckney was entitled to, at least, equal support with Adams. Amongst these was Mr. Hamilton, who warmly espoused the cause of Mr. Pinckney, and who, having been basely slandered, on that account, by Adams and his party, but more particularly by Adams himself, published the letter before us, as a justification of his own conduct, and as a means of inducing his fellow citizens to believe, that Adams was by no means superior to Pinckney. The object of the publication is thus stated by the writer.

"Some of the warm personal friends of Mr. Adams are taking unwearying pains to disparage the motives of those Federalists who advocate the equal support of General Pinckney at the approaching election of President and Vice-President. They are exhibited under a variety of aspects equally derogatory. Sometimes they are versatile, factious spirits, who cannot be long satisfied with any chief, however meritorious:—Sometimes they are ambitious spirits, who can be contented with no man that will not submit to be governed by them:—Sometimes they are intriguing partisans of Great Britain, who, devoted, to the advancement of her views, are incensed against Mr. Adams for the independent impartiality of his conduct.

"In addition to a full share of the obloquy vented against this description of persons collectively, peculiar accusations have been devised to swell the catalogue of my demerits. Among these, the resentment of disappointed ambition forms a prominent feature. It is pretended, that had the President, upon the demise of General Washington, appointed me commander

mander in chief, he would have been, in my estimation, all that is wise, and good, and great.

"It is necessary, for the public cause, to repel these slanders; by stating the real views of the persons who are calumniated, and the reasons of their conduct.

"In executing this task, with particular reference to myself, I ought to premise, that the ground upon which I stand is different from that of most of those who are confounded with me as in pursuit of the same plan. While our object is common, our motives are variously dissimilar. A part, well affected to Mr. Adams, have no other wish than to take a double chance against Mr. Jefferson. Another part, feeling a diminution of confidence in him, still hope that the general tenor of his conduct will be essentially right. Few go as far in their objections as I do. Not denying to Mr. Adams patriotism and integrity, and even talents of a certain kind, I should be deficient in candour, were I to conceal the conviction, that he does not possess the talents adopted to the *administration* of government, and that there are great and intrinsic defects in his character, which unfit him for the office of Chief Magistrate."

The author proceeds to state several facts to prove the weakness, vanity, jealousy, and enviousness, of Adams, from which we select the following:

"Strong evidence of some traits of this character is to be found in a journal of Mr. Adams, which was sent by the then Secretary of Foreign Affairs to Congress. The reading of this journal extremely embarrassed his friends, especially the delegates of Massachusetts, who, more than once, interrupted it, and, at last, succeeding in putting a stop to it, on the suggestion that it bore the marks of a private and confidential paper, which, by some mistake, had gotten into its present situation, and never could have been designed as a public document for the inspection of Congress. The good humour of that body yielded to the suggestion.

"The particulars of this journal cannot be expected to have remained in my memory—but I recollect one which may serve as a sample. Being among the guests invited to dine with the Count de Vergennes, Minister for Foreign Affairs, Mr. Adams thought fit to give a specimen of American politeness, by conducting Madame de Vergennes to dinner: in the way, she was pleased to make retribution in the current coin of French politeness—by saying to him, "*Monsieur Adams, vous etes le Washington de negociation.*" Stating the incident, he makes this comment upon it: "These people have a very pretty knack of paying compliments." He might have added, they have also a very dextrous knack of disguising a sarcasm.

"The opinion, however, which I have avowed, did not prevent my entering cordially into the plan of supporting Mr. Adams for the office of Vice-President, under the new constitution. I still thought that he had high claims upon the public gratitude, and possessed a substantial worth of character, which might atone for some great defects. In addition to this, it was well known, that he was a favourite of New-England, and it was obvious that his union with General Washington would tend to give the government in its outset, all the strength which it could derive from the character of the two principal magistrates. But it was deemed an essential point of caution to take care, that accident, or an intrigue of the opposers

posers of the government, should not raise Mr. Adams, instead of General Washington, to the first place. This, every friend of the Government would have considered as a disastrous event; as well because it would have displayed a capricious operation of the system in elevating to the first station, a man intended for the second; as because it was conceived that the incomparable superior weight and transcendent popularity of General Washington, rendered his presence at the head of the government, in its first organization, a matter of primary and indispensable importance. It was therefore agreed that a few votes should be diverted from Mr. Adams to other persons, so as to insure to General Washington a plurality.

"Great was my astonishment, and equally great my regret, when, afterwards, I learned from persons of unquestionable veracity, that Mr. Adams had complained of *unfair treatment*, in not having been permitted to take an equal chance with General Washington, by leaving the votes to an uninfluenced current.

"The extreme egotism of the temper, which could blind a man to considerations so obvious as those that had recommended the course pursued, cannot be enforced by my comment. It exceeded all that I had imagined, and shewed, in too strong a light, that the vanity which I have ascribed to him, existed to a degree that rendered it more than a harmless foible."

When the General Washington declared his intention of retiring from the Presidency, Messrs. Adams and Thomas Pinckney were proposed, by the federal party, as the candidates at the ensuing election. Mr. Hamilton's account of the plans of party, and of the conduct of Adams, on that occasion, gives us a tolerable correct idea of the real weight which the voice of the people has in republican elections, and also of the *patriotism* of a republican Chief Magistrate.

"The epoch at length arrived, when the retreat of General Washington made it necessary to fix upon a successor. By this time, men of principal influence in the federal party, whose situation had led them to an intimate acquaintance with Mr. Adams's character, began to entertain serious doubts about his fitness for the station; yet, his pretensions, in several respects, were so strong, that after mature reflection, they thought it better to indulge their hopes than to listen to their fears. To this conclusion, the desire of preserving harmony in the federal party, was a weighty inducement. Accordingly it was determined to support Mr. Adams for the chief magistracy.

"It was evidently of much consequence to endeavour to have an eminent federalist Vice-President. Mr. Thomas Pinckney, of South Carolina, was selected for this purpose. This gentleman, too little known in the north, had been all his life time distinguished in the south, for the mildness and amiableness of his manners, the rectitude and purity of his morals, and the soundness and correctness of his understanding, accompanied by an habitual discretion and self-command, which has often occasioned a parallel to be drawn between him and the venerated Washington. In addition to these recommendations, he had been, during a critical period, our Minister at the Court of London, and recently Envoy extraordinary to the Court of Spain; and in both these trusts, he had acquitted himself to the satisfaction of all parties. With the Court of Spain he had effected a treaty, which removed all the thorny subjects of contention, that had so long threatened the peace of the two countries, and stipulated for the
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United States, on their southern frontier, and on the Mississippi, advantages of real magnitude and importance.

" Well-informed men knew that the event of the election was extremely problematical; and, while the friends of Mr. Jefferson predicted his success with sanguine confidence, his opposers feared that he might have at least an equal chance with any federal candidate.

" To exclude him was deemed, by the Federalists, a primary object. Those of them who possessed the best means of judging, were of opinion that it was far less important, whether Mr. Adams or Mr. Pinckney was the successful candidate, than that Mr. Jefferson should not be the person; and on this principle, it was understood among them, that the two first mentioned gentlemen should be equally supported; leaving to casual accessions of votes in favor of the one or the other, to turn the scale between them.

" In this plan I united with good faith; in the resolution, to which I scrupulously adhered, of giving to each candidate an equal support. This was done, wherever my influence extended; as was more particularly manifested in the State of New-York, where all the electors were my warm personal or political friends, and all gave a concurrent vote for the two federal candidates.

" It is true, that a faithful execution of this plan would have given Mr. Pinckney a somewhat better chance than Mr. Adams; nor shall it be concealed, that an issue favorable to the former would not have been disagreeable to me; as indeed I declared at the time, in the circles of my confidential friends. My position was, that if chance should decide in favor of Mr. Pinckney, it probably would not be a misfortune; since he, to every essential qualification for the office, added a temper far more discreet and conciliatory than that of Mr. Adams.

" This disposition, on my part, at that juncture, proves, at least, that my approbation of Mr. Adams has not originated in the disappointment, to which it has been uncandidly attributed. No private motive could then have entered into it. Not the least collision or misunderstanding had ever happened between that gentleman and myself—on the contrary, as I have already stated, I had reason individually to be pleased with him.

" No; the considerations which had reconciled me to the success of Mr. Pinckney, were of a nature exclusively public. They resulted from the disgusting egotism, the distempered jealousy, and the ungovernable indiscretion of Mr. Adams's temper, joined to some doubts of the correctness of his maxims of administration. Though in matters of finance he had acted with the federal party; yet he had, more than once, broached theories at variance with his practice. And in conversation, he repeatedly made excursions into the field of foreign politics, which alarmed the friends of the prevailing system.

" The plan of giving equal support to the two federal candidates was not pursued. Personal attachment for Mr. Adams, especially in the New England States, caused a number of the votes to be withheld from Mr. Pinckney, and thrown away. The result was that Mr. Adams was elected President by a majority of two votes, and Mr. Jefferson Vice-President.

" This issue demonstrated the wisdom of the plan which had been abandoned, and how greatly, in departing from it, the cause had been sacrificed to the man. But for a sort of miracle, the departure would have made Mr. Jefferson President. In each of the States of Pennsylvania, Virginia, and North

North Carolina, Mr. Adams had one vote. In the two latter States, the one vote was as much against the stream of popular prejudice, as it was against the opinions of the other Electors. The firmness of the individuals, who separated from their colleagues, was so extraordinary, as to have been contrary to all probable calculation. Had only one of them thrown his vote into the other scale there would have been an equality and no election. Had two done it, the choice would have fallen upon Mr. Jefferson.

"No one, sincere in the opinion that this gentleman was an intelligible and dangerous Candidate, can hesitate in pronouncing, that in dropping Mr. Pinckney, too much was put at hazard; and that those who promoted the other course, acted with prudence and propriety.

"It is a fact, which ought not to be forgotten, that Mr. Adams, who had evinced discontent, because he had not been permitted to take an equal chance with General Washington, was engaged with all those who had thought that Mr. Pinckney ought to have had an equal chance with him. But in this there is perfect consistency. The same turn of temper is the solution of the displeasures in both cases.

"It is to this circumstance of the equal support of Mr. Pinckney, that we are in a great measure to refer the serious schism which has since grown up in the federal party.

"Mr. Adams never could forgive the men who had been engaged in the plan; though it embraced some of his most partial admirers. He has discovered bitter animosity against several of them. Against me, his rage has been so vehement, as to have caused him more than once, to forget the decorum, which, in his situation, ought to have been an inviolable law. It will not appear an exaggeration to those who have studied his character, to suppose that he is capable of being alienated from a system to which he has been attached, because it is upheld by men whom he hates. How large a share this may have had on some recent aberrations, cannot easily be determined."

Mr. Hamilton next adverts to the letter, which, upon Mr. Thomas Pinckney's appointment as Envoy to the Court of London, Adams wrote to Tench Coxe of Philadelphia. This is truly a most base and infamous transaction. We shall give Mr. Hamilton's account of it at length.

"The letter which has just appeared in the public prints, written by him, while Vice-President, to Tench Coxe, is of itself evidence of the justness of this sentiment. It is impossible to speak of this transaction in terms suitable to its nature, without losing sight that Mr. Adams is President of the United States.

"This letter avows the *suspicion*, that the appointment of Mr. Pinckney to the Court of London, had been procured or promoted by British influence. And considering the parade with which the story of the Duke of Leeds is told, it is fair to consider that circumstance as the principal, if not the sole, ground of the odious and degrading suspicion.

"Let any man of candour or knowledge of the world, pronounce on this species of evidence.

"It happened, unfortunately for the Pinckneys, that, while boys, and long before our revolution, they went to school with a British Duke, who was afterwards Minister of the British government for the foreign department. This indiscreet Duke, perhaps for no better reason than the desire

of saying something to a parting American minister, and the want of something better to say, divulges to him the dangerous secret, that the two Pinckneys had been his class-mates, and goes the alarming length of making enquiry about their health. From this it is sagaciously inferred, that these gentlemen have "*many powerful old friends in England;*" and from this again, that the Duke of Leeds (of course of 'the number of these old friends) had procured by intrigue the appointment of one of his class-mates to the Court of London; or, in the language of the letter, that much British influence had been exerted in the appointment.

"In the school of jealousy, stimulated by ill-will, logic like this may pass for substantial; but what is it in the school of reason and justice?"

"Though this contaminating connection of the Pinckneys with the Duke of Leeds, in their juvenile years, did not hinder them from fighting for the independence of their native country throughout our revolution; yet, the supposition is, that the instant the war was terminated, it transformed them from the soldiers of liberty into the tools of the British monarchy.

"But the hostility of the Pinckneys to Mr. Adams, evidenced by their "long intrigue" against him, of which he speaks in the letter, is perhaps intended as a still stronger proof of their devotion to Great Britain—the argument may be thus understood. Mr. Adams is the bulwark of his country against foreign influence—The batteries of every foreign power, desirous of acquiring an ascendant in our affairs, are of consequence always open against him—and, the presumption therefore must be, that every citizen who is his enemy, is the confederate of one or another of those foreign powers.

"Let us, without contesting this argument of self-love, examine into the facts upon which its applicability must depend.

"The evidence of "the long intrigue" seems to be, that the family of the Pinckney's contributed to limit the duration of Mr. Adams's commission to the Court of London to the term of three years, in order to make way for some of themselves to succeed him. This, it must be confessed, was a long-sighted calculation in a government like ours.

"A summary of the transaction, will be the best comment on the inference which has been drawn.

"The resolution of Congress by which Mr. Adams's commission was limited, was a general one, applying to the commissions of all ministers to foreign courts. When it was proposed and adopted, it is certain that neither of the two Pinckney's was a member of Congress; and it is believed they were both at Charleston, in South Carolina, their usual place of abode, more than eight hundred miles distant from the seat of government.

"But they had, it seems, a cousin, Mr. Charles Pinckney, who was in Congress; and this cousin it was who supported the restrictive resolution. Let us enquire who seconded and voted for it.

"It was seconded by Mr. Howell, a member from Rhode Island, the very person who nominated Mr. Adams as Minister to Great Britain, and was voted for by the four eastern states, with New York, New Jersey, Maryland, and South Carolina. Mr. Gerry, always a zealous partizan of Mr. Adams, was among the supporters of the resolution. To make out this to be a machination of the two Pinckneys, many things must be affirmed:—First, that their cousin Charles is always subservient to their views (which would equally prove that they have long been, and still are, opposers of the

the federal administration :)—Second, that this cunning wight has been able to draw the *four eastern states* into his plot, as well as New York, New Jersey, Maryland, and South Carolina :—Third, that the Pinckneys could foresee, at the distance of three years, the existence of a state of things which would enable them to reap the fruit of their contrivance.

“ Would not the circumstances better warrant the suspicion that the resolution was a contrivance of the friends of Mr. Adams, to facilitate in some way his election, and that Mr. Pinckney was their coadjutor, rather than their prompter ?

“ But the truth most probably is, that the measure was a mere precaution to bring under frequent review the propriety of continuing a minister at a particular court, and to facilitate the removal of a disagreeable one, without the harshness of formally displacing him. In a policy of this sort, the cautious maxims of New England would very naturally have taken a lead.

“ Thus in the very grounds of the suspicion, as far as they appear, we find its refutation. The complete futility of it will now be illustrated by additional circumstances.

“ It is a fact, that the rigour with which the war was prosecuted by the British armies in our southern quarter, had produced among the friends of our revolution there, more animosity against the British government, than in the other parts of the United States : and it is a matter of notoriety, in the same quarter, that this disposition was conspicuous among the Pinckneys, and their connections. It may be added, that they were likewise known to have been attached to the French Revolution, and to have continued so, till long after the appointment of Mr. Thomas Pinckney to the Court of London.

“ These propensities of the gentlemen were certainly not such as to make them favourites of Great Britain, or the appointment of one of them to that court, an object of particular solicitude.

“ As far as appeared at the time, the idea of nominating Mr. Thomas Pinckney, originated with the then President himself : but whatever may have been its source, it is certain that it met the approbation of the whole administration, Mr. Jefferson included. This fact alone, will go far to refute the surmise of a British agency in the appointment.

“ Supposing that, contrary to all probability, Great Britain had really taken some unaccountable fancy for Mr. Pinckney, upon whom was her influence exerted ?

“ Had the virtuous, circumspect *Washington* been ensnared in her insidious toils ? Had she found means for once to soften the stern, inflexible hostility of Jefferson ? Had Randolph been won by her meretricious caresses ? Had Knox, the uniform friend of Mr. Adams, been corrupted by her seducing wiles ? Or was it all the dark work of the *alien* Secretary of the Treasury ? Was it this arch juggler, who debauched the principles, or transformed the prejudices, of Mr. Pinckney ; who persuaded the British government to adopt him as a pliant instrument ; who artfully induced the President to propose him as of his own selection ; who lulled the zealous vigilance of Jefferson and Randolph, and surprized the unsuspecting frankness of Knox ?

“ But when the thing had been accomplished, no matter by what means, it was surely to have been expected that the man of its choice would have been treated at the Court of London with distinguished regard, and that

his conduct towards that court would have been marked, if not by some improper compliances, at least by some displays of extraordinary complaisance.

" Yet, strange as it may appear, upon Mr. Adams's hypothesis, it might be proved, if requisite, that neither the one nor the other took place. It might be proved that, far from Mr. Pinckney's having experienced any flattering distinctions, incidents not pleasant to his feelings, had occurred, and that in the discharge of his official functions, he had advanced pretensions in favour of the United States, from which, with the approbation of the then Secretary of State, Mr. Jefferson, he was instructed to desist.

" What will Mr. Adams or his friends reply to all these facts? How will he be excused for indulging and declaring, on grounds so frivolous, a suspicion so derogatory, of a man so meritorious—of a man who has acted in a manner so unexceptionable?

" But a more serious question remains: How will Mr. Adams answer to the government and to his country, for having thus wantonly given the sanction of his opinion to the worst of the aspersions which the enemies of the administration have impudently thrown upon it? Can we be surprised that such a torrent of slander was poured out against it, when a man, the second in official rank, the second in the favour of the friends of the government, stooped to become himself one of its calumniators?—*It is peculiarly unlucky for Mr. Adams in this affair, that HE HIMSELF is known to have desired, at the time, the appointment which was given to Mr. Pinckney.* The President declined the measure, thinking that it was compatible neither with the spirit of the constitution nor with the dignity of the Government, to designate the Vice-President to such a station.

" This letter, better than volumes, develops the true, the unfortunate character of Mr. Adams."

The Author might further have observed, that Adams, having been refused the appointment for himself, asked it for his son-in-law, William Smith, which request was also refused by General Washington. Hence his hatred of the Pinckneys and his foul insinuations against them in his letter to Coxe.

Mr. Hamilton next enters into an examination of Adams's conduct as President.

" It will be recollected that General Pinckney, the brother of Thomas, and the gentleman now supported together with Mr. Adams, had been deputed by President Washington, as successor to Mr. Monroe, and had been refused to be received by the French government in his quality of Minister Plenipotentiary.

" This, among those of the well-informed, who felt a just sensibility for the honour of their country, excited much disgust and resentment. But the opposition-party, ever too ready to justify the French government at the expence of their own, vindicated or apologized for the ill-treatment: and the mass of the community, though displeased with it, did not appear to feel the full force of the indignity.

" As a final effort for accommodation, and as a mean, in case of failure, of enlightening and combining public opinion, it was resolved to make another and a more solemn experiment, in the form of a commission of three.

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" This measure (with some objections to the detail) was approved by all parties; by the Anti-federalists, because they thought no evil so great as the rupture with France; by the Federalists, because it was their system to avoid war with every power, if it could be done without the sacrifice of essential interests or absolute humiliation.

" Even such of them who conceived that the insults of the French government, and the manifestation of its ill will, had already gone far enough to call for measures of vigour; perceiving that the nation was not generally penetrated with the same conviction, and would not support with zeal, measures of that nature, unless their necessity was rendered still more apparent, acquiesced in the expediency of another mission. They hoped that it would serve either to compose the differences which existed, or to make the necessity of resistance to the violence of France, palpable to every good citizen.

" The expediency of the step was suggested to Mr. Adams, through a federal channel, a considerable time before he determined to take it. He hesitated whether it could be done after the rejection of General Pinckney, without national debasement. The doubt was an honourable one; it was afterwards very properly surrendered to the cogent reasons which pleaded for a further experiment.

" The event of this experiment is fresh in our recollection. Our envoys, like our minister, were rejected. Tribute was demanded as a preliminary to negotiation. To their immortal honour, though France at the time was proudly triumphant, they repelled the disgraceful pretension. Americans will never forget that General Pinckney was a member, and an efficient member, of this commission.

" This conduct of the French government, in which it is difficult to say, whether despotic insolence or unblushing corruption was most prominent, electrified the American people with a becoming indignation. In vain the partizans of France attempted to extenuate. The public voice was distinct and audible. The nation, disdaining so foul an overture, was ready to encounter the worst consequences of resistance.

" Without imitating the flatterers of Mr. Adams, who, in derogation from the intrinsic force of circumstances, and from the magnanimity of the nation, ascribe to him the whole merits of producing the spirit which appeared in the community, it shall with cheerfulness be acknowledged, that he took upon the occasion a manly and courageous lead—that he did all in his power to rouse the pride of the nation—to inspire it with a just sense of the injuries and outrages which it had experienced, and to dispose it to a firm and magnanimous resistance; and that his efforts contributed materially to the end.

" The friends of the government were not agreed as to ulterior measures. Some were for immediate and unqualified war; others for a more mitigated course; the dissolution of treaties, preparation of force by land and sea, partial hostilities of a defensive tendency; leaving to France the option of seeking accommodation, or proceeding to open war. The latter course prevailed.

" Though not as bold and energetic as the other; yet, considering the prosperous state of French affairs, when it was adopted, and how many nations had been appalled and prostrated by the French power—the conduct pursued bore sufficiently the marks of courage and elevation to raise the national character to an exalted height throughout Europe.

" Much is it to be deplored that we should have been precipitated from this proud eminence without necessity, without temptation.

" The latter conduct of the President forms a painful contrast to his commencement. Its effects have been directly the reverse. It has sunk the tone of the public mind—it has impaired the confidence of the friends of the government in the Executive Chief—it has distracted public opinion—it has unnerved the public councils—it has sown the seeds of discord at home, and lowered the reputation of the government abroad.—The circumstances which preceded, aggravate the disagreeableness of the results. They prove that the injudicious things which have been acted, were not the effects of any regular plan, but the fortuitous emanations of momentary impulses.

" The session, which ensued the promulgation of the dispatches of our commissioners, was about to commence. Mr. Adams arrived at Philadelphia from his seat at Quincey. The tone of his mind seemed to have been raised, rather than depressed.

" It was suggested to him, that it might be expedient to insert in his Speech of Congress, a sentiment of this import: That after the repeatedly rejected advances of this country, its dignity required that it should be left with France in future to make the first overture; that if, desirous of reconciliation, she should evince the disposition by sending a minister to this government, he would be received with the respect due to his character, and treated with in the frankness of a sincere desire of accommodation.

" The suggestion was received in a manner both indignant and intemperate.

" Mr. Adams declared as a sentiment, which he had adopted on mature reflection:—*That if France should send a Minister to-morrow, he would order him back the day after.*

" So imprudent an idea was easily refuted. Little argument was requisite to shew that by a similar system of retaliation, when one government in a particular instance had refused the envoy of another, nations might entail upon each other perpetual hostility; mutually barring the avenues of explanation.

" In less than forty-eight hours from this extraordinary sally, the mind of Mr. Adams underwent a total revolution—he resolved not only to insert in his speech the sentiment which had been proposed to him, but to go farther, and to declare, *that if, France would give explicit assurances of receiving a Minister from this country, with due respect, he would send one.*

" In vain was this extension of the sentiment opposed by all his ministers, as being equally incompatible with good policy, and with the dignity of the nation—he obstinately persisted, and the pernicious declaration was introduced."

But the still more inconsistent conduct of Mr. Adams, in his subsequent nomination of another supplicating embassy to the tyrants of France is a subject of severer reprobation.

" The French minister for foreign relations, through the French Diplomatic Agent at the Hague, had opened a communication with Mr. Murray, our Resident there, for the purpose of reviving negotiations between the two countries. In this manner, assurances were given that France was disposed to treat, and that a Minister from us would be received and accredited. But they were accompanied with intimations of the characters proper

proper to be employed, and who would be likely to succeed; which was exceptionable, both as it favored of the pretension (justly censured by the President himself) of prescribing to other Governments how they were to manage their own affairs; and as it might, according to circumstances, be construed into a tacit condition of the promise to receive a Minister. Overtures so circuitous and informal, through a person who was not the regular organ of the French government for making them, to a person who was not the regular organ of the American government for receiving them, might be a very fit mode of preparing the way for the like overtures in a more authentic and obligatory shape: but they were a very inadequate basis for the institution of a new mission.

"When the President pledged himself in his speech to send a minister, if satisfactory assurances of a proper reception were given, he must have been understood to mean such as were direct and official, not such as were both informal and destitute of a competent sanction.

"Yet upon this loose and vague foundation, Mr. Adams precipitately nominated Mr. Murray as Envoy to the French Republic, without previous consultation with any of his ministers. The nomination itself was to each of them, even to the Secretary of State, his Constitutional Counsellor, in similar affairs, the first notice of the project.

"Thus was the measure wrong, both as to mode and substance.

"A President is not bound to conform to the advice of his Ministers. He is even under no positive injunction to ask or require it. But the constitution presumes that he will consult them; and the genius of our government and the public good recommend the practice.

"As the President nominates his ministers, and may displace them when he pleases, it must be his own fault if he be not surrounded by men, who for ability and integrity deserve his confidence. And if his ministers are of this character, the consulting of them will always be likely to be useful to him and to the state. Let it even be supposed that he is a man of talents superior to the collected talents of all his ministers (which can seldom happen, as the world has seen but few Fredericks), he may, nevertheless, often assist his judgment by a comparison and collision of ideas. The greatest genius, hurried away by the rapidity of its own conceptions, will occasionally overlook obstacles which ordinary and more phlegmatic men will discover, and which, when presented to his consideration, will be thought by himself decisive objections to his plans.

"When, unhappily, an ordinary man dreams himself to be a Frederick, and through vanity refrains from counselling with his constitutional advisers, he is very apt to fall into the hands of miserable intriguers, with whom his self-love is more at ease, and who without difficulty slide into his confidence, and, by flattery, govern him.

"The ablest men may profit by advice. Inferior men cannot dispence with it; and if they do not get it through legitimate channels, it will find its way to them, through such as are clandestine and impure.

"Very different from the practice of Mr. Adams was that of the modest and sage Washington—He consulted much, pondered much, resolved slowly, resolved surely.

"And as surely, Mr. Adams might have benefitted by the advice of his ministers.

"The stately system of not consulting ministers is likely to have a further

ther disadvantage. It will tend to exclude from places of primary trust, the men most fit to occupy them.

" Few and feeble are the interested inducements to accept a place in our administration. Far from being lucrative, there is not one which will not involve pecuniary sacrifice to every *honest* man of pre-eminent talents. And has not experience shewn, that he must be fortunate indeed, if even the successful execution of his task can secure to him consideration and fame? Of a large harvest of obloque he is sure.

" If excluded from the counsels of the Executive Chief, his office must become truly insignificant. What able and virtuous man will long consent to be so miserable a pageant!

" Every thing that tends to banish from the administration able men, tends to diminish the chances of able counsels. The probable operation of a system of this kind, must be to consign places of the highest trust to incapable honest men, whose inducement will be a livelihood, or to capable dishonest men, who will seek indirect indemnifications for the deficiency of direct and fair inducements.

" The precipitate nomination of Mr. Murray, brought Mr. Adams in an awkward predicament.

" He found it necessary to change his plan in its progress, and instead of one to nominate three envoys, and to superadd a promise, that, though appointed, they should not leave the United State till further and more perfect assurances were given by the French government.

" This remodification of the measures was a virtual acknowledgment that it had been premature. How unseemly was this fluctuation in the Executive Chief. It argued either instability of views, or want of sufficient consideration beforehand. The one or the other, in an affair of so great moment, is a serious reproach.

" Additional and more competent assurances were received; but before the envoys departed, intelligence arrived of a new revolution in the French government; which, in violation of the constitution, had expelled two of the Directory.

" Another revolution: another constitution overthrown; surely here was reason for a pause, at least till it was ascertained that the new Directory would adhere to the engagement of its predecessors, and would not send back our envoys with disgrace.

" In the then posture of French affairs, which externally as well as internally, were unprosperous, a pause was every way prudent. The recent revolution was a valid motive for it.

" Definitive compacts between nations, called real treaties, are binding, notwithstanding revolutions of governments. But to apply the maxim to ministerial acts, preparatory only to negotiation, is to extend it too far; to apply it to such acts of an unstable revolutionary government (like that of France at that time) is to abuse it.

" Had any policy of the moment demanded it, it would have been not at all surprising to have seen the new Directory disavowing the assurance which had been given, and imputing it as a crime to the Ex-Directors, on the pretence that they had prostrated the dignity of the republic by courtting the renewal of negotiation with a government, which had so grossly insulted it.

" Yet our envoys were dispatched without a ratification of the assurance
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by the new Directory, at the hazard of the interests and honour of the country.

"Again, the dangerous and degrading system of not consulting ministers, was acted upon.

"When the news of the revolution in the Directory arrived, Mr. Adams was at his seat in Massachusetts. His ministers addressed to him a joint letter, communicating the intelligence, and submitting to his consideration, whether that event ought not to suspend the projected mission. In a letter which he afterwards wrote from the same place, he directed the preparation of a draft of instructions for the envoys, and intimated that their departure would be suspended *for some time*.

"Shortly after he came to Trenton, where he adjusted with his ministers the tenor of the instructions to be given; but he observed a profound silence on the question, whether it was expedient that the mission should proceed.—The morning after the instructions were settled, he signified to the Secretary of State that the envoys *were immediately to depart*."

Mr. Hamilton next adverts to the President's dismissal of Messrs. Pickering and M^r Henry, and mentions some circumstances that are no less curious in themselves, than they are dishonourable to Mr. Adams.

"The dismissal of the Secretary at War took place about the same time. It was declared in the sequel of a long conversation between the President and him, of a nature to excite alternately pain and laughter; pain, for the weak and excessive indiscretions of a chief magistrate of the United States; laughter, at the ludicrous topics which constituted charges against this officer.

"A prominent charge was, that the secretary, in a Report to the House of Representatives, had *eulogized General Washington*, and had attempted to eulogize General Hamilton, which was adduced as one proof of a combination, in which the Secretary was engaged, to depreciate and injure him the President.

"Wonderful! passing wonderful! that an eulogy of the dead patriot and hero, of the admired and beloved Washington, consecrated in the affections and reverence of his country, should, in any shape, be irksome to the ears of his successor!"

Wonderful, however, as it appears, at the first view, it will appear much more wonderful, when contrasted with Mr. Adams's public professions (as contained in his letters to the Houses of Congress, and to the army) at the time of Washington's death. We shall insert these letters here. Such testimonials of republican sincerity are too often suffered to pass away with the diurnal publications, in which they generally make their appearance.

To the two Houses, Dec. 19, 1799.

"The letter herewith transmitted will inform you, that it has pleased Divine Providence to remove from this life, *our excellent fellow-citizen George Washington*, by the *purity* of his character and *a long series of services* to his country, rendered *illustrious thro' the world*. It remains for an affectionate and grateful people, in

" whose hearts he can never die, to pay suitable honour to his memory."

To the Representatives, Dec. 19, 1799.

" I receive with great respect and affection, the *condolence* of the House of Representatives on the *melancholy and afflicting event*, in the death of *the most illustrious and beloved personage, which this country ever produced*. I sympathize with you—with the nation, and with good men through the world, in this *irreparable loss*, sustained by us all."

To the Army, Dec. 20, 1799.

" The President, *with deep regret*, announces to the army, the death of *its beloved Chief General George Washington*. *Sharing in the grief, which every heart must feel for so heavy and afflicting a public loss*, and desirous to express his *high sense of the vast debt of gratitude, which is due to the virtues, talents, and ever memorable services of the illustrious deceased*, he directs that funeral honors be paid to him at all the military stations, and that the officers of the army and of the several corps of volunteers wear crape on the left arm by way of mourning for six months."

And yet the very man, who made the solemn profession, did, in a few months afterwards reprove a high public officer, nay he actually dismissed him from his office, for *eulogizing General Washington!* Another instance of such base, such profligate, such abominable hypocrisy, is not to be found on record, except perhaps, in the annals of the French Revolution. Much, however, as we are shocked at what is here related of Adams, we are deceived if he was the only one, who professed sorrow, and actually put on the sable weeds, for the death of Washington, and who secretly rejoiced at the event.

The last material occurrence, which our Author notices in the administration of Mr. Adams, is, his pardon of FRIES, and other capital offenders, in the insurrection which took place in the State of Pennsylvania, during the spring of the year 1799, and which was generally thought to have been encouraged by the pardoning of the offenders in the former insurrection in that State.

" The impunity, so often experienced, had made it an article in the creed of those who were actuated by the insurgent spirit, that neither the General nor the State Government dared to inflict capital punishment.

" To destroy this persuasion, to repress this dangerous spirit, it was essential that a salutary rigor should have been exerted, and that those who were under the influence of the one and the other should be taught that they were the dupes of a fatal illusion.

" Of this, Mr. Adams appeared so sensible, that *while the trials were pending*, he more than once imprudently threw out, that the accused must find their hopes of escape either in their innocence or in the lenity of the juries; since from him, in case of conviction, they would have nothing to expect.—And a very short time before he pardoned them, he declared, with no small ostentation, that the mistaken clemency of Washington on the former

mer occasion, had been the cause of the second insurrection, and that *he would take care there should not be a third, by giving the laws their full course against the convicted offenders.*

"Yet he thought proper, as if distrusting the courts and officers of the United States, to resort through the Attorney-General to the counsel of the culprits, for a statement of their cases; in which was found, besides some objections of form, the novel doctrine, disavowed by every page of our law books, that treason does not consist of resistance by force to a public law; unless it be an act relative to the militia, or other military force.

"And upon this, or upon some other ground, not easy to be comprehended, he of a sudden departed from all his former declarations, and against the unanimous advice of his ministers, with the Attorney-General, came to the resolution, which he executed, of pardoning all those who had received sentence of death.

"No wonder that the public was thunderstruck at such a result—that the friends of the government regarded it as a virtual dereliction—it was impossible to commit a greater error. The particular situation of Pennsylvania, the singular posture of human affairs, in which there is so strong a tendency to the disorganization of government—the turbulent and malignant humours which exist, and are so industriously nourished throughout the United States; every thing loudly demanded that the executive should have acted with exemplary vigor, and should have given a striking demonstration, that condign punishment would be the lot of the violent opposers of the laws.

"The contrary course, which was pursued, is the most inexplicable part of Mr. Adams's conduct. It shews him so much at variance with himself, as well as with sound policy, that we are driven to seek a solution for it in some system of concession to his political enemies; a system the most fatal for himself, and for the cause of public order, or any that he could possibly devise. It is by temporisings like these, that men at the head of affairs, lose the respect both of friends and foes; it is by temporisings like these, that in times of fermentation and commotion, governments are prostrated, which might easily have been upheld by an erect and imposing attitude."

Having gone through the principal circumstances in Mr. Adams's conduct, which had served to produce his disapprobation of him as President, Mr. Hamilton ably defends himself against the charge of having entertained an unwarrantable bias in favour of foreign nations, and concludes his very excellent pamphlet in the following words:

"The statement which has been made, shews that Mr. Adams has committed some positive and serious errors of administration; that in addition to these, he has certain fixed points of character which tend naturally to the detriment of any cause, of which he is the chief, of any administration of which he is the head; that by his ill humors and jealousies he has already divided and distracted the supporters of the government; that he has furnished deadly weapons to its enemies by unfounded accusations, and has weakened the force of its friends by decrying some of the most influential of them to the utmost of his power; and, let it be added, as the necessary effect of such conduct, that he has made great progress in undermining the ground which was gained for the government by his predecessor, and that there is real cause to apprehend, it might totter, if not fall, under his
future

future auspices. A new government, constructed on free principles, is always weak, and must stand in need of the props of a firm and good administration; till time shall have rendered its authority venerable, and fortified it by habits of obedience.

"Yet with this opinion of Mr. Adams, I have finally resolved not to advise the withholding from him a single vote. The body of Federalists, for want of sufficient knowledge of facts, are not convinced of the expediency of relinquishing him. It is even apparent, that a large proportion still retain the attachment which was once a common sentiment. Those of them, therefore, who are dissatisfied, as far as my information goes, are, generally speaking, willing to forbear opposition, and to acquiesce in the equal support of Mr. Adams with Mr. Pinckney, whom they prefer. Have they not a claim to equal deference from those who continue attached to the former? Ought not these, in candor, to admit the possibility that the friends who differ from them, act not only from pure motives, but from cogent reasons? Ought they not, by a co-operation in General Pinckney, to give a chance for what will be a *safe* issue, supposing that they are right in their preference, and the *best* issue, should they happen to be mistaken? Especially, since by doing this, they will encrease the probability of excluding a third candidate, of whose unfitness all sincere Federalists are convinced. If they do not pursue this course, they will certainly incur an immense responsibility to their friends and to the government.

"To promote this co-operation, to defend my own character, to vindicate those friends, who with myself have been unkindly aspersed, are the inducements for writing this letter. Accordingly, it will be my endeavor to regulate the communication of it in such a manner as will not be likely to deprive Mr. Adams of a single vote. Indeed, it is much my wish that its circulation could for ever be confined within narrow limits. I am sensible of the inconveniences of giving publicity to a similar development of the character of the Chief Magistrate of our country; and I lament the necessity of taking a step which will involve that result. Yet to suppress truths, the disclosure of which is so interesting to the public welfare as well as to the vindication of my friends and myself, did not appear to me justifiable.

"The restraints to which I submit, are a proof of my disposition to sacrifice to the prepossessions of those with whom I have heretofore thought and acted, and from whom in the present question I am compelled to differ. To refrain from a decided opposition to Mr. Adams's re-election has been reluctantly sanctioned by my judgment; which has been not a little perplexed between the unqualified conviction of his unfitness for the station contemplated; and a sense of the great importance of cultivating harmony among the supporters of the government; on whose firm union hereafter will probably depend the preservation of order, tranquillity, liberty, property; the security of every social and domestic blessing."

That this sacrifice proved useless our Readers have been informed, but they must admire the frankness and public spirit of Mr. Hamilton, while they reprobate the hypocrisy and selfishness of Adams.

Le Grand Homme. The Great Man. 8vo. Pp. 30. 1800.

A Copy of this interesting pamphlet, which has been printed, but not published, we believe, and written, we understand, by a man of distinguished talents, having, accidentally, fallen into our hands, we think so highly of it, and deem the subject so interesting, particularly to the admirers of the *great* Buonaparte, that, instead of analysing it, we shall translate it entire, by which, we are persuaded, we shall render an acceptable service to our readers, who will thus be enabled to form their own opinion of its merits.

We will speak daggers to him but use none.

"When a prejudice which is founded on no good reason, and which may be attended with fatal consequences, begins to take root in the public mind, it becomes the duty of every honest man, to endeavour to eradicate it, by shewing the weakness of its basis. Thus has it been with the Corsican adventurer, whom a skilfulness of fraud, and an unusual constancy of fortune, have rendered the despot of that nation, alike frivolous and cruel, who, wishing to obtain an imaginary liberty of which she has possessed only the shadow, has, at length, succeeded, by a succession of crimes, in reducing herself to a state of slavery, wholly unexampled, even among the most barbarous nations.

"The good-fortune of Bonaparte now renders him an object of admiration to a great number of persons who only consider the point at which he has arrived, without examining his means, the circumstances in which he was placed, and the degree of probability that exists of the continuance of the reign of this stage-monarch.

"In less than three years, we have seen this usurper, whose entrance into public life was marked by an act of ingratitude to the descendants of that virtuous sovereign who had brought him up at his own expence, obtain, at an infamous price, the command of the French army, and receive from the *ignorant vulgar** the titles of Hero, great General, and great Negotiator. Republican flattery has just invented for him the denomination of Great Consul, and his senseless admirers dare to give him that of *Great Man*. It appears to me, that all those who have watched this horrible revolution from its commencement, and amidst the series of crimes in which the *Great Bonaparte* has played a part, more or less important, such as that of executioner at the Thuilleries, or pandar to Barras, can with difficulty

* If the reports in the papers might be credited, Mr. SHERIDAN, in the Lower House, and one Peer in the Upper House, bestowed these appellations on the Corsican Usurper. But such reports must be libels on the parties, we should think. Should we be mistaken, however, we shall console ourselves with the reflection, that no man can be called to the bar of either House, for charging any of its members, with *ignorance* or *vulgarity*. To accuse any honourable member of *bankruptcy* or *beggary* would indeed be a gross breach of privilege; because, though *knowledge* and *politeness*, form no part of the *stipulated* qualifications of representatives, *property* certainly does; and, therefore, unquestionably, to say that any member was without it, would be a libel, and that of the worst kind, according to Lord MANSFIELD. *Rev.*

be persuaded, that the *Great Consul* is a great man. I see nothing great in him but his fortune—*Audaces fortuna juvat*. This is the key to all the successes of the pretended hero of the day. Ten years of revolution and of war have shewn us, in France, several orators and men skilful in intrigue, defeated in their objects by the decided character of Robespierre; and among the enemies of France many celebrated Generals, whose valour and knowledge have often failed before the efforts of inexperienced leaders, who had nothing in their favour but an enterprising spirit and good fortune; but the *Great Man* has never appeared. Bonaparte, born of low parents, was brought up in the military school (at Paris) by the bounty of Louis XVI. against whose cause he took up arms. I shall pass over his early crimes; and shall not even dwell on the manner in which he fired, with grape-shot, on those inhabitants of Paris who, in their simplicity, regard him as their benefactor.

“ His immorality and want of delicacy having led him to accept the command which Barras made him purchase on a condition most degrading to a man of honour, he soon found himself at the head of an army destitute of every thing; and, on entering Italy, his only alternative was either to perish through want with all his followers, or to endeavour to maintain himself by rapine and robbery. Thus then we see our *Great Man* beginning his career of glory, as leader of a banditti. The performance of this honourable part was extremely facilitated by the perfidious conduct of the Genoese, who will ever have to reproach themselves for their baseness, in having opened the gates of that beautiful country to men who entered it solely with a view to render it a scene of ruin and desolation. The weakness of the different powers of Italy; the little union there was between them, the panic with which they were stricken, on witnessing the rapid progress of the fortunate robber, whom they honoured; most undeservedly, by comparing him to Attila, of whom he had nothing but the cruelty, unmixed with any portion of his energy, or of his respect for the representative of the Most High;* the inferiority, in numbers, of the troops that could be opposed to an army, reinforced, in consequence of its success, by all the dregs of foreign countries, who flocked to the standard of a man, who taught them the art of respecting no property, and abjuring all principle; perhaps, too, some errors of judgment in the plans or measures of the Generals who commanded those excellent armies, whose valour and fidelity have stood the test of twelve years of war, not unmixed with misfortunes; and, lastly, the talents of General Berthier, who directed all the operations of that campaign, will sufficiently explain the conquests of the *Great Man* in Italy. The only personal merit of which he could boast, consisted in not having deserted his colours, as he has since done in Egypt, and in having set the example, whenever pillage or profanation was about to be committed.

“ The manner in which Bonaparte conducted himself, successively to the Grand Duke of Tuscany, the King of Sardinia, and the Sovereign Pontiff; the disgraceful treaties which he compelled them to sign, and which he was afterwards the first to violate; the barbarity (*unexampled in the history of the world*) with which, in violation of every law of nations, he de-

* “ Let those who are acquainted with history compare the conduct of Attila to Pope Leo I. or that of Alexander the Great to the High Priest of the Jews; with the conduct of Bonaparte to the vitious Pius VI. and then judge between them!”

livered up, or, which is the same thing, suffered others to deliver up to the Spaniards the brave and unfortunate Austrian warriors whom the fate of war had subjected to his power,* are other traits in the character of the defpicable object of respect, to folly and weakness.

"All experienced officers concur in the opinion that nothing ever betrayed a greater want of foresight than Bonaparte's march towards Vienna in 1797. He exposed himself to the greatest danger, and, if the enemy had resisted but a little longer, his destruction was inevitable. The precipitation with which he signed the preliminaries of Leoben seem to demonstrate his embarrassment, and his anxiety to extricate himself from the situation in which he had imprudently involved himself, while the Republic and a part of Europe did him the honour to believe that he had dictated the law to a vanquished enemy. It is probable that, that enemy might have played a much more brilliant part on this occasion, than the *Great Man*, if they had been informed, in time, of the critical situation to which, it was affirmed, he had reduced himself, in opposition to the advice of Berthier, and from which it appears his *great* good luck extricated him much more than his *great* genius.

"The treaty of Campo Formio, which he honoured with his name, and by which he undid a part of what he had done by the preliminary treaty of Leoben, affords a fair criterion of his political talents. His principal object appears to have been the establishment of his Cisalpine Republic, the only offspring of the *Great Consul* which the world yet enjoys.† At that time, it was in his power to play a very different part from that to which the want of resources within himself or his timidity of disposition forced him afterwards to submit, by becoming the sport of the factions which agitated France, and suffering himself to be sent to Egypt, where he ought to have found a certain death, and the end of that reputation which his never-failing good luck had alone established.‡ Bonaparte at this time, was at the

* "These unfortunate prisoners were in fact either sold or given to the Spaniards, who destined them to work in the mines. They were almost all of them retaken, together with the enemy's ships on board of which they were, by Lord St. Vincent; they served with distinction on board his fleet as long as it remained at sea; and, as they arrived in an English port they were claimed by the Imperial Minister; and the British government, with a degree of generosity worthy of the Sovereign and of the nation who entrust them with their interests, not only gave them up without hesitation, but facilitated, by every means in their power, their return to their respective corps."

† "It is known that the daughter of Madame Buonaparte is not the child of her husband; it is also known that the hero was aware that his friend Barras, when he gave him Madame Beauharnois for a wife, made him a *double present*."—As every one of our readers may not be sufficiently acquainted with the history of the *Great Consul*, to understand this allusion, it may not be amiss to apprise them, that Madame Beauharnois, the wife of a French officer of rank, condescended to become the mistress of the regicide Barras, and was actually pregnant by him, when she married Bonaparte. *Rev.*

‡ "I do not believe that the most enthusiastic admirers of this fortunate adventurer will dare to maintain that he had any idea, at that time, of becoming

the head of a numerous and victorious army, exclusively devoted to himself, and out of the reach of republican vengeance. What means for a man who had great views, whether they were directed to the public good, or to his private interest!

"The negotiation which had been opened at Leoben successively produced the treaty of Campo Formio, the secret conferences at Seltz, and, lastly, the fruitless congress of Rastadt. The pretended hero of Italy, who had ostentatiously annexed his name to the two first transactions, which certainly do not entitle him to be ranked with those negociators whom Europe remembers with respect and gratitude, soon perceived that a political balance, hastily conceived by a Corsican and a Neapolitan, could neither suit the German Empire, nor Italy, (which Bonaparte seemed to have wholly sacrificed) nor yet France herself; and he contrived to escape the numerous embarrassments which his ignorance had prepared for him, by only appearing for a moment on the political stage at Rastadt, and by sending a revolutionary Poet, as his substitute, to the secret rendezvous at which the real fate of Europe was to be decided. It was at this period that the extravagant expedition to Egypt was settled. The *Great Man*, always guided by his good sense, eagerly embraced this chimerical project.* His proclamations, filled with *rhodomontades*, his first official reports, nay his very letters, prove the hopes which he entertained. The prompt and easy conquest of Malta, surrendered by the cowardice or the perfidy of the Knights who were entrusted with its defence, completely turned the head of Bonaparte who was already puffed up with false glory, and intoxicated with his usurped reputation. Ascribing every thing, henceforth, to his own genius, he thought success was the certain consequence of every enterprize

coming the despot of France. There was then no chance in his favour; and the least shew of ambition would have been severely punished. His expedition to Egypt was only a skilful mode of getting rid of a man who was becoming formidable, and who seemed to have rendered too much service to the state to be put out of the way without a pretext. Nor will it be contended, that the great genius of Bonaparte formed, during his exile, the basis of that revolution which placed him on the throne; it is well known that he was, for a great length of time, cut off from all communication with the Continent, even so far as to be totally ignorant of the passing events. It was the Abbé Sieyes alone, who, in his closet at Paris as at Berlin, had been long engaged in preparing the crisis to which Bonaparte is indebted for his gigantic elevation. Sieyes was himself undecided in his choice of the man whom he intended to play, under him, the part of First Consul; it was necessary to have a military man of whom the troops stood in awe, and who enjoyed their confidence. He was induced to prefer Bonaparte (who soon repaid him for his preference with ingratitude) first, because he was a foreigner, and, secondly, because he had been absent from France for two years. The cunning and habitual good-fortune of the little Corsican did the rest."

* "A little time before he had as eagerly adopted the plan of a descent upon England, and seriously flattered himself that he should succeed; and if more extensive views had not, for a moment, diverted his attention from a project so easy of accomplishment, he would have completed the sum of his labours, by adding the conquest of Great Britain to his other exploits,

which

which he undertook ; and the superb victory of Aboukir, of which the IMMORTAL NELSON rendered him the degraded witness, only increased his rage, without diminishing his hopes. His genius could supply him with no other means of revenge, than that of calumniating the memory of the French Admiral, who had only acted in obedience to his orders, and who fell a victim to that obedience.*

" The result of Bonaparte's campaign in Egypt is too fresh in the recollection of the world, to render any detailed account of it necessary here. I question whether it can be made to supply the smallest proof of that military genius which is ascribed to him. It is true, that, excepting a few scattered hordes of banditti who joined them, the French army, notwithstanding the criminal and romantic promises with which their leaders had amused them, when they first embarked on this mad expedition, met with nothing but resistance and difficulties wherever they went. Want and famine were, perhaps, the least of the evils which they experienced ; and if ever any of these wretched victims devoted to certain death by the chimerical project of the Directory, and of the Don Quixote, whom they chose to accomplish it, should return to their native country, they will have to thank the constancy and good conduct of the foreign General,† who continued to make their preservation the object of his attention, when the talents of Berthier had failed of success, and when the desire of saving his reputation had engaged him to imitate Bonaparte in his base desertion. His campaign in Egypt supplies us with fresh opportunity for appreciating the pretended *Great Man*. Infamous hypocrite ! Ali Bonaparte declared that *the French*, whose leader he was, *were the only Mussulmans*, the allies of the Turks, and the enemies of the *Christians*‡. This amicable proclamation was speedily followed by the most atrocious cruelties ; and the monster who had bathed himself, at the Thufieries, in the blood of the people who had then adopted him for their fellow-citizen, did not hesitate to massacre, in cold blood and without necessity, thousands of victims at Alexandria and Cairo\$. Soon after, meeting, in Sir SIDNEY SMITH, with an antagonist, equally enterprising but more able than himself, who frustrated all his plans, he added, by the base abandonment of his army at a moment when they stood in the greatest need of his assistance, the character of a deserter to the virtues of which he had, till now, given lessons and an example to the world.

* " It is known, that Bonaparte had forced Brueys, in spite of all his remonstrances, to remain in the bay. It is true, indeed, that it required all the enterprising courage and talents of the English Admiral to attack and destroy the enemy's fleet, in that position. The whole history of the Revolution does not exhibit such a man as Nelson, nor such a military achievement as that at Aboukir."

† " Kleber, a German by birth, who formerly served in the Austrian army. The desire of obtaining more rapid promotion led him to follow the republican banners, under which he displayed, on all occasions, the greatest military knowledge."

‡ " This is the same good Mahometan who has since caused *Te Deum* to be sung at Milan in honour of the battle of Marengo, which Desaix had gained after he thought it lost."

§ " Let any one read the history of these later times, and the reports of the General himself, and he will there find that what I advance is true."

" Let

" Let Cæsar, passing the Rubicon alone, in search of new dangers, be compared with the *Great Consul*, accompanied by generals whose talents and advice were indispensibly necessary to him, flying to Europe in a small vessel, and abandoning his army (who had sacrificed every thing to follow him) in the most deplorable state, to the fury of the Ottomans, who were, indeed, inferior in talents, but superior in numbers, and rendered active by the indefatigable genius of the brave Sir SIDNEY SMITH; let this comparison be made and then decide which of the two was worthy to command the world, and which may be honoured with the title of *Great Man*!

" On his arrival at Paris, Bonaparte found a revolution which had been long prepared by the hand of a more skilful intriguer than himself;* who thought of using our adventurer as an instrument; but he became the dupe of the Consul, who, assisted by his friends, seized on the first part, and soon destroyed all the power of Sieyes. What passed at Saint-Cloud and confirmed the transitory power of Bonaparte, was also the work of another;— he was there indebted for his success to his brother; and although this measure was nothing more than a feeble imitation of that of which Cromwell had set the example, he would not have dared to attempt it himself. I shall not enlarge on the more recent events of the Usurper's reign; the execution of M. de Frotté, young DE TOUSTAIN, and of many other unfortunate victims, has proved to Europe, that the executioner of the Thuilleries has still the same soul, and ought, as it seems to me, to serve as a lesson to those worthy royalists whom he now thinks it his interest to flatter, and to allure to France, by assuming the mask of pretended humanity; but whom he will not hesitate to sacrifice the moment he shall deem their existence useless to his designs.†

" Scarcely was the First Consul seated on the throne of crime when his vanity suggested to him the idea of notifying his elevation to all the lawful sovereigns of Europe, whose equal he already felt himself to be. He availed himself of the pretext of his desire to restore peace to Europe, of which he spoke in vague terms, in announcing his exaltation to the Emperors of Ger-

* " The Abbé Sieyes, who, from the beginning of the Revolution, though always hidden behind the curtain, has directed its most important events."

† " I shudder at seeing such a number of emigrants, who, seduced by the affectation and moderate language of the First Consul, display an eagerness to return to France. Most of these respectable victims of their duty and attachment to their King wish to recover their fortune, in order again to lay it at the feet of their Sovereign; while others hope to be able to work more efficaciously, even in France, for his restoration. I can venture to affirm that there are few of them (notwithstanding the calumny which is heaped upon them) who are actuated by any other motives; innocence knows not distrust; and, judging of others by their own hearts, their wishes, and that frivolity with which their whole nation is reproached, they only regard Bonaparte as the successor of the Marats, the Robespierres, the Barreres, &c. and there are some of them who even flatter themselves with the hope of finding in him a second Monk, whose sentiments they think he secretly cherishes. Great God! his heart is as different from the heart of that virtuous restorer of the English monarchy, as his little spirit of trick and intrigue is below the genius of Cromwell!"

many and Russia, and to the Kings of Great Britain and Prussia. I know not what answer he received from the last of these sovereigns, who has long supposed it to be his political interest to court France; but it is impossible not to admire the manner in which the three former received the overtures of this upstart; which were mere sounds devoid of sense. It appears to me, that a man must have paid very little attention to the progress of the Revolution, must be totally ignorant of its dangers, and deliberately close his eyes against those which still exist, and which will continue to increase until the necessary example of the re-establishment of order by the restoration of the French monarchy, in the person of Louis XVIII, be given to the world, to blame the answer of the English Minister to the insolent advances of the little crowned Corsican, who is perhaps more dangerous than the *fi-dé-ant* annihilated Republic which he represents. It is only to be regretted that all the powers did not sooner adopt a language as worthy of themselves as necessary to the avowed enemy of their existence.

"But it is still time; all that is requisite is openly to express, and with that noble boldness from which a great sovereign ought never to depart, the real object of the war. Austria and England have never had any other object in view than that of checking the progress of anarchy; it is for this purpose that they have made the greatest sacrifices in men and money, without ever suffering themselves to be overawed by the gigantic power of the guilty Republic, or to be seduced by her perfidious offers. These two are the only powers who have proved, by their conduct, that they know the depth of the revolutionary gulph. Russia, indeed, had begun to set a noble example; but unhappily she soon availed herself of her own declaration to withdraw her powerful aid from the coalition. The projects of ambition and aggrandizement which were imputed to Austria, the reproaches cast upon England for her proud conduct on the element of which she holds the empire, are imaginary pretexts devised by their enemies, who effcaciously serve the cause of France, by thus counteracting the measures of those who still oppose that destructive Colossus.

"Be this as it may, at the point at which matters are now arrived, perhaps a magnanimous, short, and specific proclamation, which should merely announce to the French the firm determination to drive them back within their ancient limits and to restore their king, might produce the desired effect. It is even possible that the other powers, whom it would deprive of every excuse for the employment of evasive chicanery, would find it the safest way to accede to it. What would it cost to try the effect of this measure, which has been hitherto neglected, which does not bind powers to attempt what is impossible, which is due to the unfortunate family of the Bourbons, and which is certainly due to themselves before they make up their minds to sign a definitive treaty of peace with the Republic or her Consul, a treaty which will ipdubately prove the destruction of the world, by lulling the different governments into a false security and into the lethargic sleep of death.

"After this digression which the importance of the subject would not allow me to omit, I return to the last events of the history of the *Great Consul*. Alarmed, on the one hand, at the rapid progress of the Austrian armies, and relying, on the other, on that good fortune which had never yet forsaken him, Bonaparte marched into Italy;—but, as he never acts from the suggestions of his own mind, when he has any plans to devise or to execute, he appointed Berthier general of the army of reserve, who was destined to repair the disasters which Massena and Suchet had experienced,

and repaired himself to the scene of action with all the pomp of an eastern Sultan;—ready to return to France, in the very probable event of a defeat of which, by this means, he would avoid the disgrace, or, else, in case of a victory, to embellish his own brows with the laurels which had been reaped by another.

“ The Battle of Marengo, not less extraordinary in its detail, than in its consequences, exhibits a new trait in the character of Bonaparte. That memorable day, disputed with obstinacy, was on the point of being terminated entirely in favour of the Austrians. Berthier had given orders to sound the retreat; and despair was the only resource that was left to the Corsican Hero, when General Desaix, animated by one of those movements of military inspiration which even an enemy must admire, perceived an opening in one of the Austrian columns, by which he penetrated with only 250 horse, and thus making the column give way, afforded, by his generous devotion to which he fell a victim, time for the French army to rally, and decided that victory the honour of which Bonaparte does not blush to arrogate to himself; and for which this man, as hypocritical as he is impious, dared affect to thank the Most High in the Cathedral Church of Milan.

“ May this short and impartial exposition of the military and political life of a man who is indebted to Fortune for every thing he possesses, open the eyes of his enthusiastic admirers! Sir SYDNEY SMITH has convinced him that he is not invincible; and when we attentively analyze the greatness and exaltation of Bonaparte,

“ Le masque tombe, l'homme reste,
Et le heros s'évanouit.
Quel est donc le héros solide
Dont la gloire ne soit qu'à lui ?
C'est un Roi que l'Equité guide,
Et dont les vertus sont l'appui ;
Qui, prenant Titus pour modèle,
Du bonheur d'un peuple fidèle
Fait les plus cher de ses souhaits ;
Qui fuit la basse flatterie ;
Et qui, père de la patrie,
Compte ses jours par ses bienfaits.

ROUSSEAU.

“ Where is the Englishman so unjust, and the Frenchman so ungrateful for the kindness which he has experienced in a foreign land as not joyfully to apply these verses ? *

* “ It appears that the most faithful ally of GEORGE THE THIRD may be as easily recognized in the following lines.

“ L'effort d'une vertu commune
Suffit pour faire un conquérant :
Celui qui dompte la fortune
Merite seul le nom de grande.
Il perd sa volage assistance,
Sans rien perdre de la confiance
Dont il vit ses honneurs accrues :
Et sa grande ame ne s'altère
Ni des triomphes de Tibère,
Ni des disgrâces de Varrus.

Système des Connoissances chimiques, et de leurs applications aux phénomènes de la nature et de l'art, &c. i. e. A System of Chemical Knowledge, and its Application to the Phenomena of Nature and Art. By Cit. Fourcroy, Member of the National Institute, Councillor of State, &c. 10 vols. 8vo. Price 50 francs; or the same in 5 vols. 4to. Price 72 francs. Baudouin. Paris. De Boffe, Dulau, and Co. London.

THE learned author of this voluminous work is too well known to the scientific world to require any eulogium from us. His indefatigable exertions in that branch to which he has devoted himself from an early period of his life have procured him the esteem of learned men in every part of Europe. But even were he far less celebrated, the laborious task he has just completed would alone be sufficient to establish his fame. It differs essentially from all his former productions; and indeed we know of no work which contains so many facts collected with such attention, and disposed in such a systematic order.

Those who devote themselves to the study of chemistry are well aware that they are indebted to Fourcroy for an exact and methodical plan for facilitating the knowledge of that science. To such individuals his previous works are too well known to need a repetition in this place. But notwithstanding the progress made in this science of late years, there still remained a number of scattered facts, which it was necessary to arrange, in order that, when united together in a methodical manner, and dependent upon each other, they might be of more general utility, by facilitating the study of the science: the obstacles however to such an arrangement must of course have been numerous and difficult: how far these have been overcome by the application and knowledge of the author, we will leave our readers to form an opinion.

The preliminary discourse presents at great length the whole plan, and it is rendered still more interesting by a collection of all the late discoveries which have been communicated to the Institute, or published while this work was in the press. Thus a chasm is filled, which, in productions of such an extent, is generally inevitable.

There is another important advantage in this collection of facts, namely, that the bases of the pneumatic doctrine are stated with that clearness and precision which could only be done by a person well versed in the didactic art. It should not therefore be considered as a mere compilation; for besides the facts known even to the present time, it contains many discoveries of the author which have never yet been described.

The work is divided into eight sections, of which we shall give a brief account, that our readers may be enabled to form an idea of its utility and importance.

Sect. I, which is a kind of introduction to the rest, contains preliminary observations on chemistry, and the first principles for the study of that science: it is divided into twelve articles. The first of these consists of a definition of chemistry, its various appellations, its relative connection with, and difference from, the other sciences.

Art. 2. On the "Divisions and Branches of Chemistry," explains the different kinds of chemical science; these he denominates *general*, or *philosophical chemistry*, *meteorological chemistry*, *mineral chemistry*, *vegetable chemistry*, *animal chemistry*, *medicinal chemistry*, *economical* or *manufacturing chemistry*, and *domestic chemistry*.

Art. 3, contains a rapid sketch of the history of this science, the great revolutions in which are classed by the author under six periods; he also gives the names of those learned men who existed in different ages; and whose important discoveries have tended in a great degree to the advancement of its progress.

Art. 4, treats on the chemical nature of bodies, on their component principles as admitted by chemists of different ages, the opinions of the ancient philosophers on this subject; the notions of Paracelsus, Beccher, Stahl, and others; the more accurate ideas, acquired in modern times, of the different kinds of compounds, &c.

Art. 5, relates to the analysis or separation of the elements of bodies by chemical processes.

Art. 6, contains observations on synthesis, or combination.

In Art. 7, the subject begins to be more complicated than in any of the former, which consist merely of simple observations on the nature and object of the science. But here the author enters more deeply into his task, when treating of what he calls the attraction of aggregation.

In Art. 8, M. Fourcroy examines the most general and remarkable facts relative to the attraction of composition; and in order to render these facts more striking and methodical, he has arranged them as constant and invariable phenomena, as laws imposed by nature, in the union and separation of the constituent particles of compounds.

Art. 9, tends to exhibit the existence of chemical phenomena in the productions of nature and art.

Art. 10, contains a clear definition of the principal operations of chemistry.

In Art. 11, the author gives the chemical classification of bodies in a more didactic and precise manner than in the discourse prefixed to the work: this may be considered as an useful, and indeed indispensable portion of the system.

Art. 12, concludes with an account of the principal bases of the methodical Nomenclature, as well as of the new signs or characters substituted for the hieroglyphics of the ancients. The author here takes an opportunity to shew the exact coincidence of the present names with the facts they are intended to express, and how greatly they

they tend to facilitate and simplify the study of the science, by their clearness and precision.

SECT. II. Contains the history of simple bodies, or those which cannot be decomposed; like the preceding section, it is divided into twelve articles.

Art. 1, consists of general observations on those bodies, together with their number and classification. The eleven succeeding articles are devoted to the chemical investigation of the eleven genera of simple bodies, viz. light, caloric, oxygen and air, azote, hydrogen, carbon, phosphorus, sulphur, the diamond, and the metals. The history of each of these bodies is treated with that minuteness which their importance requires. The physical properties, the various states in which they are afforded by nature, their combinations, uses, and even the influence which their relative discovery has had upon the prosperity of mankind, also form a part of the particular history of simple compounds. The manner in which each of them may be burned, the different degrees of their combustion, oxidation or acidification, the various phenomena of flame, heat and motion, which attend combustion, the temperatures in which it takes place; the different results it affords, are all carefully attended to and classed among the properties of these bodies, on account of the interest they excite in the present state of chemistry.

With respect to the metals, which form an article in the second section, they appear to be placed here only for the purpose of connecting them with the class of simple and combustible bodies, and to prove, by exposing the combustibility, that they cannot properly be placed in any other class. Their particular history however is given with the necessary exactness in SECT. VI.

The third section, with which the second volume commences, is entitled "*On burned, oxidized, or acid bodies,*" and is divided into sixteen articles.

The first article is devoted to the examination of combustion, or of those phenomena which tend to produce this effect, whether natural or artificial.

Art. 2, contains a chemical inquiry into the nature of water, or the oxide of hydrogen. The author considers it in its various natural states, and its principal physical properties; its specific gravity, its limpidity, level, crystallisation, its characters in a state of congelation, its fusibility, the formation and condensation of it in steam, &c.; he afterwards combines it with light and caloric, when he examines its fusion, ebullition, dilatation, and gasification. We are next presented with the combination of water with oxygen, common air, and gaseous hydrogen; its action upon carbon, phosphorus, upon metals; in hot and cold temperatures, and concludes with the history of its decomposition.

In Art. 3, the various species of metallic oxides are considered, together with those which are not metallic; they are here, however, only considered in a superficial manner, as their particular history

belongs either to the section on metals, or to that on organic vegetable and animal compounds.

Art. 4, relates to the general classification of acids, and affords observations and results upon acidification which now forms one of the most important bases of chemical theory. The definition of these bodies, their acidity derived from oxygen, the particular distinction of those, the radicals of which consist of simple combustibles, their frequent double state of acidity, the terms of the nomenclature intended to express the nature and state of them individually; the generic characters of these burned compounds; in short, the various methods of classing them, either according to their greater or less capability of decomposition, with respect to their gaseous, liquid, or solid states, to their relative energy, or by the different degrees of attraction for oxygen possessed by their radicals; all these subjects are contained in the article before us.

Art. 5, 6, and 7, give an elaborate history of the carbonic, phosphoric, and phosphorous acids.

The eighth and ninth contain an account of the sulphuric and sulphurous acids.

The nitric acid being most generally employed, the tenth article is occupied with its description; in fact this acid may be considered as one of the most useful re-agents in chemistry.

The nitrous acid next forms the subject of the author's investigation, in Art. 11; and the reader, by attentively comparing these two articles with what has been heretofore written on the nitric acid, will perceive the utility of this science in regard to the pneumatic doctrine.

Art. 12, contains a table of the general properties of the metallic acids; the history of which is given in the section upon metals. Of twenty-one metals known to chemists, there are only four which are capable of acidification. These which are analogous to the seven species above-mentioned, by their composition, are also compared with them in their properties. They are distinguished from the others by their pulverulent state, their rough and metallic taste, the facility with which they may be decomposed, their difficulty of solution, their speedy return to the state of oxide, which state constantly precedes their acidity.

The thirteenth article treats on another series of acids, connected with the preceding by most of their properties, though differing from them in their nature.

With respect to the muriatic acid, the author follows the same plan as he adopted when treating of those beforementioned. He states the method of extracting it from the muriates, the philosophical and chemical properties of its gas and its solution in water, its action upon several oxides, &c. This account is succeeded by that of the oxygenated muriatic acid, which is examined by the author with the same accuracy as the former; he represents it as decomposable by light, acting upon most combustible bodies as a powerful
 oxygenant,

exigant, not easily combining with water, and thus being quite distinct from the muriatic acid: its principal uses are also pointed out.

The last two articles of this section relate to the fluoric and boracic acids: the former in a gaseous state and a liquid form; is distinguishable by its smell, its weight, its action on hard stones and glass, by its weakness when compared with several of the preceding kinds, its complete inactivity on combustible bodies, as well as the resistance it makes even to the activity of such substances. The boracic, which is one of the weakest of all the species, is particularly distinguishable on account of its solid and crystalline form, its weak taste, its fixity and vitrifiable property, its difficult solubility in water, its absolute want of action upon simple eatables. M. Fourcroy informs us in this article that he has made numerous attempts at different times to ascertain the nature of this acid, but his experiments were unsuccessful.

SECT. IV. *On the salifiable bases, earths and alkalis.* This is divided into fourteen articles.

Art. 1 is occupied with observations on salifiable bases in general, on earths in particular, and a definition and classification of considerable length. After this definition and an explanation of the earthy character, the author asserts that the ancient opinions concerning an elementary earth are entirely chimerical; and that the greater the progress in the study of the earths, the more their number has been found to increase. He distinguishes six earthy substances, which are very different from each other; the division consists of acid, or proper earths, of which there are four species, denominated silex, alumine, zircon, and glucine, and of alkaline earths, of which two species only are known, viz. magnesia and lime.

Art. 2 relates to silex, and contains its various names, its history, existence in nature, extraction and purification, uses, &c.

Alumine, which, on account of its greater changeableness and attractions, affords a number of chemical phenomena, is treated more at length than silex, and forms the subject of the third article. Zircon and glucine are examined with similar attention in the two following articles:

The new earth very lately discovered by M. Gadolin, a Swedish chemist, and called by him Ytterby, but more generally known on the Continent by the name of Gadolinite, is mentioned by the author in his preliminary discourse, together with the result of his experiments on this substance.

Magnesia, which forms the subject of Art. 6, is now known to possess alkaline properties, and therefore differs from the four earths above-mentioned. Having long been confounded with absorbent earths, on account of its property of easily forming combination with acids, the author describes the manner in which it has been distinguished by Hoffman and Black. Its different states in nature, the manner of obtaining it pure, its external characters, the action excited

cited on it by caloric, air, some combustible bodies, water, and the acids, as well as its combination with the four preceding earths, are also examined, and its various purposes and the method of employing it pointed out.

We cannot with justice to the learned author pass over the seventh article of this section, which is one of the most remarkable, as it contains the history of lime. He successively traces the historical facts of the principal discoveries which relate to this substance, including its natural history, its preparation in the kiln, and by chemical process in general, the alteration it undergoes by the action of fire and air; its important combinations with phosphorous, sulphur, the phosphorated hydrogen and sulphurated gases, its action upon water, and the reciprocal action of water upon itself; the properties of its aqueous solution, or lime water, its attractions for acids, compared with those of other bases; its union by heat and water, with silice and alumine.

Art. 8, bearing the title "*On Alkalis in general*," explains the origin of the word, the alkaline characters, and their enumeration, as well as the classification of those bases. The author admits of five alkalis, which he arranges according to the order of their attraction for the acids: in articles 9, 10, 11, 12, and 13, he successively examines barites, potash, soda, strontian, and ammonia.

Art. 14 contains some general ideas on lithology, or the history of stones, in which the author gives an abstract of the present state of lithological knowledge: he also explains the distinctive characters of stones, and the method employed by lithologists, for making the necessary distinctions. The means employed by chemists for analysing and separating the various component parts of stones are also laid down with great precision.

It was not to be expected that a work of this nature would long remain unknown to the British public. A translation of it has been undertaken, and is now far advanced.

Parte-feuille Politique d'un Ex-employé au Ministère de la Police-Generale, &c. i. e. The Political Port-folio of a Person formerly attached to the Board of General Police; or an Essay on Public Instruction, published by Le Brun (of Grenoble). 8vo. Pp. 344-7s. Paris printed; imported by De Boeffe, Gerard-street, London. 1800.

CITIZEN Le Brun, who, we apprehend, is the author as well as publisher of this notable production, begins by dividing the nations of Europe into two parts, one consisting of *dupes*, and the other of *rogues*. As a French Republican sees but one nation in the world—La grande nation—we cannot be at a loss for the premises whence our author has deduced this conclusion. Indeed, no staunch royalist, no inveterate aristocrat, no determined enemy to the new order

order of things, ever drew a more horrid picture of Republican France than that which is here exhibited by this ardent republican. According to him, and we have private reasons for knowing his representations on this subject to be correct, as far as they go, the system of Marat and his worthy associates has been attended with the fullest success, and the *demoralization* of the country (to use their own Gipsy-jargon) is complete;—in other words, all moral principle is eradicated from the hearts and minds of the abandoned subjects of the French Republican Consul. But bad as France confessedly is, Mr. Le Brun is so sturdy a reformer, that he does not despair of working a complete revolution in her moral and political state, and to bring her back to the true standard of republican purity, by the operation of one simple remedy—*The Conversion of the Churches into Playhouses!*—Before, however, we enter upon an examination of the main subject of the book, we must cull some few beauties from the Preface.—And, first we shall notice the citizen's lamentations on the absence of a republican spirit in France, which we hope will have some effect on the opinions of the republican spirits in England, whose incredulity on this point has hitherto been proof alike against arguments and fact.

“ We have had a revolution in places, I mean to say that one set of men have taken the places of others, and that a multitude of thieves have enriched themselves sufficiently to become the objects of theft in their turn; but the great mass of the people have not been revolutionized; they have stupidly degenerated; they have not only retained all their old vices, but have contracted new vices, and will continue to contract them, until a system of *public instruction*, founded on their taste, on their habits, shall have neutralized the pestilential miasmata with which they are surrounded, and the evil examples by which they are subdued.”

The *taste* and *habits* of a people, sunk into debauchery and inured to vice, our readers will probably think, must form but an indifferent basis for a system of public instruction; and in such a system, there would evidently be what the French term an *action* and *re-action* between the foundation and the superstructure.—He is a hopeful projector who seeks to purify a depraved taste, by flattering it; and to correct vicious habits by perpetuating them.

“ For this *sublime work* you must not employ exhausted quacks, men filled with revolutionary prejudices;—you must chuse for this *holy operation*, a virgin genius who has no communication with lepers; to whom all the windings of the human heart, all the conditions of society are known; who sees man as he is, a vain and rapacious animal, alternately prodigal and avaricious, dishonest and indiscreet, docile and proud, impatient of the yoke, and yet easily subdued, when a skilful hand takes care to conceal from his eyes the rein by which he is guided.”

The first business of this *sublime workman*, this *holy operator* is to be the destruction of the empire of *fashion*, and the institution of a *national dress*.

"No legislator, worthy to be called such, ever forgot to proscribe fashions and to substitute in its place constant and *indelible* customs. It is they which give a character and a *physiognomy* to a people; that attach them to manners, by an infinite number of ties, and retain them, without their knowledge, within the bounds of obedience and moderation. The Turks (I am not now speaking of their government) have still the same dress and the same habits, as prevailed in the time of Mahomet the Second:—It is true, indeed, that Mahomet the First was a *legislator*."

This attachment of the Turks to their ancient customs is adduced, by this consistent projector, in support of his argument, not for the revival of *old* fashions, but for the introduction of a *new* dress in the Republic. At present he insists that every thing is *English*, and this mode of apeing foreigners he reprobates very justly, though he is egregiously deceived in supposing that the practice is peculiar to his own country; we heartily wish that were the case, but when we go into public and witness the beastly custom of scratch wigs and cropped heads, making not *brutus*, but *brutes*, of the men, and deforming the native beauty of our women, a custom, which notwithstanding the assertion of citizen Le Brun, was imported from France, we are compelled to acknowledge that, in this respect, the English are as great apes as the French.

"What must we think of our legislative puppets, who have none but English carriages, English furniture, English beauffers, English clothes, English breakfasts, English suppers, English horses, with cropped tails, and gloomy children *suits à l'Anglaise*?"

"If these *gentlemen* and *ladies* were not Republicans, but Frenchmen only, would they suffer the ignominious liveries of our mortal enemies to be worn in their presence? No, they would ere this have created a *French etiquette*, which would be rigidly observed at the Consular palace, at all the Ministers' houses, by all the Constituted Authorities, at all places of public amusement, and even in the public walks, where no one would be admitted but in a *civico-national dress*. Every kind of fashion would be expelled from their houses.

"The English have carriages into which they cannot enter without the aid of a ladder; *they* would, therefore, order a carriage to be made of a form totally different and of a moderate height. The Anglo-Chouans wear a large hat, on which the national cockade is scarcely visible; *they* would therefore, wear the majestic polish cap. Lastly, they would make their fashionable wives cover their nakedness. Far from this, they favour by their indifference, or by a smile of approbation, that contempt which is daily displayed for the new system, at what are called *fashionable societies*.

The author then proceeds to lavish his impudent and malevolent abuse on the Abbé de Lille, whom any rational Frenchman would be proud to claim as his countryman, for he is indisputably the best of the French poets, and is not less distinguished for the brilliancy of his genius than for the suavity of his manners; not less respectable for his talents, than estimable for his virtues. But, in the eyes of citizen Le Brun, the good Abbé is guilty of a mortal sin; first, by
being

being a Christian and a Priest; and, secondly, by having written a poem in which he describes the leisure hours of a *Lord of the Manor*!

To calumniate an enemy, that is, to tell the most wilful and atrocious falsehoods of him, to impute to him crimes which he never committed, and plans which he never conceived, is, we should suppose, a sure test of Republican virtue; it certainly has been practised by all the most distinguished Republicans from Brissot to Marat and from Marat to Buonaparte; the infamy of the attempt is worthy of the French Republican character; it is, at the same time, in them, an instance of gross cowardice, for there is no possibility of retaliating; as the very worst that can be said of them falls very far short of the truth. That our author possesses this virtue, in an eminent degree, may be seen by the following passage:—

“Kleber was assassinated in Egypt by order of the English. At this time the Cabinet of London keep in their pay the leaders of the Royal herd and the chief of the anarchial band, to assassinate Buonaparte. They have no wish to restore to the throne the *idol of gentlemen*. Children of a stupid pride, ridiculous dolls of vanity, they have no intention to give you back a talisman dragged in the mud; their object is to reduce the inhabitants of France to the extreme of misery; they seek to despoil you; it is France herself that they wish to dismember—that they wish to annihilate!”

The *citizen* is more correct in his delineation of the manners and state of his darling republic. He thus describes “the personages who are at the head of affairs.”

“We shall first find *Carnot* and *Talleyrand* able to prove their profound knowledge of their profession. Some few of the prefects are not without merit; the majority of the Council of State is not bad; but, with the exception of four or five, if the rest, both senators and tribunes, legislators and judges, were publicly asked, before a national jury, what they have done, what they do, and what they are able to do, who raised them to their present situation, who taught them politics, who instructed them in the science of legislation and government?—I am certain, that the bookseller who would print their answers, would publish a book, that would be extremely diverting, extremely curious, and would have a very great sale.

“See the difference, benevolent readers! . . . Put the same questions to our generals, to our colonels; and you will probably not find one that will not give a pertinent answer, and prove himself, in all respects, on a level with, or above, his profession. The reason of this is; that the *force of things*, and the danger of circumstances have republicanized the army; and that their Supreme Chief is a *great master of the art*.”

This acknowledgment is followed by some infamous abuse of the officers under the monarchy whom the author has the audacity to accuse of cowardice; when the whole world knows that a braver set of men never existed than the officers of the French army, as the military history of Europe for centuries past will sufficiently demonstrate.

strate.—If this man had ever read any thing beyond the Rights of Man, the Reports of the Spies of the Police, or the Tyburn Chronicle of the Revolution (which alone indeed would furnish ample occupation for a life of ordinary length) he could not have forgotten the Colignis, the Tremouilles, the Montmorencis, the Bayards, the Turennes, the Condés, and a long train of illustrious heroes not less renowned for their attachment to their country, than for their military talents and courage. But a French citizen knows nothing of his country but her crimes, and esteems none but her criminals. Hence he is more able to appreciate the state of the Republic than that of the Monarchy.

“It must be acknowledged, then, that our situation is mixed and cannot last for any length of time; that our military principles are at direct variance with our civil principles; that the end to which our efforts are directed is not sufficiently distinct; that the French people are not *insituted*; that there is no moral force to make them follow a regular and uniform course; and that, in this sense, the revolution is not yet begun.

“Never will the male-contents who reflect be reconciled to the Republic so long as they perceive, at the head of affairs, the objects of their just hatred and contempt. The infamy—will they say—the gross blunders, which these men have committed, they may commit again; having come forward under sinister auspices, they are undeserving of the least confidence. If we only saw in such places men of information and spotless purity, who had, in the eyes of the whole nation, *been passed through the sieve of a severe examination*; spite of our little prejudices, in spite of the resistance of our vanity, in spite of the piercing cries of our private interest, tired, as we are, of the to and fro movements of hope, we should become seriously and sincerely attached to the new order of things. But this will never be the case, so long as we shall witness the triumph of solicitation, and of petticoat-influence; and so long as the associates in law-making, in dilapidation; in killing, in *demoralization*, or in nullity, shall obtain the preference. —This is what all France *whispers*; I am only her echo.”

So much for the virtuous rulers of the incorruptible Republic; and so much for the author's preface, to which we have allotted so large a portion of room, that our limits will not allow us to expatiate as we intended on the body of the book;—which is divided into three sections. The author composed it, it seems, for the use only of those classes of society, who, most assuredly, will not put themselves to the expence of purchasing it; nor, in all probability, to the trouble of reading it. “I only write for the instruction of the *poor* and of men of *moderate incomes*;—whenever I shall have occasion to speak of the *rich*, it will only be for the purpose of pointing out the abuses which are inseparable from their existence.”

His first grand object of reform, is the establishment of what he calls *Scenical Schools*. “I wish to substantiate theatres in the place of churches; theatrical representations in the place of sermons; and to transform actors and actresses into ministers of morality.”—No less than fifteen chapters are devoted to the development of this notable

notable plan; all of them, more or less, interspersed with such *up-right* sentiments and such *shrewd* remarks as those which we have quoted above. He gives a most woeful account of the existing theatres at Paris.

"An unlettered and stupid race of young men whose honour consists in ignorance and cowardice; *servum pecus*; whose knowledge is confined to an imitation of the impure relics of an order whose only merit is to be found in the cold insulence of Anglican manners, and in the folly of an inarticulate jargon; this race, I say, gives approbation and success to a thousand rhapsodies whose stupidity forms their least defect; to those indigested and disgusting farces, which *the mob of former times would scarcely tolerate*, but which *now constitute the delight of a populace decorated with the title of decent people.*"

So that a *monarchical mob*, it seems, by the confession of this French citizen, is more decent and virtuous than a *republican gentry*! It was worth while, for the production of this effect, to murder a king, to rob a nation, and to cut the throats of three million of men!

"It is not to be wondered at that all the filth delivered at Montanfier's theatre, is listened to with pleasure by the crowd of prostitutes who frequent it; but that mothers of families should take their children there, as if fearful that they should not become depraved sufficiently soon, enrages though it does not astonish me, because, unfortunately, I know full well, that *the multitude when left to itself is most vile and contemptible.*"

Surely this is a libel not only upon *the sovereignty of the people*, but on the great consul himself who derives *his* sovereignty from *their* sovereignty. When the *source* is thus impure what mult the *stream* be? The certain consequence of the continuance of the present system of theatrical amusements, and of taking money for admission (his *secular schools* are to be all *free*,) he asserts will be highly destructive. "At the opera will always be seen shameless nymphs assuming, in their dances, the most lascivious attitudes, and displaying the whole of their fine legs, and all the rest to any body who will pay for it."

"Vice of every description will remain sacred."

In contending for the indispensable necessity of his proposed reform, he makes the following *sapient* remarks.

"We undertook to perform what no Legislator had ever dared to attempt. By the aid of reason alone, and without employing any celestial machine, we constructed a political edifice; but the people who had only been accustomed to receive morality through the medium of superstition, found no substitute for that medium in the new system. They consequently have remained unprovided with any means of instruction, and have preserved, from habit, many superstitious practices which have no connection with good manners, nor with their present situation."

This is a direct confession that *republicanism*, at least *French republicanism*, has no kind of connection with religion.

"In

" In order to render men happy and free, it was not sufficient to remove from their minds *the chimeras of another world*; not to acknowledge two chiefs, two Legislators, two countries; to emancipate them from their subjection to contradictory duties which prevent them from being, at the same time, devotees and citizens; to relieve them, in short, from the tutelage of priests who only governed them to brutalize them; it was farther necessary to substitute for *vain ceremonies*, an institution capable of making them feel their futility; and to establish immediately an object of comparison more useful, more agreeable, and, consequently, more worthy of esteem. Then political unity would have been restored; without which no state nor government will ever be well constituted."

Again—

" The ancient Romans required *Panem et Circenses*, which signifies, for the moderns, *soup and mafs*. The people are fond of shews, but, in order to render them agreeable, they must be given *gratis*. On this condition, every thing is well received. Now, the people are made to sing Latin which they do not understand; to mutter homelies the most tiresome and insignificant; to repeat the litany, the rosary, and the chaplet; and, they take nearly as much pleasure in all this, as in seeing *Punch*. What a reception will they give to subjects of morality well chosen; reduced to action, and sometimes adorned with dances and embellished with music? The croud will be much greater at the doors of the Scenic Schools than it is now at the church-doors."

That it may very easily be, without any danger of an over-flowing house; but enough of this impious ribaldry, which we should not have quoted, but to shew with what coolness these minions of the First Consul sit down to propose means for suppressing every principle of Christianity in the minds of his slaves; and to convince those, who foolishly believe that Bonaparte is favorable to the restoration of religion in his Republic, that they are egregiously deceived. For, it must never be forgotten, that he is the tyrant of the press, and that no man dare publish in France a single line which does not perfectly meet with his approbation. Thus while he encourages the most impious attacks on religion and royalty, the least reflection on his own person and government is punished with the utmost severity, and even without the form of trial, or a compliance with any of the rules prescribed by the law. One, among a thousand instances of this sort which have come within our own knowledge, we shall take this opportunity of relating. In September last, a French gentleman, who had commenced the trade of a bookseller in London, where he had resided since the beginning of the revolution, went to France, to make a purchase of books, under the protection of a regular passport which had been sent him for the purpose. On his arrival at *Beauvais*, he was stopped by a municipal officer, who interrogated him very closely, when the gentleman produced his passport, but the other charged him with having published a book which contained a violent attack on Buonaparte; he protested, and with great truth, that he had

had neither seen nor heard of the book; this, however, did not satisfy the officer who sent him a prisoner to Paris. He was there examined by the Police, who, being convinced of his ignorance of the book in question, observed that the house in London, in which he was a partner, had published the works of Sir FRANCIS D'IVERNORS, who had reflected *very* strongly both on the First Consul and on the French Republic; in vain did the other alledge that the house had no interest whatever in the book, and that their names had been inserted in the title-page, even without their knowledge:—he was committed a close prisoner to the *Temple*, where he remains in custody to this day! Such is the *freedom* which prevails in the *free* Republic of France; and such is the *greatness of mind* displayed by the *Great Consul* of the *Great Nation*. *Turkish* tyranny, we venture to assert, is preferable to *such freedom*. What degree of respect is paid to the liberty of the press in particular, may easily be collected from the following proposition of our author, for defraying the expences of his *scenical schools*.

“The government, harrassed by the *journalists*, of whom one part preached anarchy and the other royalty, have destroyed the writing-desks of a great number of them, and thrown their pens into the fire; but they are still obliged to watch the remainder of them very closely, and their utmost exertions are not more than sufficient to prevent them from doing harm. The good which ought to result from the action of so powerful a political spring as the journals is not produced. This spring has become rusty in the hands of individuals, who, making their journals a means of subsistence, are only intent on increasing their circulation, and, in order to promote their own interest, flatter the opinions of their readers, whose curiosity they excite by calumny, and whose folly they nourish with fabricated news, and fictitious anecdotes.

“Since, then, the government is under the necessity of *directing the journals* in a great measure, would it not be much better for the public good, to *take them entirely into their own hands*? This would be the more agreeable to the public as they now esteem none but such journals as they regard as official.”

In the eighth chapter the author proposes, as another resource, to rob the purchasers of all the church property which has been sold since the revolution, and he supports this proposition by much *ingenious* argument; for instance;

“It cannot be denied that the property of the Monks and the clergy was appropriated to the purposes of public instruction; it is equally certain, that, in selling it with a view to prevent the possibility of *its return to superstition*, the produce of it ought exclusively to have been devoted to the support and melioration of morals; it is true also, that in giving it up to a horde of banditti a manifest robbery and a crime of leze-nation was committed; it is incontestibly true, that *the sovereign people are always in their minority*, and consequently, that restitution may at all times be claimed of whatever has been stolen from them; and no law, no constitutional article can render that lawful which is essentially unlawful and subversive of morality.” &c. &c.

From

From this curious train of reasoning the citizen infers the right of the sovereign people to rob these persons of all the property which they have so acquired; but, as he professes himself to be a strenuous advocate for *moderation*, in all things, he will content himself with exacting only a fifth part of the produce of such purchases!

The tenth chapter exhibits a new discovery, and a fresh instance of the author's ingenuity.

"The word *religion* is derived from the Latin word *religare*, which signifies to rally, to bind again, to re-assemble. True religion is that which, without having recourse to *falsehood*, rallies the citizens, and re-assembles them, in order to bind them again to morality. Now, the Scenical schools will produce this effect, by limiting their attention to *this life*: consequently they will contain within themselves the *true religion*, very different from those *false religions*, whose ministers, assembling men together in order to talk to them of a *future life*, establish a connection between falsehood and truth, between supposition and evidence.

"Long have our minds been called upon to attend, at once, to this life, and to a future life; what has been the consequence? The hope of reward and the fear of punishment, in the *supposed* life, did not render the real life more advantageous as it was pretended they would; because, in general, our belief in the one was very faint, and we neglected to use with prudence the means which the other supplied; no guard against the passions was found, which was the object of the moralists, but an ample field was opened to hypocrisy, which was the object of the knaves.

"We must therefore return to simple reality, to this life; and the people not being able to dispense with religion, in the sense which I give to this word, they will easily conclude that the *true* is the only religion capable of promoting their happiness, because it is not, like all *false* religions, contrary to *reason*. It does not alienate the hearts of citizens from the State, by seeking to divert their attention from all earthly things; because, in short, it does not break the social unity, nor make man in contradiction to himself, by subjecting him to opposite duties, the one temporal and useful, the other spiritual and illusive."

In what does this doctrine differ from the *eternal sleep* of Robespierre? It is a doctrine perfectly characteristic of the genius, consonant with the principles, and illustrative of the character, of the French Republic.

In the fourteenth chapter, the author gives a plan of a theatrical representation, to be exhibited in his new schools; upon which he shrewdly remarks,

"I have made all my vicious characters royalists, because I feel it to be of the first consequence forcibly to rescue all our peasantry and farmers from the fangs of *Chouannerie* and from the remains of superstition, which render a very great number of them bad citizens. The dread of offending any received opinions appears to me to be highly dangerous and extremely impolitic; and indifference on this point is a serious fault, for honest republicans dare not any where avow their real sentiments, while Royalists, male and female, insolently proclaim their opinions wherever they go.

"The Monarchy was destroyed in consequence of having suffered the mani-
festations

festation of liberal ideas, and republican opinions. The republic will soon be destroyed if we continue to tolerate servile ideas and royalist-opinions."

For once, the author has spoken truth; for a truth it indisputably is, and a truth which cannot be too generally known, nor too strongly inculcated, that but for *the Press* the French monarchy had not been overthrown. The *Press* was the mighty engine which buried the throne beneath the ruins of the altar; which burst asunder, with gigantic force, the bonds of religion, the ties of morality; and the restraints of law; which murdered a King, brutalized a nation, and brought millions to destruction! Yet, with this dreadful example before us, speaking with a voice of thunder in our ears; flashing, with the brilliancy of a meridian sun, conviction in our eyes; appealing to, and appalling, at it were, every sense;—the immense importance of the *Press* has not yet been sufficiently appreciated by any individual who has been entrusted with the reins of power in this country!

In the chapter on *Police* we are favoured with a Republican's ideas; on the best means of preserving *freedom*; and here it cannot escape the attention of the most superficial observer, that the very measures which the revolutionists represented as the most tyrannical and odious under the monarchy, and which they laboured, in their speeches and in their pamphlets, to prove were vices inherent in, and peculiar to, that form of government, are the same which are now stated to be necessary to the existence of the Republic. In short, the fact we believe to be, that the disposition and nature of the French are, (strange as the assertion may appear to the herd of modern philanthropists and reformers) to a certain degree, incompatible with civil or political liberty. Our author's sentiments on *reformation* and *conversion* are not less extraordinary than his opinions on other topics.

"At the beginning of the French revolution, the people of France manifested a sincere wish to be converted; they persecuted, *without pity*, malefactors of every kind; every citizen made it his duty, for the public good; to enquire into the conduct of his neighbour, and to denounce every infraction of the laws, and of morality. Never was the police better managed; it seemed as if the golden age were restored."

But this *Civic Police*, which is infinitely worse than the old system, which the patriots have so long stigmatized, as a *Système d'Espionnage*, soon ceased to exist. The system which has been substituted in its place, which our author disapproves, and the new system which he wishes to introduce, are thus described,

"The companies of thieves, rogues, sharpers, coiners, receivers, and so many others who deserve the gallows, which are now to be found in Paris, are indebted for their existence solely to the *secrét* and immoral agents of the police. Most of those wretches have double wages; they are paid by the government, and by the thieves. There is not a fraud or a theft of any importance committed in which the agents of the police are not concerned. In the prisons, and at the Bicêtre, their portion is called *le porte-manteau du cavalier*. At one period of the revolution, the principal thieves were to be

found among the *Judges and Jurymen*; and in every cause each judge had his *porte-manteau*."

Speaking of his improved plan, he says;—

"There shall be a hundred *Censors*, all subject to the orders of the prefect of the police. These shall have a right to call in the armed force, and to arrest, in the name of the law, all persons who disturb the public peace, all thieves, assassins, sharpers, and women of the town; to enforce an observance of all the regulations of police, and to fine delinquents. *They shall be obliged to learn, by every means which prudence shall suggest to them, not only all that is done, but all that is said, in every house in Paris.*"

In short, the system of *liberty* here recommended is a system of tyranny the most insupportable that the human imagination could devise; inasmuch as its inevitable tendency is to scatter the seeds of suspicion and distrust among every class of society, and to render the whole community base and miserable. This system had already been established in France; the First Consul has renewed it, in a considerable degree; and will, no doubt, ere long, restore it to its primitive vigour and efficiency. The observations on the *Liberty of the Press* are consonant with the principles already exposed. A single proposition will suffice to characterize them.

"No work whatever shall be cried or exposed to sale in the streets, without the permission of the government, because the government has the exclusive right *de clamer et de proclamer.*"

In the chapter on *Education* the author remarks that at present there exists no regular uniform system of instruction, in the republic; and he contrasts this defect with what he calls the *National Education* in England.

"See how skilfully the English government have employed this resource in order to cherish a species of fanaticism among the people, and to persuade them that the English constitution is the *chef-d'œuvre* of the human mind. Hence arise a national spirit, and an idea of excellence and superiority over all the other people of the earth. And hence the love of their country and the happy harmony which subsists between private and public interest."

It is very strange that as *Citizen Le Brun* had sufficient penetration to discover the happy effects of the British Constitution, he should recommend to his countrymen the adoption of a system diametrically opposite. RELIGION is the grand cement of the British Constitution; and FEAR GOD, HONOUR THE KING, is the favourite text of Britons. How can *atheists* and *regicides* then expect to rival them in greatness or in happiness?

It would naturally occur to a common mind, that such a people as this were just objects of competition and envy; but our author only thinks them fit subjects for hatred and malice. One essential part of republican education, he states to be this—"To inspire them with that hatred which every inhabitant of Europe ought to entertain for those perfidious Islanders, whose only happiness consists in the misery of the Continent." The Cur which thus shews his teeth but cannot bite is only an object of contempt.

The Chapter on the *Education of Women* is of a piece with the rest of the book. The author is a strenuous advocate for *Polygamy*, and on this subject he displays as much logical acuteness as on other points.

"One grand recommendation of this plan is, that it will greatly contribute to the consolidation of our extraordinary Republic. The permission to have two lawful wives would destroy all the ridiculous and chivalrous relics of an absurd *feudality*. The wives of our citizens, like the Roman matrons, would retain their maiden-names; they would be called *Portia*, *Livia*, *Octavia*, &c. and the feudal name of *Lady* would soon disappear. The men, relieved from the degrading chains of our insipid gallantry, would shew themselves worthy of rational freedom, and their opinions would no longer be regulated by the circles, and *boudoirs*.—The habit of leading a peaceful and retired life would render the conduct of the women more regular, their fidelity would no longer be suspected; for they are very clear-sighted in this respect; one would not fail to court the good graces of the other by communicating her criminal connections to their common husband."

He maintains also, that *Bigamy* would be the best remedy for *Prostitution*.

Among all the evils ascribed to *English gold* we never, till now, heard that it had been employed to promote *gaming* in France, with a view to corrupt the morals of the people. Yet Citizen Le Brun assures us that this was really the case; and that, out of the fund, supplied by the English for this purpose, the *Directory* had an allowance of from eighty to a hundred thousand livres per month; but then, in return, we drew from Paris "more than half a million of livres monthly, which served to maintain the troops of the Emperor!"

According to this enlightened citizen, none but blackguards possess courage. "In 1792 the *Sans-culotisme* recruited our armies and performed wonders. The Duke of York must recollect them on the sands of Dunkirk, where the English grenadiers, dispersed, by our little *Carmagnoles*, threw themselves on their knees, and humbly begged their lives." If this lying citizen will take the trouble of applying to the few French grenadiers that escaped from Holland, he may learn in what manner they are accustomed to treat the Consul's best troops. We should have thought too that the brilliant exploits of the gallant army of *CONDE* might have exempted the French nobility (who were in all ages renowned for their courage) from the charge of cowardice which he has the impudence to prefer against them; and that the severe drubbing which many *English Lords* have given to *French Citizens*, might have taught the vain-boasting blockhead a lesson of humility and of prudence. But he is writing to a nation of dupes, whose native vanity may very possibly lead them to receive as gospel-truths every thing which he advances, however false or preposterous, against the enemies of the Republic.

He charges the partizans of the English opposition with having

adopted the beastly mode of cropped heads for the purpose of evading the powder-tax, and the ridicule which he casts upon the whole of their dress is not misplaced. The custom of cropped heads, he tells us, is on the decline in France.

"Many persons have returned to the use of powder from *cleanliness*. They found that their ridiculous obstinacy in going without it subjected them to great inconvenience. There incessantly issues from the head an oily humour, which is extremely offensive, and which frequent washing will not remove. The Romans corrected this smell with perfumes and essences; but can any one believe that if powder had been known in those days, they would not have used it? They certainly would, and the more readily, because the constant use of essence burnt their hair, and rendered them bald at an early age. The debauchee Cæsar, only wore a crown of laurels constantly, because the perfumes had destroyed all his hair.

"Painters may say what they will as to the injury which powder does to the beauties of nature; there is nothing unnatural in starch; and it is easy to be seen at all times whether a head is black, brown, or fair. Must we tell our shirts, because the ancients did not wear any?"

This is the most rational passage in the book. In another place, after inveighing against riches in general, he excepts from his censures the agents of government, who he says should always display a superior degree of opulence and magnificence, because "the time is not yet come when a frivolous multitude, restored to reason, will be in a situation to judge of men by their merit rather than by their station."

His reflections on the *sovereignty of the people* are not amiss; but they strike at the very root of all his principles; and are utterly incompatible with the fundamental basis of the existing constitution in France. Probably he was aware of this, when, after ridiculing the folly of the constituent assembly, in flattering the people, and in pretending to consult their will in the formation of laws, he says, that "by dint of *willing* (*à force de vouloir*) they willed so many fine things, that it has been necessary to do every thing anew four times, and "that it will soon be indispensibly requisite to begin again for the fifth time."

In contrasting the conduct of the existing tribunals with that of the ancient parliaments of France, the author is compelled, in spite of his prejudices, and in spite of himself, to pay a tribute of justice to the latter.

"In regard to business, attend, I entreat you, to the business which the Presidents and Judges of the parliament of Paris had to transact. They took their share in the registration of edicts, which, frequently gave rise to very long discussions. During a considerable part of the year, they remained on their seats from four in the morning to two in the afternoon, and further held what you *senators* call evening sittings, which often took up a great part of the night. And they did not gain twenty-five thousand *livres* a year, by holding a station which cost some of them three hundred thousand,

thousand, and others eight hundred thousand livres; most of them did not gain more than sufficient to pay their poll-tax."

The political reveries of Citizen Le Brun tend to prove the absurdity of a *Legislative Body* and the necessity of a *Military Chief* for a republican government; in other words, to pave the way for the destruction of the present senate and tribunes of the republic, and to concentrate the whole power, executive and legislative, without modification or controul, in the hands of his Consular Majesty, King Buonaparte, who, already indeed enjoys it, in point of fact.

The chapter on *Diplomacy* is intended to prove that the French understand this science better than the English; and the reason assigned for this alledged superiority is, that the means employed by the former are *women*, and those of the latter *gold*.—Though we have already extended the usual limits of our work, we shall give the whole of the last chapter of this book, both because it proves the justice of the author's claim to the virtue of *moderation*; of which he boasts in his motto; and because it tends to shew the real designs of the Consul, not only upon this country, but upon the Continent of Europe.

"Every nation, as I have before observed, is a burden to its neighbours and seeks to encrease its own enjoyments at their expence; but there is one nation which labours to crush all others; which multiplies, by its artifices, the motives, the occasions for war, and will not suffer the world to enjoy either peace or truce. The favourite maxim is, that being master of the sea the land also should be its property."

"The Jesuits held nearly the same language; they pretended, that, as they directed the consciences of kings, subjects ought to be their slaves. It was when the power of these political monks was at the highest, and when they were on the eve of realizing their plans, that the diplomatic corps of Europe annihilated them for ever. They caused them to be expelled from their houses, and they abolished their order, either with the bayonet, or parliamentary decrees."

"Let the English be treated by that corps with still greater rigour;"—greater rigour than *annihilation*; well done *Citizen Le Brun*, that was spoken in the true spirit of a French Republican!—"let all the ports of Europe, by its means, be shut against them."—It is easy to be seen that Buonaparte dictated this chapter;—he has since nearly realized the notable plan which his minion here recommends.—"They are masters of the sea; well, then, let them sail upon it; let them combat the waves, and when they shall approach some shore, or be cast upon it by a storm, let them be pursued, without pity, like wild beasts, to whom fire and water ought to be refused."

"Let us reduce them to play the part of buccaneers; and, while they skim the seas, let us force Germany to make a peace, or dismember it in concert with the King of Prussia. In vain will the Emperor re-conquer his dominions, there will ever remain in them a germ of division, which will be ready to push forth on the first symptom of discontent, and which will afford him occupation until the extinction of his race."

"Let us follow the councils of wisdom, by rendering homogeneous the

States which surround it with the exception of Spain : that block would become too formidable by changing its form ; it is proper, for the general tranquillity, that it should remain as it is.

" But our governors must be taught, that a *revolutionary war cannot be terminated by treaties ; but that, in such circumstances, what is called peace can only be produced by the total exhaustion of our enemies. It is by exhaustion, Citizens, that we must subdue England, during the truce on the Continent.*

" Let all powers unite, in order to keep her in a state of perpetual alarm. Let her be kept in continual dread for her own safety. Continually out of breath, and struggling with the storm,

" *Il faut qu'il tremble, et n'apprenne à nous voir,
Qu'armés de la vengeance, ainsi que du pouvoir.*"

" A favourable moment will come, when a descent which has been long prepared may be carried into effect.—*Once masters of the enemy's territory, Frenchmen, demolish Albion ; fill up the ports of Great-Britain with the ruins of her towns, and let the proud Thames be rendered unnavigable. For the safety of the world, England should only be inhabited by a few herdsmen and fishermen. Any kind of peace with her would be a political error, and moderation towards her would be treason against the world.*

" This nation of traders has no produce of her own soil to export ; it is with the produce of their manufactories ; it is with the produce of their colonies, that the English lay us under contribution. For more than a century, their existence has been a general calamity, and, in order to increase their odious power, their agents brandish the torch of discord in every quarter.

" They formed and paid the impious and depopulating coalition ; they occasioned the misfortunes of our revolution, by driving us to extremes ; and they fomented the troubles of the west and paid for all the massacres. Every widow, in France, has an husband to claim from them ; every father a son ; every family a citizen.

" O eternal justice ! will the annihilation of England suffice to expiate her crimes ! . . . All the inhabitants of the globe are interested in promoting it ;—that political monster fed with their disasters ! If she had money enough, she would coolly cause one half of the population of the earth to be murdered, in order to drink the sweat and the blood of the other. *Delenda Caribago.*" !!!

*Lettres sur l'Education Religieuse de l'Enfance, Letters on the Religious Education of Infancy, accompanied by Historical Observations. Dedicated to the King ;** by J. A. De Luc, Reader to her Majesty the Queen of Great Britain, &c. &c. 8vo. Pp. 219.

IT must afford the most lively satisfaction, to every friend of humanity and virtue, that a stand is at length made against the sceptical philosophy of the age ; that, if men should ultimately become the victims of this miserable and degrading system, they will not have to plead their ignorance of its tendency ; nor of the views and

wishes of its promulgators. Among those pious and enlightened individuals who have laboured to investigate the sources of modern infidelity; and to arrest its progress, none appears to have been more successful than the author of these *Letters on the Religious Education of Infancy*. So early as the year 1768, M. De Luc had the mortification of perceiving the ascendancy of those opinions, which, for ten years past, have nearly deluged the civilized world with the blood of its most illustrious inhabitants. "*M. Bafedew*," says the author, "opened the scene, at Altona, in 1768, by publishing the plan of a seminary, to which he invited the concurrence of the *Philanthropists*;" and, in 1774, having collected some pupils, *Bafedew* delivered to the world his *Elements of Education*. Such is the origin of a sect which, under the specious veil of philanthropy, soon engrossed the attention of those weak, but well-meaning people, whose credulous morality, in the language of Mr. BURKE, is so invaluable a treasure to the crafty politician.

M. De Luc informs us, that he found no difficulty in combating this plan of education among those of his friends who were desirous of training up their children in the Christian faith; but he "saw a great difference in the views of parents themselves. There was, already," he observes, "considerable talk of a religion *essential* to man, of *reasonable* christianity; the assent of *reason* was deemed indispensable; and when the cause of this change was explored, it was discovered among many, that, seduced by the arguments of those who had abandoned Revelation, and not thinking that it could long maintain itself in the opinion of men, they considered it necessary to substitute what they regarded as *natural religion*, conformable nevertheless with what they had hitherto considered immediately revealed." The letters before us embrace this important subject in every possible point of view. Natural religion is fully investigated, and is shewn to be incapable of imparting to man, either the information necessary to him as a moral agent, or the motives calculated to restrain his passions within the bounds of humanity and virtue. The author very justly remarks, that civil laws derive their whole importance from the power of governments to enforce them; and that, in this respect, the injunctions of morality are exactly in the same predicament. Here, then, is the vice of all natural religion—the want of that sanction which can alone accompany a positive and immediate revelation from God. So far, indeed, from allowing that any thing like a natural religion, as it is called, could answer the purposes of society, M. De Luc affirms that there is no one general and fundamental principle of morality on which men are universally agreed: he adds, that even the idea of a Supreme Being must have been an object of revelation to the human mind.

"We find, among the heathen nations, a confused notion that the universe was created by a Supreme Being; a notion to which they certainly did not attain by themselves, since an idea, of which the foundation is so sublime, could not result from their extravagant fictions. If," adds the

author, "we study man, divested of all *acquired* ideas, we cannot discover any way by which, without language, and with so many wants to satisfy, he could ever have come at the idea of a Being, whom he must not only fail to comprehend, but of whom he could not conceive the action. From this consideration alone, we feel the necessity that the existence of a Creator of the world should have been taught to men by that Creator himself, not as a thing which they could comprehend, but as a fact."

In the following passages, M. De Luc pointedly exposes the folly of attempting to educate children by mere abstract reasonings upon philosophical morality.

"Say to a child, that he must be true, just, benevolent, grateful? He will believe you, without doubt, till his little passions begin to interfere with your doctrine, if you then conduct him by those principles, it must be because *you* have inspired him with a mixture of love and fear, &c. But, you will know, that, so far, you have only impressed him by *your* authority; and I like much better, that you should have produced the same effect by love and fear towards God, than towards yourself; because, the first of these sentiments will accompany him through life, in whatever situation he may find himself, while, sooner or later, *you* will fail him.

"After, therefore, having instructed children, that the world was not made by itself, that there is a Being to whom it owes its existence, and to whom we are indebted for all the blessings we enjoy; that men are designed for another life, and that it is then they will assuredly reap the fruits of their conduct in this world: there will be no difficulty to make them understand that, since God will be obeyed, he must have given his laws to mankind; and thus will you introduce them to the study of our Sacred Books.

"To reason with your pupil, it is requisite that you should have some principle in which he is obliged to acquiesce, and from which, as necessary consequences, shall flow the duties you prescribe to him. But, although I have already lived long enough, and reflected much, I confess to you that I know not such a principle. Let us take, for example, as our maxim, a point of the highest importance in Christian morality,—that we must not do unto others what we would not they should do unto us. Give this law, as a principle, to your pupil! If he admit the principle, you possess a great influence over him as to his conduct towards others; for, on every occasion, where he would conduct himself improperly, you have only to ask him, Would you that they should do so unto you? But, either he will not understand you, and then you can regulate him only by your authority; or, he will understand, but will not admit your principle. He will easily judge, in doing to others that which would not be pleasing to himself, neither would he please them; but he will not so readily perceive why he may not displease them, when it would be agreeable to himself.

"You will inspire him with a detestation against *Lying*: you hope to convince him, that he should not lie. Lying is hideous, truth is beautiful; we may talk of this with much warmth, and reduce it to action in our little histories for children; but these are not arguments, and you pretend to *convince*: if once, by their little experience, they find that lying may succeed, they will think it convenient, and your precepts will appear to them no more than advice, of the propriety of which they will make themselves the judges. What a difference is there between the considerations by which, contrary to their partial interests, you would lead them to detest lies,

and

and the positive assertion, on your part, that they were the command of that Being from whom all things proceed, to whom all is known, who will recompence, in another life, those who obey his laws, and will punish the disobedient!—Do not tell me, that a child will fail to enter into this motive; for you speak contrary to experience. I have frequently overheard the little dialogues of children, and have heard them pretis this consideration to each other, with all the strength you can give to it, and that efficaciously.

“Such, then, is the basis on which I would always rest with my pupil, before personal convenience should present itself to his mind. Since you have taught him that it is God who made man, he will never dispute with the Deity a right to impose his laws on mankind; and, as you will also have instructed him, that men continue to exist after this life, and that their happiness hereafter will depend on the sentence of that Being, from whom nothing is concealed; you will have over him the only motive which can habituate him to the fulfilment of his duties, &c.

“In order to make a child understand, by just reflection, that the common Father of men must have given them positive laws, to protect the weak against the powerful, the timid against the daring, the good against the wicked; I would take him to a poultry-yard, and direct him to throw some grain to the poultry. A contest quickly ensues; the stronger and more daring fowls devour all, at the expence of the weakly, whom they drive away with their beaks. Probably, my little scholar will revolt at sight of this tyranny; but, if he do not sufficiently attend to it, I direct his attention to it; and he will endeavour to employ his superior strength in chasing away the voracious fowls, that the others may eat in their turn. I shall easily induce him to see, afterwards, that the wisdom and goodness of God has raised a barrier against the superior avidity, strength, and address, of some men, by giving his laws to mankind; and, by accompanying them with such motives as should produce, on men, the same effect which my pupil intended, by his interference, to produce among the fowls. What, in comparison of this foundation of our duties, are the arguments to be derived from mere moral philosophy; I do not say for children only, but for man?”

Religion, says M. De Luc, should be an *object of the heart*; and, in this point of view, the only beneficial one under which Christianity can be contemplated—it cannot, he contends, be too soon impressed on the affections of young people.—“I am, therefore, so far from thinking,” observes our author, “that we should wait the full developement of the understanding, in order to speak to children of God, his acts, and his laws; in a word, of religion, as immediately revealed to our first fathers; that I should be extremely sorry not to have accomplished this duty towards a child committed to my care, before the age of five years.” Contrary, also, to the maxim which has led some persons to defer a religious education, lest their children might imbibe false notions of religion, the author remarks, with considerable felicity—“That it is most safe to converse with children of God, of goodness, and of religion, precisely that they may not contract erroneous sentiments on those important subjects.”

We shall conclude our extracts on the subject of religious education,

By Dr. Christian Augustus Struve, Physician and Man-Midwife, at Gorlitz, &c. 1 Vol. 8vo. Pp. 240. 15 grosch. Hanover. Hahn.

OF all the German Medical Literati, we believe none have been more fortunate in meeting with British patronage than the author of the volume before us. Besides a variety of his essays which have been published in different periodical works, we have observed several of his more elaborate productions in an English dress. The principal of these is a work entitled, "Remarks on the Physical Education of Children," &c. translated a few months since by Dr. Willich, the author of the "Lectures on Diet and Regimen." With respect to the volume before us, it will in its present state be confined to the perusal of the fair sex on the Continent; and thus being in a great degree local, we should scarcely have deemed it worthy our notice had we not remarked a note in the volume on Children before-mentioned, intimating that the whole of Dr. Struve's works would be translated and published in this country, if the volume alluded to were well received by the British public. Leaving therefore that public which has never yet been backward in patronizing works of utility and merit, by whatever nation such works may have been produced, to form its own opinion of this author's talents from the specimens already published, we shall only observe that the present volume deserves to be recommended, because it contains much valuable advice to females in that state in "which women wish to be who love their lords:" but we fear that the many prejudices which prevail among the fair sex when in this creditable state, and which have been transmitted from generation to generation, will not be easily eradicated;—the reformation alluded to is "devoutly to be wished," and could it be effected, the unfortunate circumstances which attend child-birth would less frequently occur: of this Dr. Struve is so well convinced, that he loses no opportunity of enforcing his advice; so that the frequent repetition of the same maxims, in nearly the same words, becomes tedious to the English reader: for instance, we are by far too often reminded that "*pregnant women should not take violent exercise immediately after a meal,*" and many other observations of a similar kind, the consistency of which, we should conceive would be rendered evident to persons of the meanest capacity, by that which is more powerful than all arguments, namely, their own feeling: The Doctor is also too much inclined to advise an effeminate treatment, as he observes, at p. 28, that a pregnant woman should be treated like one who has just recovered from a tedious fit of illness; which advice would be but too readily adopted, and thus too great a degree of susceptibility be induced; though, at p. 29, et seq. the author warns his fair readers against excessive indulgence and effeminacy. In cases of vomiting and general indisposition, he recommends the patient to drink abundantly of a mixture of lemon-juice and seltzer water; but with great precaution when subject to hemorrhages,

hagies, &c. In this, or any other instance, however, of a similar nature, little danger need be apprehended, if the Doctor's readers were to avail themselves of his advice so repeatedly enforced, viz. "to apply to a physician;" (we need scarcely observe that medical advice is much cheaper in Germany than in England.) The author's meaning is, in several instances, involved in obscurity; as for instances, at p. 153, he forbids the use of a certain liquid in hemorrhages, unless prescribed by a medical man; and in a note at the same page advises a tea-spoonful of this very liquid to be given in the same complaint every half hour, till the arrival of the physician.

The following observations, however, are worthy of attention:—By long-continued sitting upon high chairs, the pelvis is particularly injured, as the loins are thereby compressed, &c. and to corroborate this remark, he observes that the women of eastern countries, who sit on very low stools, are seldom afflicted with difficult labours. He also cautions nurses against giving the breast soon after a fit of passion, and states an instance of a child that was fatally afflicted with hemorrhages at the eyes, ears, nose, and mouth, in consequence of such treatment.

On the whole, there is much useful advice blended with absurdity in the tract before us; which appears calculated more for the perusal of the lower than the well-informed classes of society; and while we possess such elegant and useful translations as the "Nurse" of Tanfillo, the "Pædotrophia," by Tytler, &c. it is not likely that the present treatise will be considered as an additional star in the galaxy of medical literature.

Beschreibung einiger typographischen Seltenheiten; nebst Beiträgen zur Erfindungsgeschichte der Buchdruckerkunst, i. e. A Description of several Typographic Curiosities; together with Supplements to the History of the Art of Printing. By Gotheif Fischer, Professor and Librarian at Mentz. 8vo. Pp. 86. Mentz and Nurnberg. 1800.

THE object of this treatise, which has been published partly for the purpose of announcing the opening of the Central School of Mentz, is to throw some light on a period of the life of the well known Gutenberg, which was involved in obscurity. In the year 1455, Gutenberg was engaged in a singular law-suit with two persons of the names of Fust and Schæffer; which, terminating to his disadvantage, he was never after heard of. The author of the present treatise has discovered a document dated in 1459, which clearly proves that Gutenberg was not prevented from exercising his functions as a printer, though deprived by Fust of his materials; for according to our author, who uses very plausible arguments in support of his assertion, he printed the famous *Catholicon*, in the year 1640. M. Fischer gives a description of some fragments of three different editions of Donat, which he also attributes to Gutenberg. Of these
he

he has added several *fac similes* :—the remainder of the tract contains descriptions of works heretofore unknown. In the preface he gives an account of his exertions in *revolutionizing* the library at Mentz, which, at the time he assumed his office, was in a state of the greatest confusion.

Histoire Naturelle des Mineraux, &c. i. e. The Natural History of Minerals, containing their Description, their Appearance, the Theory of their Foundation, their Connection with Geology, or the History of the Earth; an Account of their Properties and Uses, their Chemical Analysis, &c. with Figures, drawn from Nature. By Eugene Melchier Louis Patrin, Member of the National Institute, and of several other learned Societies. 5 Vols. Paris. Deterville.

THIS is a work which cannot fail to prove interesting to mineralogists. The author has been as far as the extremity of Siberia, on the borders of China, for the purpose of studying minerals, and even resided in that distant part of the world for the space of eight years. His descriptions shew that he has paid a deep attention to his subject, and that his abilities are equal to his perseverance.

Homage au Premier Consul Bonaparte; i. e. Homage to the First Consul Bonaparte. By Sacombe. Paris; sold by the Author at the College of Men-Midwives, Gît-le-Cœur-street, No. 15, 9th Year. 12mo. Pp. 17.

IN the course of our critical labours, we have often had occasion to repeat the old motto—*Ne futor ultra Crepidam* : but in no one instance have we found it more applicable than in the present. When we observe a man of eminence in his profession, a man whose exertions for the relief of his fellow (female) citizens, have been so often crowned with success, abandoning those duties which render him an useful member of society in order to become the eulogist of an usurper of the government of his country, we feel sentiments of pity at such a flagrant instance of human degradation. Such a man is Sacombe, a surgeon and man-midwife, celebrated for his opposition to the progress of the Cæsarean operation, for establishing what he called the Anti-Cæsarean School, and for entering into a contest some time since similar to that which took place about the same period in this country, between Dr. Hull and Mr. Simmons, of Manchester.

With respect to the poem, the following burden, which occurs at least twenty times in seventeen pages, will be sufficient to fix the opinion of our readers :—

“Vive, vive à jamais le grand Bonaparte
“Restaurateur des lois, et de la liberté!”

and the eulogy of his school is frequently combined with that of his idol.

Without

Without any pretensions to witchcraft, we may venture to predict that this citizen will never be such a proficient in poetry as he is in the obstetric art. What a pity then, that he has laid aside the forceps to assume the reins of Pegasus; and what a pity likewise that he is not a military man, for the Consul would then have an opportunity of rewarding him with that favour which he bestows on extraordinary merit with such a liberal hand:—we mean the *Brevet d'Honneur*!

Materialien für die Staatsarzneiwissenschaft und praktische Heilkunde: i. e. Materials for the Medical Police and Practical Medicine. Published by M. J. H. T. Schlegel, Public Physician to the Town and Bailiwick of Ilmenau. First Collection. 8vo. Pp. 182. Jena, Göpferdt. 1800.

THIS assemblage of facts and observations cannot be perused without advantage by students in medicine, nor even by practical physicians. Among other articles, contained in the volume, are, a report upon a singular kind of murder, with the opinion of the faculty of Jena; a memoir on the analysis of a preparation of tobacco, made at the request of the magistracy of Ilmenau; various psychological observations, viz. on an instance of suicide committed by a man, in order to liberate himself from the capricious temper of his wife; on the mental state of a man whose capacity of disposing of his effects had been disputed; different accounts relative to the state of health of prisoners attacked with epilepsy, hysteria, &c. on a chronic diarrhoea, produced by an extraordinary cause, and rendered mortal by the medicines employed; on a species of colic cured by opium; and another cured by alum; an history of the cure of a pulmonary consumption; a cure of the cornea of a child, which was burned by his brother having inadvertently conveyed a light too near his eyes. In this instance, the cornea which was half destroyed, had a papyraceous appearance, and lost its transparency. The author effected a cure in the space of three days, by pouring into the diseased eye several times a day, a small quantity of a mixture, consisting of twelve drops of Goulard's solution and two drams of cold water, and covering the eye with a compress steeped in the same mixture.

Kurze Beschreibung der gefährlichsten Giftpflanzen, i. e. A concise Description of the most common Deleterious Plants; for the Use of Children and Persons unacquainted with Botany. By J. H. A. Dunker, Prelate of Kathanau; published in Numbers by Leich, at Brandenburg, and containing Engravings coloured from Nature.

THE author of this useful work, being convinced from experience of the consequences resulting from an imperfect knowledge of the different poisonous plants, formed the resolution of instructing

structing the peasantry of his neighbourhood in the science of botany, by actual observation, and thus to warn them against danger. As every disinterested effort which is much for the benefit of mankind deserves praise and patronage, the present treatise, on account of its utility, is certainly entitled to its share of approbation: the author's principal aim being to adapt his work more particularly to the capacities of children, he has printed the text in the form of tables, for the purpose of suspending them in school rooms.

We have often had occasion to lament the dilatory manner of publishing which seems to be prevalent throughout Germany, and to be confined to that country alone: a method so unreasonable, and, we think, detrimental to the cause of literature, cannot be easily accounted for; but certain it is that we have had the first and second volumes of various works in our possession since the first appearance of our Review, the subsequent parts of which have not yet been received nor even published on the Continent. This singular delay is not confined to extensive productions alone; it is the case even with the trifling tract now before us, the first number of which containing only two sheets of letter press as appeared long since as the year 1796, while the third number was published only at the close of 1799.

No. I. contains some instructions for preventing the deleterious effects of plants, together with the name, description, and operation of each species represented in the plates, nine of which are given in each number. The plants represented and described in No. I. are the *Atropa Belladonna*, *Æthusa Cynapium*, *Datura Stramonium*, *Hyosciamus niger*, *Conium maculatum*, *Cicuta aquatica*, *Aconitum Napellus*, *Colchicum autumnale*, *Digitalis purpurea*.

In No. II. are given the *Solanum*, *Paris quadrifolia*, *Ranunculus acris*, *Agaricus muscarius*, *Agaricus piperatus*, *emeticus*, *cærulescens*, *finetarius et torminosus*.

In No. III. which is the latest we have received, are the *Asarum Europæum*, *Chærophylllum sylvestre*, *Cyclamen Europæum*, *Daphne Mezereum*, *Hydrocotyle vulgaris*, *Lolium temulentum*, *Nerium Oleander*, *Oenanthe fistulosa*, *Pedicularis palustris*, *Physalis Alkekengi*, *Plumbago Europæa*, et *Polygonum Hydropiper*.

The plates of this work are so miserably executed that it is scarcely possible to recognize the plants they represent; but the descriptions are well adapted to the capacity of the unlettered classes of the community. The author however appears to have passed over many varieties of the common species of poisonous plants, the insertion of which would have been an additional recommendation to his work; while on the contrary he has mentioned several which are innocent in their nature, as the *Physalis Alkekengi*, &c.

In the general study of botany we appear to be far behind our continental neighbours; a work therefore similar in its nature to that above described would doubtless be well received, if executed by a skilful person, though under all the circumstances of locality, &c. we do not imagine that a translation would be equally serviceable.

Simplicii commentarius in Epicteti Enchiridion. Accedit Enchiridii paraphrasis christiana et Nili Enchiridion. Omnia ad veterum codicum fidem recensuit et varietate lectionis notisque illustravit J. Schweighäuser. Argentor. &c. Lips. 1800. In Librar. Weidmannia. 2 Vols. six rix-dollars.

THE latest edition of the remains of Epictetus's Philosophy was that published by M. Schweighäuser, in 1799; and the work is now completed by the volumes before us, which contain the remarks of former commentators on the Manual of Epictetus. Simplicius, a philosopher of the sixth century, published a commentary on *Epicteti Enchiridion*. He made several judicious corrections in the text of that work, which was consequently at that time well received by the public. But Fabricius, in *Bibl. Gr. L. V. C. 29*, certainly expresses too favourable an opinion of the improvements. These philosophical commentaries, which were last published by Salmassius, in the year 1640, are also given by the author of the present edition, who has extracted them from some manuscripts preserved at Paris and Strasburg, and published them with considerable and numerous improvements: of the latter is an insertion in the Commentary to C. 31, p. 246, *et seq.* consisting of 60 printed pages, procured from some of the Paris manuscripts beforementioned. The author's corrections are also in many instances judicious and worthy of notice; for example, in p. 47 we meet with *επειναι* instead of *εκειναι*:—p. 272, *μεταγγιζει* for *μετεγγιζει*:—p. 417, c. *συνημιμενον* for *συνημιμενον*. Several passages are also restored, by an accurate interpretation of words; as in pp. 173, b. and 428, c. where the words *χαουν χαωσαι, σκευωρειν*, are satisfactorily explained.

The contents of the second volume are, first, the *Paraphrasin Christianam Enchiridii*, which title was given by Casaubon. The work was written for the use of monasteries; but we are neither informed of the time when it was composed nor the name of the author. To this the editor has also made many improvements, principally taken from four manuscripts preserved at Paris. The next article is *Nili, Ascetæ. Enchiridion Epicteti, in usum juvenum Christianorum accommodatum*. Father Nilus, an erudite and pious writer, lived in the fifth century, and was the author of several ascetic works, which were published at Rome by Suares, in the year 1673; and from this edition M. Schweighäuser has not merely copied the text, but also enriched it by corrections from the manuscripts at Paris and Copenhagen: in these paraphrases the notes are placed immediately under the text to which they belong. The volume concludes with the explanations of, and notes upon, Simplicius, which do great credit to the classical editor; though we are of opinion that many of the notes might have been much more concise, without detriment to the accuracy of the edition.

Elise Duménil. By Marie De Comarrieu, Marquise De Montalembert. 5 Vols. Dulau. 1800.

ALFRÉD, son of Count de Boranfac, and Elise, daughter of M. Dumenil, are brought up in the same village. The mother of each of them is dead; and, from their infancy, their fathers had intended that Alfred should marry Elise. In order to form the mind of the young gentleman, he is sent on his travels, at the age of seventeen; and, between him and Elise, who is two years younger, the principal correspondence in this work takes place. Several letters also pass between Elise, Adelaide d'Arilly, and Madame de Pressange, the aunt of Mademoiselle Dumenil; and between the two friends, Alfred, and Ferdinand d'Arilly, the brother of Adelaide.

The first letters of Alfred and Elise teem with sentiments of pure and simple affection. The lady bids her lover to remember, that their union is to take place as soon as they have completed their education; describes to him, in the most artless manner, the avidity with which she pursues her studies, and begs of him to be equally sedulous. Alfred, in return, describes the feelings of his heart on the same subject, and assures Elise, that his diligence shall hasten the desired period.

Alfred proceeds, through the south of France, to Naples; and is there introduced to Prince Orfinelli, who has been requested, by the Count de Boranfac, to take him under his protection: not, as we are afterwards informed, from the knowledge he had of the Prince's virtue, but from the splendor of his title. M. Dumenil, pleased with the account which he receives of Alfred's conduct, begs he may return; and the Prince accordingly proceeds homewards with him by the way of Paris. At Paris, however, Orfinelli engages in play, loses, and decamps; leaving Alfred as his security for a considerable sum.

The news arrives at Kez—the residence of M. Dumenil—and Ferdinand d'Arilly immediately sets off to relieve his friend. M. Dumenil, who is represented as a man possessing a strong mind, and an ardent affection for his daughter, though desirous of her union with Alfred, had determined not to permit it, should he act unworthy of his character. Alfred returns; but M. Dumenil, for the present, forbids his visits; alledging, that he has no self-command, is easily seduced into dissipation and vice, and therefore, unfit to marry his daughter. The Count de Boranfac is offended, and threatens to break off the match. He also gives encouragement to a Mademoiselle Belvall, to expect the hand of Alfred; and Madame Granval, a true French coquet, endeavours, by every means in her power, to draw him into an intrigue.

Alfred is constant to Elise. He sees her by stratagem; assures her of his unalterable affection, and induces her to correspond with him.

Shortly

Shortly after, he accompanies the ambassador to England, where his conduct is such, that M. Dumenil consents to the marriage of the young couple, and Alfred returns for that purpose.

Unfortunately, just before the time of his intended marriage, the father of Alfred is taken dangerously ill. Madame Granval, who exerts herself to prevent the approaching nuptials, is particularly attentive during the old gentleman's illness; and, on his recovery, he detains Alfred a considerable time, to repay, by entertainments, &c. the kindness of that lady. In one of their evenings of pleasure, a dispute arises between Alfred and Count Valferre, a devotee of Madame Granval, which terminates in a duell. This intelligence, greatly magnified, reaches the ear of M. Dumenil; who, exasperated, not only refuses his daughter to Alfred, but compels her to a union with a M. Coulanges. It appears, however, that an illicit connection had previously taken place between Alfred and Elise, and that Elise is then pregnant. The lovers are distracted at this dreadful stroke; and the Count de Boranfac, from an imprudent impulse of revenge, forces his son to marry Mademoiselle Belval. But, alas! at the moment when he approaches the altar, he hears the bell toll for his Elise, who had died in childbed! Alfred becomes frantic, and shortly after puts an end to his existence.

Such is the outline of this performance, from which it appears difficult to draw any direct moral.

The characters of Alfred and Elise are well supported throughout. In M. Dumenil there is somewhat of inconsistency. He regards youth with a severity, not in the least tempered by that consideration of human nature, which all his letters show that he possesses. Ferdinand is gay, sincere, and noble. He is a faithful representative of a French officer, under the old government. But M. Coulanges is the most perfect character. He feels, he thinks, he acts, like a philanthropist.

In this work, the reader will find considerable information relative to Naples and other parts. The English national character is very happily drawn; and the principal buildings in this country are accurately described. The style is animated, the sentiments good; and, notwithstanding the mournfulness of its catastrophe, the admirer of simplicity, and the lover of sentiment, will peruse it with delight.

Les Petits Emigrés. The Little Emigrants; or, Correspondence of Children. A Work intended to promote the Education of Youth. By Madame De Genlis. 2 Vols. 12mo. 1798.

THIS novel, as to its mechanical structure, has nothing of originality to boast; but is calculated, nevertheless, to afford considerable instruction and amusement. All its virtuous characters, the author informs us, are drawn from life. Adelaide, the heroine of

the piece, is intended for a portrait of *Mademoiselle d'Orleans*; and is truly a most interesting and amiable girl. Lord Selby, her lover, is an English nobleman, whose character forms a combination of the liberal virtues: and his mother, Lady Elizabeth, is a pattern of maternal affection, accompanied by dignity and fortitude.

But the principal excellences of this performance are, the sentiments, and moral instructions which it conveys; attended by valuable remarks on many important subjects.

The existence of a God, the necessity of religion, the goodness of a protecting Providence, the uncertainty of worldly affairs, and the superior advantages of virtue, in whatever situation we may be placed, are ably enforced; and the whole work has considerable claims to public attention.

*Lettres de la Vendée, &c. i. e. Letters from La Vendée, written in Fructidor, in the 3d Year. An Historical Trait. By Madame E. T***. 12mo. 2 Vols. Plates. Paris. 1800.*

FROM the mere perusal of this book it is easy to perceive that the author is a woman, and a woman very little accustomed to write. The story is briefly this:—A young woman on the point of being shot, is rescued by a young officer who falls in love with her. A brutal officer, who had before treated her with disrespect, is killed by her lover, when they both seek for safety in flight. On the conclusion of peace the parties are married.

It will be easily conceived that on such a basis it would be impossible to form a sufficient number of incidents to supply materials for two volumes. But what is wanting in incident is supplied by *sentiments* and a repetition of ideas that is extremely tiresome. The book displays a variety of grammatical errors, and idiomatic inaccuracies; and the denouement being easily foreseen by the reader, at the very opening of the work, all interest is destroyed.

Voyage de Sophie en Prusse, &c. i. e. Sophia's Journey to Prussia. Translated from the 12th Edition of the German. By P. B. Lamarc. 8vo. 3 Vols. Pp. 1171. 12 livres. Paris. 1801.

THIS book is the production of a Protestant Clergyman in Germany, who composed it for the instruction of youth, and the melioration of manners. The moral is good, and the principles are sound. The translator, deeming the most serious parts of it, particularly those which relate to theology, not suited to the taste of the French public, has abridged the original so as to reduce it to one half of its primitive size, and to cut out many of the incidents.—The translation is tolerably correct, though not free from *Germanisms*.

MISCELLANIES.

TO THE EDITOR.

SIR,

March 9, 1801.

IT was with surprise that I observed in your last Appendix, and in your Number for January, published at the same time, some animadversions upon my letters inserted in your Miscellaneous department, the year before last. I have waited to see whether more would appear in the subsequent Number, that I might, in that case, have replied at once to the whole; as I do not wish to intrude upon the attention of your readers more frequently than it becomes necessary. For a similar reason I shall confine my present remarks to those passages in which your Correspondents honour me with their particular notice.

Verax (page 98 of your present volume) terms the notes, which you annexed to a letter from me, inserted in your seventeenth Number, "severe, but justly merited." I confess, Sir, that they did not appear to me entitled to either of these epithets. I have never complained of the manner in which you have treated my communications; nor shall I think myself authorised to do so, while you act with the same fairness as hitherto, in allowing me to submit my own arguments to the judgement of your readers, whether or not you think it necessary to oppose them. You know, Sir, that my first address to you tended solely to vindicate the practice of village-preaching from a charge of sedition. I have placed that vindication upon the ground that no instance has been, nor, I believe, can be, produced, in which that practice has been perverted to seditious purposes. In your annotations upon my letter, you had the candour to insert the Reverend Author's renunciation of the only direct attempt which had been made to substantiate such a charge. I remained therefore perfectly satisfied that the argument should rest in that state; and as I was by no means offended at your declaration of sentiments contrary to my own, upon some points in which it is impossible that Churchmen and Dissenters can be of the same mind, I thought it unnecessary to trouble you with a reply. On this subject I shall only add, that Verax may be assured of my having consulted no individual upon what I communicated to you; and that my reason for speaking of Mr. Wollaston's situation as a mortifying one, was because I should have felt it so, if I had rashly advanced against any one an accusation that was proved to be groundless; and more especially as the accusation was of so heinous a nature.

Verax says, that my doctrine of "the divine Operation of the Holy Spirit," is "that unless a Minister can tell the very instant he saw or perceived the influence of the Holy Spirit, and was commanded by it to go forth and preach, he is not a true minister of the Gospel of Christ." Why should Verax impute such an opinion to me? Has he a shadow of ground for the imputation from any thing I have sent to you? If not, how does this palpable aspersion agree with his closing declaration, that "his object is not controverted, but to give a plain statement of *facts*?" On the contrary, Sir, the *fact* is, that I abhor such a doctrine, and esteem all who hold it to be rank enthusiasts. Let me add another fact, which is, that I have never yet met with a *Dissenter* who held the opinion that Verax attributes to me.

As no other part of Verax's letter applies to any thing I have written, I pass on to that of W. A. in your Appendix, p. 413 (or 525), &c. The

only instance I have known of Calvinistic Dissenters joining with a democratic party in a book society, was at a time, when, upon the dissolution of such a society by a political ferment (occasioned by a democratic churchman and not by any of the dissenting members), the latter formed a new society, into which they would gladly have admitted the most loyal of the former members, but did not think it proper to exclude persons of a contrary sentiment, if they did not intrude it upon the body. As to Dissenters "supporting the democratic candidates at the last general election," I apprehend that particular connections may have led to a variety of conduct in different counties and boroughs. In that county where I reside, both the members are elder branches of two noble families, friendly to the happy Constitution which we enjoy, and perfectly alienated from democracy. A gentleman who formerly represented the county, and had acted with the minority, was advised to consult me, at the period of the general election *before* the last, upon the question, whether he might expect the support of the Dissenters in the county; and, upon the opinion which was given him to the contrary, he judged it proper to decline the contest.

W. A. proposes to me the question, whether the Evangelical Magazine does not contain an attack upon Episcopacy! He says, that he will not insult the "perfect knowledge" I professed to have of that publication, by pointing out the pages to which he alludes; but I must really give him that trouble, or else remain at a loss, as I now am, to conjecture what paper, in any of the Numbers, he can charge with an attempt so repugnant to the principle and general character of that Magazine.

The same Correspondent has given me a task far beyond my ability to execute, when he requires me to explain how a person can consistently hold the doctrine of the Divine Atonement, and yet reject that of the Trinity. I know that some *Arians* profess to do this; but I think them *inconsistent*. However, W. A. must be mistaken in *one* part of the account he has given; as no person who rejects the orthodox doctrine of the Trinity, *can* be a Calvinist. It is a contradiction of terms.

He asks whether the principle, "that no civil magistrate can have any right, authority, or power, over the consciences and religion of men," has no relation to politics?" I think it has none; because I consider politics to be properly distinct from religion. "My kingdom," said our Lord Jesus, "is not of this world." I do not see, otherwise, how the conduct of Daniel and his three brethren, in resisting the decree of Nebuchadnezzar; or that of our Lord himself, and the Apostles; can be vindicated from political criminality.

In reply to W. A.'s postscript, I have to say that I meant no evasion in asserting that the Calvinistic Dissenters have no connections in France. I verily believe that no Calvinistic Dissenter had any connection with persons in France; and W. A. must permit me to retain this belief till he affords me the means of ascertaining what he states as a fact, by naming the Minister, and pointing out the place and time, he has alluded to. In like manner, I still profess my belief that the important doctrines I mentioned, are *universally* maintained by persons who hold religious assemblies in villages. I too much disapprove of W. A.'s insinuations against the sincerity of a personal stranger, to imitate his conduct in this respect. I do not impute to him *intentional* falsehood, as he has done to me; but it is my heart's desire that God may forgive him, and all who are laying to the charge of real Christians, crimes which they abhor; as I am fully persuaded that such calumniators know

know not what they do. What I have attempted is, to vindicate persons, whom (as God knows my heart!), I believe to be innocent of what is imputed to them. If in doing this, I have fallen into any mistake, I shall, as soon as convinced of my error, readily and openly retract it. Hitherto I have not seen occasion to relinquish a single statement that I have advanced: but I pledge myself to enquire into the truth of every assertion made by my opponents, if they will, either publicly or privately, communicate to me the necessary means of investigation; and to lay the result before your readers, whether it tends to support, or to overturn, the judgment I have formed.

G.

STRICTURES ON SCHISMATICS.

TO THE EDITOR.

SIR,

I AM an inhabitant of a large and populous town, which has been remarkable for its uniform attachment to the established religion; and which, excepting a small assembly of moderate dissenters, has never been disturbed by the heresies of ignorant fanatics; but within these few months a meeting has been established by a Mr. B....., a man of considerable property in Lincolnshire, from which I dread the most distressing consequences. I must observe that this man was educated at Cambridge, and was remarkable, while there, only for his stupidity and methodism. It is true he is followed, at present, only by a few of the lowest and most ignorant of the people; but this is the class upon whom his blasphemous rant and extravagant nonsense, is likely to make most impression. His property and connexions render him the more dangerous man. One of the most specious arguments which he uses, and which is calculated to work upon the minds of the ignorant, is "that he does not come there to preach the Gospel like hireling priests." This is an argument as false in its conclusion, as it is dangerous in its tendency—He might learn from that Gospel which he professes to teach that "the labourer is worthy his reward;" and if the church was to be supplied only by such independant individuals as chose to volunteer their services, how would religion be supported: besides, is it possible that the doctrines of the Scriptures should be as well understood and explained by those who are preachers only from caprice or mistaken zeal, which they foolishly call inspiration, as by those who have by continual study and "searching the Scriptures" qualified themselves for the high and important office? All extravagant shew of piety is suspicious. The christian charity of this immaculate sect may be judged of by the following circumstance which occurred last evening. During the preaching of Mr. B——— a young woman who had been converted, by his endeavours, to salvation, from the spirit of her enthusiasm, fainted in the barn. This was what rejoiced the holy man—he elevated his voice, he beat his breast with double transport; and denying assistance to this unfortunate girl suffered no one to lift her from the ground; till some of those at the door, whose curiosity had drawn them there, forced themselves into the place. I should observe that, one of the most rigid of his followers has, since his conversion, attempted a rape upon a girl of twelve years old. But what I want more immediately to enquire is, Mr. Editor, whether these itinerant babblers are justified in abusing the service of the churches,

and in their violent philippics, which they pour forth, against the regular clergy—For so this dealer out of damnation, and absolver of sins, (for he also grants absolution,) endeavours, by disgracing the members of the established religion, to draw his deluded hearers to his practice of devotion. The law of the land, I know, allows them the exercise of their religious tenets, but does it grant them the licence of decrying the established religion of the realm, and holding up its ministers to contempt.

But, Sir, would not the exertions of the clergy crush this heretic sect; and should not their utmost endeavours be used to this end. It is not sufficient that they do merely their duty, while these men “compass sea and land to make profelytes;” and while they delude the people from the service of the church by filling their minds with a mad enthusiastic zeal which they miscall devotion. In order to propagate their opinions, their meetings are held six times in the week, when, perhaps, the divine service is performed in the churches but once, or not more than twice. It will readily be allowed that, in a populous town, many would be found to attend a lecture on a Sunday evening, who have now no other alternative but sitting at home or going to these meetings; and I am of opinion that this practice would act a powerful antidote to the dangerous doctrines of these busy and ignorant zealots.

Although probably this letter contains nothing new, I hope for some attention to it for the sincerity of my motives: mine are the sentiments of one zealous for the established religion of the country against the principles of ignorant enthusiasts and schismatics.

Stamford.

A LAYMAN.

THE TEST ACTS.

TO THE EDITOR.

SIR,
THE account you have given us of the measures intended by the late ministry to have been taken, with respect to a most essential part of the British Constitution, has greatly appalled, I should think, every loyal man that read it. It shews us the instability of human projects; and that we must, reflecting on the mingled tissue of events, look to something more stable to give duration to the venerable fabric than the ingenuity of an individual, or the sincerity of courtiers. It is certain that kind of timid policy is by no means singular, which leads men of weak minds to shrink at the outset of their measures before trivial difficulties; or submit, at length, to a blustering faction even sometimes at the very moment when it is reduced to its last frantic exertions. It was something in this way we lost our colonies. The infant state was foolishly encouraged by the waverings of parental authority till it despised the rod, which, if exercised with firmness in due time, would have chastised it into immediate submission. I mean not to enter upon the question of right or wrong; but I argue that in all cases, of opposition to a systematic conspiracy, the measures taken ought either to be supported with the most determined resolution from beginning to end, or never entered upon at all. When the die is once thrown in such cases the opposite to determined firmness is sure to terminate in disaster. Mr. Pitt was, in Ireland, successful only because his conduct was firm, and persisted in; but if relying on political finesse, he begins to talk of tampering with the faction in England he will ruin all. They will give him

him credit for no better principle than fear; will act upon their own hypothesis; and, in their future attacks, avail themselves of the advantage which he inadvertently gives them. Is the same game to be played as in James the Second's time? I thought his policy had been completely out of date. Are the Catholics to be emancipated from the idea that their natural attachment to an absolute monarchy will counteract the democratic tendency of the dissenters? The experiment has once been tried, and we ought to take warning from the result. I hope the people of England are as firmly hostile to the inroads of absolute power as to democracy; unless the faction should absolutely compel them to seek an asylum from the latter, in that last sad refuge to all well disposed peaceable subjects. It is almost certain that less wavering measures at the beginning of the contest would have prevented the wickedness, and waste of human blood, which terminated in a much more arbitrary government than the monarchy, in the case of Charles the First: and had it not been for undetermined measures, the unfortunate Louis would have worn his crown to a later date. The truth of these assumptions is fully proved by matters of fact which have resulted from the last melancholy instance. The most outrageous Jacobins, though numerous as the heads of Hydra, are at this moment cringing under the tyranny of the Corsican adventurer, who possesses not a single claim, nor one requisite for his present exalted station, that we are acquainted with, but intrepidity; while a straggling horde of the same description are actually attempting to bully the government of this nation, supported, as I trust it is, by the confidence of the people, into measures destructive of its very existence.

Speſtatum admiſſi uſum teneatis amici?

The French, notwithstanding the general deformity of their measures, and crookedness of their policy, have afforded us some hints how these matters may be much better adjusted than they have hitherto been with us.

Fas eſt ab hoſte doceri—.

And though heaven forbid that we should ever adopt their summary baptisms and execution en masse, much less their more brutal, and lingering cruelties; yet, I do acknowledge the wish without reserve, that the executive part of our government was intrusted with the powers to detect every active traitor in the kingdom; and when detected, to send him, for any thing we need then fear, to recruit the armies of France. Nor do I think, that by measures strong as these, we should lose a single man who is likely in his future life to be of service in any peaceable community. At all events, it is mercy to the world, when a member of society, in other respects useful, becomes so infatuated by party principle and ambition, as to be actually dangerous, to let him seek some different situation where there can be little or no scope for his irritability and ambition.

Waving for the present, however, all further considerations of policy, what offence has a mild establishment, which has not only been a solid ornament to, but the firmest column that supports, the venerable fabric of our constitution, committed, that she should, after a century of utility and respect, be consigned in her old age to the merciless hands of rude, unfeeling innovators? Has her political power been an object of either envy or fear? Has she of late so deeply imbrued her hands in "the blood of martyrs slain," that humanity turns away in disgust from the sad relics of her narrow and inveterate bigotry? Or has she ever been remarkable for a deficiency

deficiency in the liberal duties of charity and humanity? No, Sir, the experience which all descriptions have had of her forbearance and mild demeanour, even in these turbulent times, ought to endear her alike to the courtier and the peasant; to her own children, and those who have to answer to Omniscience for the purity of the motives which have induced them to profess themselves dissenters from her communion. I wish the sourest moralist upon earth, after contemplating her weaknesses, for she is not infallible, would take as severe a view of the other professions, the law, the army, and medicine; I wish he would scan the vices of our present commercial system, to know if the sad results of human depravity are not to be met with only too prominent in them all. We must not exterminate for every failing, forbearance ought to be the characteristic of sinful man. The wealthy banker should not be so quicksighted in finding out the impolicy of tythes, nor should the priest be so very exact in peeping into the "iniquity of banking*." These are not the times for government to sanction the reflections which are cast by designing men upon the Hierarchy; the hands of the clergy must not be weakened; genuine Christianity ought not for one moment to be dispensed with. With you, Sir, I am convinced that we are all of us too much indebted to Mr. Pitt, to decide hastily upon his conduct in any instance. The opinion of what I shall call the intellect of the people of England, has evidently been the principle of action to which he has upon arduous occasions always adverted, and the polar star by which he has steered his course. He has indeed found some difficulty of late in distinguishing this from the voice of faction; but he has discriminated with unparalleled ability, and has been generally right. There is only one recent instance, and that yet remains enveloped in mystery, in which I cannot fully exculpate him from any intentions of violating the fundamental principles of the British Constitution. Upon that question I have no doubt; but the opinion of the nation will be eventually decisive in favour of "the constitution's remaining unaltered." The sophistry urged against tythes, the odium excited by the dissenters against the articles, canons, and liturgy; and the laugh raised by the same description of men against the clergy by their indecent prints, and caricatures, will be all traced to the noisy kennel of democracy from whence they have recently emerged, and will be once more compelled, by the strong reasoning of genuine patriots, to retire from St. Stephen's Chapel in disgrace; and be again forced to seek an audience in the pious malignity of the conventicle.

I have the honour to remain, under great obligation for the fidelity which you have manifested to our original principles,

Yours, most sincerely,

Yorkshire,

W. A.

P. S. The most ardent wish of my heart is, that Britons would once more rally round the constitution, and swear that they will defend it one and indivisible; and that they will support no measures which tend in the smallest degree to weaken its bulwarks. If there even was a crisis when the voice of the nation should be heard, distinct from the bravadoes of faction, it is now; and, depend upon it, it would, thus collected, give an immediate efficacy to our enfeebled measures, and renovate the whole system.

* Vide two late publications.

TIMES.

TO THE EDITOR.

SIR

I HAVE paid great attention to the discussions which have taken place relative to the subject of tithes; and am convinced that not a single argument has been advanced, in favour of commutation in lieu of them, which does not hold much stronger in favour of a *commutation* in lieu of *rents*. Are the clergy a less useful body than our gentry, that jacobinical measures should first commence with those who seem the least disposed to countenance them? Let our Legislature be exceedingly careful of countenancing one single idea that has a tendency to render property of any description less sacred than it is. Indeed, Sir, I fear that a commutation has, in many instances, been suggested by the very worst of motives. It appears first to have originated with the Dissenters and Jacobins, from their aversion to the hierarchy; and is now adopted by a few selfish landholders, from, I hope, the *fallacious* idea, that the clergy, flattered by the appearance of present emolument, will sacrifice the interests of the Church for a most disgraceful compensation. I fear that the best design, on the anvil, embraces very closely the reprehensible hope, that the clergy may be cajoled, or compelled to accept of a commutation for the *composition* which is at present paid, instead of the *real value* of the tithes; for most assuredly the landholders would be very great losers indeed by a fair commutation. I wish that through the medium of your Review, a number of different statements of the cases of the clergy could be submitted to the public, for I am convinced that the prejudice raised by their adversaries would, by such a measure, be effectually separated from the question. It is about nine or ten years since my most intimate friend was presented to a small rectory. He had been the Fellow of a College, was the youngest son of a reputable clergyman, whose family was uncommonly numerous; and of course he was a man of no fortune. His predecessor was in easy, not to say affluent circumstances, for he kept his carriage, and had no children: in addition to this he was exceedingly intimate with the principal landholder in the parish who was a gentleman of very large fortune, a Member of Parliament; and generally voted with opposition. In consequence of these circumstances, probably, the tithes were let so low as one shilling and sixpence an acre. At my friend's first going he was a perfect stranger at the place, and knew little about matters of this kind. He waited upon the gentleman in question, who received him with politeness, and affability. Encouraged by this, the clergyman stated his case; but the member assured him that he had set his face against tithes; and even said that it was the wish of the opposition of that day that a commutation might soon take place. The clergyman asked him if two shillings and sixpence would be too much to expect from his farmers? He said, in return, that he would have nothing to do with the business, only if the clergyman would say that he was not a man of fortune, he would not oppose him if his demands were reasonable; and said further; he could only add that tithes belonging to him were all let at two shillings and sixpence an acre. Thus uncomfortably circumstanced the clergyman determined to take a ride into the country with a view of making further inquiries. He stopped to dinner about twenty miles from his living; and had the great good luck to meet with a very intelligent innkeeper to whom, without the smallest reserve, he told his story. The innkeeper, with as little

reserve, told him in return, that he was at that moment in the habit of paying *five shillings* an acre for *that gentleman's tythes*; he further said it might be true that the gentleman let them at half a crown an acre; but that his farmers let them again at five shillings; and he shrewdly observed, that not the black coated tithe-holders, but the grey coated were the oppressors. Satisfied with this intelligence the clergyman, upon his return, asked the farmers three shillings an acre; and after much trouble and with great difficulty brought them into these terms, at which they have since remained, though he is very certain that the tithes for the two last years have been well worth eight shillings an acre. This, Sir, I most solemnly declare is the true statement of a very studious and laborious Minister's situation with respect to tithes, who has a numerous and increasing family, for whom, with all possible economy and self denial, he can make little or no provision, though he is apparently declining to the grave under a complication of disorders altogether induced by a studious and sedentary life. I am finally persuaded, Sir, if all the instances of this kind, which the kingdom affords, were only fairly laid before the public they would compose such a mass of evidence in favour of the clergy as would doom the satellites of the Board of Agriculture to no little infamy.

I remain your's,

C. W. A.

TO THE EDITOR.

SIR,

THE new *religious* conspiracy as it has been improperly termed, for there is not one grain of *genuine Christianity* about it, is at length completely exposed, and many documents relative to it are, no doubt, in the hands of Government. I cannot however help observing, that your Correspondents upon this subject have not by any means done their cause complete justice. You will find the attack upon the clergy generally attended with one equally severe upon the higher orders of society. Thus Mr. Cockin is not only severe upon lawn-sleeves, but likewise informs us that God is abolishing the idols of *silver and gold*; and Mr. Pawson is not content with sending the clergy ad inferos, but almost every man of respectability in the kingdom, as we find in the page immediately preceding those you have introduced into your useful publication. "And if we consider the state of our great men," he observes, "may we not say, with the Prophet, that these have altogether broken the yoke, and burst the bonds? Religion in the present age very seldom rises higher than a middling tradesman; there may be a capital tradesman here and there who has a regard for religion, but these are very few: there are fewer still among the merchants who love religion; but amongst the *nobility* and *gentry* where shall we find a *real Christian*? These almost universally, like Gallio, care for none of these things. Wholly taken up with the gayest scenes of life; and highly diverted with the diversions, pleasures, and entertainments, of this poor, vain, transitory world, they look upon religion as a mere trifle, quite beneath their notice; hence they treat the one thing needful with the greatest neglect; and leave it entirely to the ignorant vulgar, to those whom they think have nothing else to amuse themselves with. *These are eminently without God in the world being totally estranged from him.*" So much for the rich is to be met with in the extensive charity of this thoughtless old man; and

I am

I am told by gentlemen, admitted into conversation with certain wolves in sheep's cloathing, that they do not hesitate to observe, "what a shame it is that such worthless beings should be indulging in all the luxuries of life, while they, the only worthy beings, are dealt almost without." Mr. Pauson's affection for the learned may be gathered from the following extracts. "If we go to our wise and learned men, the comparison too nearly holds good: for if these have *neglected* the word of the Lord, what wisdom can there be in them? If they will not so much as believe the truth of God, how then will they understand, or experience the saving power of it? Here with the Prophet we may take up a lamentation, in that many of our wise men have rejected that blessed book of God which must ever be acknowledged to be the pillar and ground of truth; and must be considered as the fountain of all wisdom; and have set up their own wisdom in opposition to the wisdom of God, saying, in effect, are not we wiser than he? Have they not also rejected the eternal Son of God, the only Redeemer and Saviour of sinners, who in infinite pity and love came down from Heaven and gave his own life in order to save them? Do not these vain men attempt to rob him of his eternal power and godhead, reject the atonement which, by his precious blood, he hath made for their sins; and neglect that precious salvation which he hath dearly purchased for them?" In another place, page 81, he writes, "Are then our wise and learned men the most spiritual, and heavenly minded? Are they of all others the most meek and low in heart? or, Are they not the very reverse of this? Are they not in general the most proud and passionate, the most self-sufficient and self-willed? in a word, Are they not at the greatest distance from God and true religion?"—Is not this man exerting his utmost powers in the cause of democracy; and is he not answerable at the bar of the public for such exertions as these? I am convinced that his sermons have already done incalculable mischief amongst the lower orders, for four hundred of them were given away; and after that lent from one to another; and we now observe some of the blessed fruits of such religion in the attacks which have been recently made upon the windows of St. Peter's Church, at Leeds, and the restless conduct of the lower orders of the people.

I remain your's, &c.

West-Riding, Yorksbire, April 13.

A.

TO THE EDITORS.

GENTLEMEN,

MEETING the other day with a prayer, in a publication, entitled "*An Help to Devotion*," printed in the year 1737. It appeared so peculiarly applicable to our present season of distress, that I much wished for its general circulation, and could think of no method so likely to effect that, or so proper as your excellent magazine, which undertaken for the glory of God in the advancement of his true religion, will, I trust, meet with the success you and all sincere Christians must devoutly hope for.—That God may prosper this "your work and labour of love," is the prayer of, Gentlemen, your obedient humble servant,

A MEMBER of the CHURCH of ENGLAND.

"DECAY OF PIETY.

"The less appearance there is of universal reformation, the more jealously ought every person to look to himself, lest he be one that obstruct it;

it; for so he does, who stays till it be a fashion, but neglects to contribute his part to make it so. He who considers himself but as one, should not suffer himself to grow into less; to fall from that unit to a cypher, by permitting sloth or cowardice to enfeeble him: but, on the contrary, should recollect his spirits, actuate all his strength, and therefore be sure to do his utmost, because that utmost is but a little.

“ If there be any Jacobs among us; any who can wrestle and prevail with God, there never was so pressing a need of their intercession. O, let all that are thus prepared for it, vigorously undertake this pious work; let no Moses' hands ever wax heavy, but be always held up in a devout importunity.”

A PRAYER—to be used in private, deploring the national sins, and deprecating those dreadful judgments that seem to hang over this church and nation.

“ O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on the behalf of myself, and of this nation; that we have grievously sinned against thee: that all orders of men amongst us have transgressed thy righteous laws, and have hitherto rendered both thy mercies and thy judgments ineffectual to amendment of our lives. It is of thy mercy alone, that we are not utterly consumed; that thy goodness hath yet spared us—and yet, O Lord, who is there that regardeth the power of thy wrath? How few amongst us who repent of their wretchedness. Thou, Lord, hath spoken by thy word to our ears, by thy judgments even to all our senses: but unless thou speak by thy spirits to our hearts, all thy other calls will be ineffectual. O send out this thy mighty voice, and awaken us out of our lethargy.—Thou who didst call Lazarus out of the grave, be pleased to call us who are dead in trespass and sins, and make us to awake unto righteousness. Though, Lord, our frequent resistances even of thy inward calls, have justly provoked thee to give us up to our own hearts' pests—yet thou art good even above what we can wish from the boundless ocean of thy mercy; therefore, withdraw not the influence of thy grace, and take not thy holy spirit from us—thou hast been found by them that sought thee not, let that act of mercy be extended to others, who are insensibly sick, and do not so much as look after a physician; and by how much their case is the more dangerous, so much the more sovereign remedies thou apply. Lord help us all; and consider not so much our unworthyness of thy aid, as our irremediable ruin if we want it. Save, Lord, or we perish eternally.

“ Once, when thou sleepest in a ship, and a tempest arising threatened death to all in the ship, thou awakedst at the cry of a few disciples; and straitway, at thy almighty word, the waters couched, the winds fell, the storm was suddenly turned into a calm; the dumb waters knew their Maker's voice. Thou seest Lord with what storms thy weak ship is tossed; the ship wherein thy little flock is in peril to be drowned—and we all perish. For this tempest we may thank our own folly and madness, our own vileness and sinful living. I confess it, and acknowledge thy righteousness, and I bewail our unrighteousness: but I appeal to thy mercy, which surmounteth all thy works. We have suffered much punishment, and now reap the sad fruits of our own misdoings. Yet appears there no where any haven or port unto us; but still more and more grievous punishments seem to hang over our heads. Lord, I adore thy justice herein; forasmuch as we have deserved this evil, because we have sinned against thee.

But,

But, O merciful God, I beseech thee, that thou wilt not consider nor weigh what is due to our deservings, but, rather what becometh thy mercy. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy tender mercies vouchsafe to deliver us, for the sake of thy dear Son our Redeemer, Jesus Christ.

"But, O Lord, what can we plead to avert thy judgments, who are as far from penitence as innocence? Or how can we pray against that vengeance, which we make it our business to pull down.

"Blessed Lord, there is but one mercy we are capable of; and that is the melting of our hearts: and if that cannot be done but by severe afflictions, I beseech thee to dispense to us what thou seest most apt to reduce us. If a greater degree of outward misery will tend to the curing of our inward evil; Lord spare not thy rod, but strike it yet more sharply—awaken us, though it be with thunder; and let us rather feel thy terrors, than not feel our sins. But yet, Lord, if thy gentler methods may have any effect, be pleased to continue thy long suffering towards us; and though we have no pretence to mercy, yet do thou assert thine own work; be merciful, because thou hast been so.

"Suffer us not to destroy what thou hast so graciously preserved: but rather by thy sharper or by thy gentler methods, bring us home to thyself.

Lord, thou hast in all ages strangely condescended to the intercessions of thy servants—Bow the Heavens again, and come down and hear the prayers of those who desire to fear thy Name: and let them not only deliver their own souls, but obtain mercy also for this perverse generation; even such a mighty grace as may yet reduce us. Thou who didst at first call a soul of darkness into thy marvellous light, recall us, we beseech thee, from that worse darkness wherein we have involved ourselves. Put thy laws into our hearts, and write them in our minds; and after so many years of being called Christians, let us be so indeed. Revive that primitive zeal and sanctity which may purify, as to thyself, a peculiar people, zealous of good works. And, oh! thou blessed Mediator, who prayed for thy first crucifiers, intercede also for us, who have crucified thee afresh; and though we have nothing to say for ourselves, yet let thy wounds and death, thy cross and passion, plead for us, and obtain whatever our wretched state is in need of. O Lord, hear; O Lord, forgive, consider and do it, if not for ours, yet for thy name's sake. Thou art Jesus, a Saviour: Oh save thy people from their sins. Grant us true repentance unto life, not to be repented of. Turn us from all our evil ways, that iniquity may not be our ruin. Deny us not a broken heart and contrite; and grant we may bring forth fruits of repentance in a sincere and speedy amendment of our lives. Then, Oh Lord, we shall see thy hand is not so shortened that it cannot save; when thou hast delivered us from our sins, thou wilt deliver us from troubles. Shew us thy mercy, and that soon, and grant us thy salvation; that we being delivered both in body and soul, may serve thee with both in a cheerful obedience, and praise the name of our God, who hath dealt so wonderfully with us.—Amen."

I hope, Gentlemen, the prayer I have transcribed will meet with your approbation, and be considered proper for general circulation. You will no doubt think it proper to add a petition for our beloved Sovereign, and for wisdom to be given to his ministers at the present awful, eventful, crisis.

March 6, 1801.

TO THE EDITOR.

SIR,

Sutton, near Ely.

THE word Vates was originally applied to the Poet, as well as to the Prophet. Our admirable Spenser seems to be entitled to the term in both its acceptations, and to have been inspired with a foresight of that levelling giant equality, which has made his appearance at the close of the 18th century; the Poet has entered his protest against him in the Second Canto of the Fifth Book of his Fairy Queen, stanza 29th, to the end; as from the affected obsolescence of his language, and the peculiar structure of his stanza, Spenser is not so generally read as the sublimity of his poetry and the morality of his matter deserve; and as I wish the opinion of so excellent a judge on a subject so important to society should be diffused as wide as possible, I have lent you the passage alluded to in more familiar and modern diction and metre, which, though I am convinced it will fall very short of the original, yet may be more intelligible to the mass of readers.

I am, Sir, your constant reader and obedient servant,

SERSPEN.

* They travel long, at length they view the coast,
Where stands assembled a prodigious host,
They hasten on to know the cause assign'd,
In what request so many nations join'd.

Upon a rock, high rais'd above the flood,
With monstrous scales a mighty giant stood,
Who boasted with a vain and empty noise
That in one scale he all the world would poise.
If, for the other, he could matter find;
For want of which, with trifles light as wind,
And vanity, his balance huge he filled,
Which pleas'd all fools, each woman and each child.
He boasted he'd take up the ocean's tide,
And from the solid earth the waves divide,
That, to one balance should the fire repair,
The other, without wind should hold the air,
Together then he'd balance heav'n and hell,
Each particle and all in each who dwell;
Nor would he miss a feather of their weight,
And what remain'd of surplus would translate
Into its proper scale, for all, he said,
Unequal, now each other's right invade.
View the rough sea the mould'ring earth impair,
And fire encroach upon the passive air;
The elements had all got out of place,
And nations now this rule of wrong embrace,
All which he'd bring to their just shape and size,
And all things in the world would equalize.

The multitudes around large circles made
And listen'd to his vain rhodomontade.

(As round an honey-pot, flies simple throng,) They think 'tis he that must redress each wrong, And give them freedom uncontroll'd. The Knight Who saw that he deceiv'd the people's sight, Accosts him without fear; "O, you who dare To weigh the world, proportioning each share, You shew an arrogance that's much to blame, And, at what's far beyond your reach you aim, You, who the limits of each part would scan, Should know the poise of each when each began; 'Tis by that standard you can only know Where things have fail'd, and where they overflow. All things came forth, in goodly measure plann'd, At their creation, from their Maker's hand, And all were weigh'd in such an equal scale, That not a drachm were wanting to the tale. Fix'd in the centre was this earthly ball, While seas surround it as a liquid wall, These are confin'd by air, no drop can waste, And all is by the ambient Heav'n embrac'd, Which keeps them in their course with justice true; All know their bounds, their courses all pursue, All these for centuries have thus remain'd, Nor any changes have their order stain'd. Were they now weigh'd in your new-fangl'd scale, Say can you prove such order would not fail; Peril attends on change, unbound in chance, No longer then such dang'rous schemes advance; Nor change a system prov'd so good, for worse, Uncertain if they'd still retain their course."

"You foolish elfe, how weak you state the point!" The Giant says, "All things are out of joint, All order's lost; can't see without reproach Beneath thy feet the sea on land encroach; See how the earth accumulates each day, From heaps of dead which in its womb they lay; Sure it were fit such wrong should be redress'd, Curtail th' exub'rant, add unto the least. Wherefore these lofty mountains down I'll throw, And make them level with the plain below; These rocks, which now their arduous stations keep, I'll plunge into the bottom of the deep, There let them find their level, as at first; Despots I'll next suppress, and tyrants curst, The mass of men no more shall lordlings sway, The rich man's wealth I'll to the poor convey."

"Since," says Sir Arthegall, "of what you fit So fraught with error is your vain decree, How can your vanity a rule apply To what's invisible to mortal eye? The seas assault the earth with frequent charge, Yet do they not their boundaries enlarge,

Nor is the earth diminish'd, all the mould,
 Which by rude waves has from its base been roll'd,
 Is by the tide to other parts convey'd,
 And may be found, if sought, not lost, though stray'd.
 Nor does the earth receive increase from those
 Who sink in death, and in her womb repose,
 Form'd of the dust, to dust shall all unite,
 However green the blade, the blossom bright,
 Then when man dies, say is it not most just
 He turn again to his primæval dust?
 All creatures lie in their Creator's hands,
 All must submit to what his will commands;
 At his command all into being spring,
 All cease to be, as wills th' Almighty King,
 None ask why such things are. The lowly dale
 Repines not that the hills the skies assail,
 Nor do the hills the lowly dales disdain.
 With pow'r, from God deriv'd, Kings hold their reign,
 He makes their subjects faithful to the Crown;
 Some he exalts, and some he tumbles down;
 To some he gives, from others takes away,
 All, all is his, all own his potent sway;
 He does whate'er is done, his sovereign will
 None may withstand, all must his law fulfil;
 What he has bound, What creature can unbind?
 Whence then this empty arrogance of mind?
 To call him to account, his works weigh o'er,
 Whose counsel far above thy knowledge soar?
 Since, of the objects obvious to thy sight,
 Vain man, thy judgement cannot deem aright.
 Say, canst thou in thy idle balance find
 A way, with truth, to poise the passing wind,
 Or weigh the light that issues from the East,
 Or the thought passing from the human breast?
 Is this too much? Then let thine art essay
 A single word from human lips to weigh;
 If to such trivial arts you've no pretence,
 How can you scan the ways of Providence?
 How can he matters of importance rule,
 Who, in the smallest, stands confest a fool?"

The Giant, half abash'd, in folly caught,
 Reply'd, of little things he little thought;
 But he engag'd, the least word could be laid
 Within his balance should be justly weigh'd.

Then thus the Knight—"In thy nice-judging scale,
 Doth right or wrong, or false or true, prevail?"

He said th' experiment he'd instant try,
 But the wing'd words from out his balance fly.
 Enrag'd he swore the texture was too thin,
 Nor could he words confine his scales within;
 That he could weigh substantial right and wrong,
 He said he could bring proof both clear and strong.

"Well then," said Arthegall, "to proof proceed,
First, in one balance let the true be laid."

Agreed: but when the false he would have try'd,
From th' other scale the false would ever slide,
No force could its elastic pow'r subdige,
For never will the false be weigh'd with true.

"Now take the right," says Arthegall, "and see
With so much wrong if your fam'd scales agree?"
In goes the right, and now the Giant long
Attempts to load the other scale with wrong;
But all his art and strength could not avail,
With wrong heap'd thick on wrong, to turn the scale:
He sweats and labours with his utmost might,
A ton of wrong can't poise one ounce of right.

And now, incens'd, his balance he'd have spoil'd,
But him the Knight accosts with accent mild,
"Not to your scales," said he, "the crime belongs,
They can't discriminate 'twixt rights and wrongs,
A just criterion do you wish to find?
Their weight must be adjusted by the mind;
And would you have the truth of words appear,
Or know their falsehood, weigh them in the ear;
Set truth and right a moment out of sight,
For they with wrong and falsehood ne'er unite;
And put two wrongs or falses in each scale,
Of those the weight your balance shall detail,
For truth is uncompounded, simple, one,
And right's derived from itself alone."

Then wrongs and falses in each scale he throws,
The balance soon the disproportion shews;
But quickly right ascended to her throne,
The middle of the beam, and late alone.
But right from thence he labour'd to displace,
For never in his eyes did right find grace.
Extremities 'twas his delight to weigh,
To this to add, from that to take away,
For never was his wicked balance seen
Pois'd with the equitable golden mean.

When Talus saw him thus, with skill profane
Spread error wide, his bulk into the main
He shoves; receiv'd into the deep profound
The giant struggles, sinks, at length is drown'd.

As when a ship, with batter'd sides, has struck,
By cruel tempest driv'n, against a rock,
Into a thousand pieces she divides,
Misfortune's prey, the sport of wind and tides.
So, from the cliff is this huge giant thrown,
Brais'd is his carcase, broken ev'ry bone,
His batter'd balance is in pieces rent;
So falls the proud, to headlong ruin sent.

This when the people saw, who anxious press,
 And long from him had waited for redress,
 With sudden tumult and with wild uproar
 They stir up cruel strife thro' all the shore.
 For he had taught them each should have his will,
 And innovation should their purses fill,
 They rise in arms, resolv'd t' avenge his cause,
 Ripe for rebellion, prompt to spurn all laws.

When Arthegall the lawless crowd beheld,
 His breast with doubt and indignation swell'd,
 For loth was he such rabble rout to chase,
 Or his keen sword embrue in blood so base:
 Again, he fear'd, that should he thence retire,
 His fame or life might fall beneath their ire;
 He therefore, Talus, sent t' obtain a truce,
 Or ask why teem'd their strength with such abuse.
 But, soon as he approach'd, with blow on blow
 They rude assault th' invulnerable foe;
 He undismay'd, unhurt, with iron flail
 Their scatter'd ranks 'gan furious to assail,
 None can withstand him, like a swarm of flies
 The crowd dispers'd, to holes and coverts hies;
 As when a Falcon, gliding by the brook,
 Darts at a flush of ducks with nimble stroke,
 The trembling fowl at view of death dismay'd,
 Hide them amid the stagger's friendly shade.

So Talus, when he routs the rebel mass,
 Returns to Arthegall, and on they pass.

P. S. A version of the whole of the *Fairy Queen*, of which this may be considered as a specimen, will probably be offered to the public before the close of the year 1802.

TO THE EDITOR.

SIR,

IF by chance you have in your Magazine a retired and unoccupied corner, where inexperience may find a quiet retreat, and if you can for a few moments descend from the grandeur of that sound morality, which is the characteristic ornament of your publication, to the sing-song trifles of a canting poetaster, you will perhaps allow a place in your Review to these hasty rhymes of one, who has nothing to boast of but a sincere love for his country, and a fixed hatred against the present existing enemies of all religion and morality, and every species of civil government and good order.

Your good sense will, I know, point out to you, whether you ought to reject or receive this essay; in either case your decision will be equally indifferent, though entirely binding, to me:—if you find it unworthy your notice, I address you without the least reservation in the words of Horace:

“ Si te forte meæ grayis pret sarcina chartæ,
 “ Abjicito.”

One farther hint I will mention:—If the ridiculous appearance of the idea contained in these verses should be made an objection to them, it will be sufficient to remember to whom they are addressed. Every man must be paid with his own coin; and to Libertinarians, the professed promoters and patrons of all strange and eccentric notions, nonsense is peculiarly dedicated:—

A NEW AND IMPROVED PLAN OF FREEDOM,

FOR THE LIBERTINARIANS.

[To the tune of “the World topsy-turvy.”]

When Liberty's the gen'ral cry,
When Freedom fills each mouth,
Their wishes I would fain supply,
And freely grant them both.—

For of two evils (as they say)
'Twas always judg'd the best,
At every period when you may
To simply take the least:—

Now as their Freedom is absurd
Altho' in deed and thought,
And it is plain in every word
That all must come to naught.

A better plan I would propose,
Which soon shall make them free,
Shall put an end to all our woes
And give *them* Liberty.

To them a true and constant friend
(If more they will not ask)
This simple mode I'd recommend,
Nor difficult the task;

And Ministers if they are wise
To every *Freedom-man*
Will soon their royal leave devise,
To set about this plan.

First as the only wish they have,
Is to obtain **Promotion*,
All further care and time to save
Let us adopt their notion.

* Cicero says, in his enumeration of the different descriptions of people which composed Cataline's Conspiracy:—“*Alterum genus dominationem expectant: rerum potiri volunt: honores, quos quietâ republicâ desperant, perturbatâ consequi se posse arbitrantur.*”—(Or. II. d. in Catil.) And, indeed, were we to examine the lists and descriptions which Cicero and Sallust have given us of the reprobate followers of their Robespierre, we should recognize

Grant each a *free* exclusive right,
 Upon a *kindred* tree,
 'T exalt himself aloft to fight,
 And teach us to be free.

Then will their utmost wish be gain'd,
 When rais'd above the crowd,
 Their glorious deaths shall be proclaim'd—
 —In *Tyburn's lane's* aloud!

And to immortalize each name,
 Let *Newgate's* Records tell,
 Amidst her favourite sons of Fame;
 How these illustrious fell.

But should this plan imperfect prove
 To gratify their hopes;
 A further *grant* and mark of love
 I'd let them buy their ropes;

'Twill save the ill-bestow'd expence
 Of Sheriff or the King,
 For necks that ne'er would recompense,
 For half an ell of string.

One farther word I needs must say
 To prove my plan the best,
 To show it both will suit their way,
 And likewise please the rest.

You'll find impregnated with woe,
 Their mode of exaltation,
 It aims a deep and deadly blow,
 At this devoted nation.

But *mine* I'll pledge my faith and word
 Shall spread impartial joy
 To every soul as soon as heard,
 Man, matron, girl, and boy.

Each glist'ning eye with triumph bright
 Shall view them dangling there,
 Expos'd as puppets to the sight,
 Who living * puppies were.

recognize not a few of our factious demagogues most thoroughly delineated. A modern author has told us (in the Preface to an Abridgement of Locke) that there never was a *Jacobin*, who was not either a knave, a rascal, a coward, or a fool.

* * * It is observable that many headstrong young men, actuated by the same self-conceit and ambitious pride which lost Satan and his Angels Heaven, assert these schemes of liberty, and free-thinking principles, merely to shew their *spirit*; (or, rather to sensible people their puppyism).—In our behaviour towards such characters, we may take the advice of a modern author, who tells us, "When you hear a young prig abuse Ministers start another topic, or hum a tune."—(Vide Hints to Freshmen.)

Britannia will exulting smile
Free'd from impending fate,*
And hail reliev'd her groaning isle
Disgorg'd this monstrous weight.

Peace shall exalt her exil'd form,
Hope re-illumine his ray;
And faction hush his giddy storm
To solemnise this day.

When hell's worst imps, the sons of fate,
Drew on their worthless selves,
The worthy deaths that alway wait,
†Such dark, designing, elves!

W—N—T—N—N.

April 2d, 1891.

TO THE EDITOR.

SIR,

I was very sorry to see some lines which Mr. Pratt had quoted from Mr. Polwhele's "LOCAL ATTACHMENT," transplanted into your Review for last month. You extracted them, together with their context, from Mr. Pratt's "GLEANINGS IN ENGLAND." But your Printer has made no less than *four* mistakes in four lines. In justice to the author, reprint them as follows:

———"How KEEN the pleasure that our grief repays,
When drinking every GALE from kindred earth
As redolent of youth's refreshing days
Fancy the wonders of her ART displays."

Afterwards, read—

"Here, on my own old couch (the master cried.)"

CRITO.

* Thus Cicero says on the departure of Catiline from Rome—2d Oration in Caulinam:—"Urbs quidem mihi letari videtur, quod tantam pestem evomuerit."

† Our ancestors, the antient Britons, punished even the deserters of their country by instantaneously hanging them on trees; what punishment they would have thought sufficient for these professed enemies of their mother land, it may perhaps be difficult to imagine.

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ERRATA.

- Page 143, line 22, for *the* appeal, read *they* appeal.
 — 134, l. 4, for *legal* read *loyal*.
 — 143, l. 24, for *ceremony* read *acrimony*.
 — 144, l. 14, for *Gospel* read *Gospels*.
 — 145, l. 7, for *Pagani* read *Pagani*.
 — 147, l. 24, for *prelectioner* read *probationer*.
 — l. 27 and 36, for *Benchary* read *Ban chory*.
 — 148, l. 33, for 1766 read 1786.
 — 150, l. 17, for *here* read *by those*.
 — 273, l. 1, for *Duncan* read *George*.
 — l. 10, dele *he* between *which* and *begins*.
 — 275, l. 21, for *Philopeter* read *Philopater*.
 — l. 22, for *ancient* read *oriental*.
 — 276, l. —passim, for *Houbigent* read *Houbigant*.
 — 277, l. 11, from the bottom, for *avocata*, read *evocata*.
 — 357, for *Duncan Campbell*, read *George, &c.*
 — 359, l. 37, for *professional*, read *professorial*.
 — 360, l. 6, for *them* read *him*.
 — l. 45, for *Novetus* and *Gerdus*, read *Novatus* and *Gardius*.
 — for *rescribi*, read *rescribere*.
 — l. 47, for *presbyterarum*, read *presbyterorum*.
 — for *Diaconarum*, read *Diaconorum*.
 — for *conversu*, read *consensu*.
 — 361, l. 28, for *sine*, read *sive*.
 — l. 30, for *rescetur*, read *arceatur*.
 — 362 l. 11, for *but*, read *lest*.
 — l. 31, for *observed*, read *decreed*.
 — 363 l. 24, for *αἰσινωαγαγῶν*, read *αἰχινωαγαγῶν*.
 — l. 25, for *potettes*, read *potestas*.
 — 365 l. 33, dele the words (*See our last review.*)



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